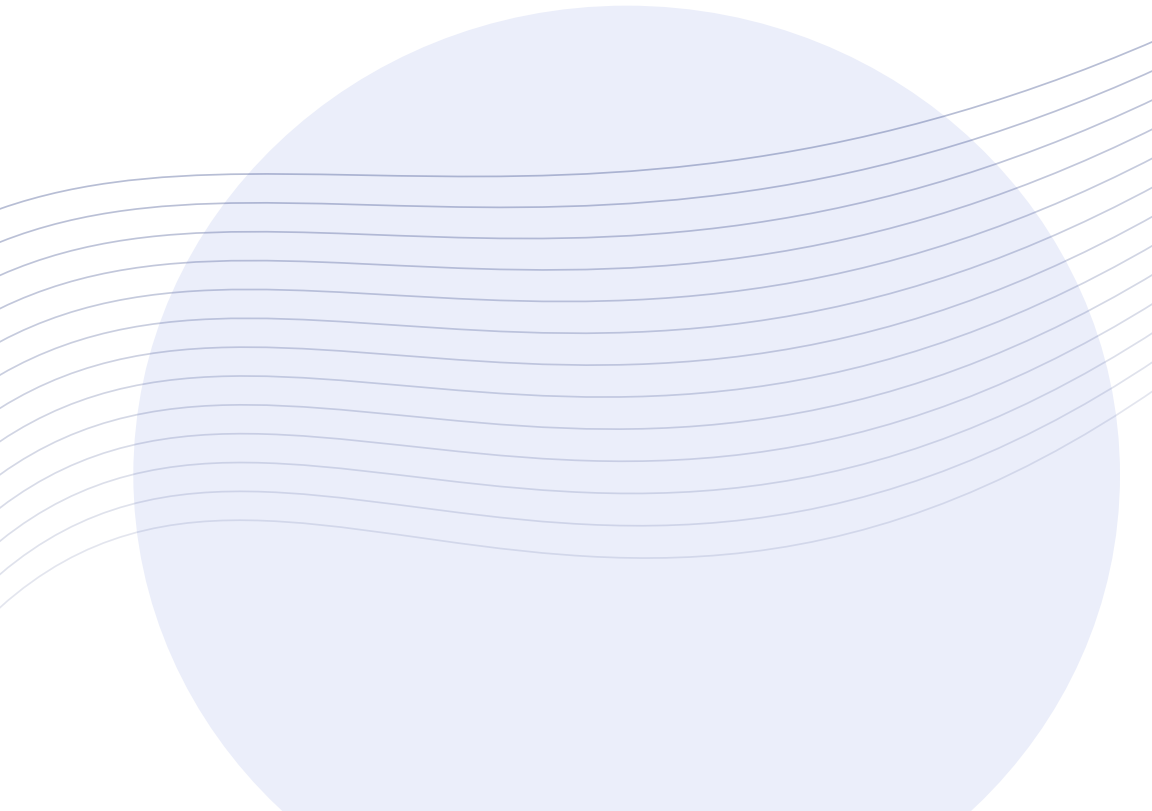
Legacy Full John Kreiter Study Guide



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This journey into "The Occult Experience: Proof of the Paranormal" by John Kreiter is an invitation to profoundly reshape your understanding of reality. The author promises not just information, but methodologies and experiences that will expand your senses, dissolve preconceived notions, and empower you to perceive what mainstream science dismisses. Let's delve into the first crucial steps of this exploration.

FOREWORD: A Call to Expand Perception

The Foreword sets the ambitious stage for the entire book, clearly outlining its purpose and the profound transformation it aims to facilitate in the reader.

Core Purpose of the Book

This book is a collection of ideas and methodologies designed to expand your sense perceptions, capabilities, and greatly increase your sensual and intuitive perceptions. It is specifically for those who wish to perceive the paranormal world around them and explore what lies "out there."

Beyond the Mechanical World

The author asserts that reality is far more than the "solid and mechanical world" we currently perceive. The book's exercises are crafted to prove this to you, if you are willing to make the effort and work.

The Transformative Potential

The methods offered are not merely academic; they are deeply transformative. They can lead you to

- See more and experience more.
- Greatly increase your ability to research the paranormal.
- Completely dissolve your idea of what reality truly is.
- Gain personal power over your environment.
- Get lost in the infinity that is all around us.

The guiding principle here is clear: "Correct use of correct knowledge is power."

A Glimpse into Early Chapters

The Foreword provides a roadmap for the initial chapters, hinting at the foundational concepts before

diving into practical application

- Chapter 1: The Mad Logician

o Introduces logic, empirical evidence, and the immense power of assumptions.

o Highlights the "incredible importance of beliefs" as a key factor in creating our perceptive reality.

o Explores the concept of the "mad logician" who cannot operate in past or future due to an inability to make assumptions.

o This chapter is crucial for understanding "the crux of the mistake that we are making in our modern society when it comes to temporal awareness and

dogmatic belief structures." It lays the logical groundwork for a different type of awareness, rooted in ancient Asian thought (Zen, Ch'an, Taoism, Buddhism).

- Chapters 2 & 3: Cognitive Conditioning

o Introduce the idea of cognitive conditioning.

o Chapter 2 uses illusions to show how our senses have evolved with both advantages and limitations, and suggests that "seemingly hardwired visual characteristics might be far more flexible than we imagine."

o Chapter 3 delves deeper into how cognitive viewpoints can be changed through beliefs, introducing memes as a powerful system of indoctrination experienced from birth.

- Chapter 4: Breaking Cognitive Conditioning

o Begins the practical methodologies to break cognitive conditioning.

o Provides "powerful exercises" that will "completely alter the way that you perceive the world." These are presented as serious practices requiring respect and regular effort.

- Chapter 5: Real Practical Application

o Initiates the hands-on journey to extend visual perceptions and sense subtle energy.

o Teaches "real practical techniques" to perceive frequencies usually "outside of our visual perception," specifically how to see Auras and sense subtler energy.

- Chapter 6: Tapping the Subconscious

o Explores methods to directly access the subconscious, described as an "incredibly vast universe."

o Suggests training awareness to stay awake during sleep ("sleep phase") to explore this realm.

o These methods aim to perceive "alien energy" and expand capabilities into "other dimensions."

- Chapter 7: The Power of Beliefs (The Tipping Point)

o Presented as the chapter that "could drive you literally over the edge," if previous exercises have been practiced deeply.

o Aims to facilitate "deep psychological changes," potentially reconstructing neurological patterning to greatly enhance extrasensory perceptions.

o A reassuring note: any methodology can be terminated if it becomes too much, but the author encourages pushing limits to expand capabilities.

- Chapter 8: A Road Sign to High Strangeness (Warning)

o Serves as a "fair warning" and a "signal in the road" to prepare the reader for what's coming, rather than deterring them.

- Chapter 9: The Proper Use of Banishment (The Shield)

o Offers the "bronze shield," the final tool needed for the journey, implying protection and management of the expanded perception.

The Foreword concludes by inviting the reader to begin this transformative journey, starting at the very beginning.

CHAPTER 1: The Mad Logician

This chapter immediately challenges our most fundamental assumptions about reality, introducing the idea that our perception of the world is far from accurate and largely shaped by beliefs.

The Illusory Nature of Reality

The chapter opens with a bold statement: "The world does not exist the way we think it does." This isn't just a philosophical musing; it's presented as a verified fact, both scientifically and psychologically.

- Modern science has confirmed that everything, including ourselves, is made of atoms, which are essentially vibrating energy. This leads to the conclusion that we are not the solid, material creatures we imagine, but "as insubstantial as a wisp of smoke."

Ancient Wisdom Meets Modern Science

A key insight is immediately presented

- "The funny thing is that while science can say that it has verified to its own conclusion, that indeed we are far less substantial than we imagine, these same truths have been advocated by mystics and ancient schools of thought for thousands of years. If these old dogmas are now considered our reality by modern science, what other ancient ideas might be true as well?" This thought-provoking connection suggests that what is now "proven" by science has been known by mystics for millennia, opening the door for other ancient concepts to be considered valid.

Human Resistance to Revelation

The author notes our inherent resistance to these profound truths

- We "love to stick to our old routines" and are "comfortable" with our current understanding.
- The idea of being "insubstantial" seems unhelpful and even potentially leading to "insanity and chaos." This sets up a core tension: the comfort of ignorance versus the challenging truth.

Philosophy and Science on Sensory Limitations

- Philosophers have long questioned our senses, arguing that our "sensual data and the way that we choose to define our existence is wrong." They believe our senses are flawed and have tried to redefine existence through internal questioning.
- Science, in its evolution, also arrived at the conclusion that "our senses are not telling us the truth, at least they're not giving us the full picture." This led to the creation of empirical tools and "dogmas" to understand reality.

The Role of Logic

A pivotal concept introduced is logic, which science found particularly interesting.

- Dictionary Definitions of Logic: The book provides five definitions, emphasizing logic as:

1. The science of correct/reliable inference.
2. A particular method of reasoning.
3. A system of reasoning principles for knowledge/study.
4. Reason or sound judgment.

5. Convincing forcefulness; inexorable truth.

- Author's Operational Definition: For the purpose of this book, the author offers a more practical, simplified definition: "I know that this is so because of that, where that has been proven empirically."

o Logic, in this sense, acts as a "mental scaffolding," allowing us to build understanding of complex ideas through empirical evidence.

o All sciences (chemistry, biology, physics) are built on this "logical mental scaffolding." Modern computational technology itself is based on "yes or no, the 0 or 1," which is logic.

- Why Logic is Introduced: The author clarifies that this isn't a book on complex logical theory, but logic is brought up because "through some personal introspection, backed up by good logical methodology, we can begin to understand the true fallacy of our external perceptions." This understanding is the first step to expanding perceptions and capabilities.

Logic vs. Reasoning: The Crucial Distinction

Before delving into questioning perceptions, the author introduces a personal, vital distinction

- Logic: As defined above (empirical proof, reliable inference).
- Reasoning: "the act of making assumptions."

This distinction challenges the traditional view of logic. While logical progression does involve assumptions, the author argues that many things are "assumed to be true without the proof that is necessary to justify them."

- Proof often relies on distant "scientists working somewhere," but unless you can replicate their conclusions, or they can be proven "beyond a shadow of doubt," you are making an assumption.
- A strong caution: "Scientists, believe it or not, make mistakes; they also lie, cheat, and cook data if the grant is big enough. Just because a guy with a scientist badge said so doesn’t mean it’s real; science after all is not sup-

posed to be a religion and ‘scientists’ are not clergy. I am not saying that scientific data is questionable, what I am saying is that all data should be questioned. Assumption, ANY assumption, is the mother of all screw-ups."

The Flexibility of Logic and the Role of Perception

The author's definition of logic is "far more flexible" in its ability to understand things from "different

perspectives." Logical progression can take "different paths" and reach "different conclusions depending on how this data is perceived."

- "The ‘perception’ here is reasoning and as I have defined above; reasoning is essentially, an act of assumption."
- Therefore, "Current ‘normal’ human perception can only occur through assumption."

The God Example (Assumption and Empirical Evidence)

To illustrate this, the author uses the concept of God

- Monotheistic Religion (e.g., Christianity): Believes in one God, creator, to be worshipped.
- Atheistic Thought: Believes in no God, world as mechanistic creation explainable by measurable laws.
- The Punchline: "The interesting thing is that you can use logic to prove either one and the only difference between either is where you make an assumption."

o Empirical Definition: The book defines "empirically" as "relying on or derived from observation or experiment; verifiable or provable by means of observation or experiment."

o Atheist's Flaw: The atheist often relies on empirical studies to prove their point, dismissing religion as non-empirical. However, the author argues that the atheist's assumption that God is not real is also based on logical methodology.

o Ancient Empirical Evidence: "But what the atheist does not consider is the fact that there is a great deal of empirical evidence to prove the existence of God as well."

⍰ Ancient Hebrew culture's founders, for instance, were "highly adept individuals" who "experienced monumental perceptions" and "discovered a methodology that allowed them to have a far more direct communication with something they called God." The success of Christianity itself was "proof of the power of their logical conclusions."

- The "Snobbery": Both atheists and religionists are "snobs" because they validate their own "empirical evidence" (experimental, observable, practical data) but deny the validity of the other's. "Essentially they are both fighting over an assumption."

Assumption = Belief

The author states this directly: "Assumption = Belief."

- Scientists might claim to work only on "probable theory," but these theories are often presented as "facts."
- Scientific Theories are Not Absolute: The author reminds us that scientific theories are

always "up for revision." Examples are given

o In 1794, telling a scientist that meteorites ("rocks from space") could fall from the sky would be met with disbelief.

o 20 years ago, telling an astrophysicist about "many planets outside the solar system that can support life" would have been met with skepticism.

o Implication: Challenging established scientific beliefs, even with empirical evidence, can lead to severe consequences (e.g., Wilhelm Reich).

- Atheist's Blind Spot: The atheist "does not question the fact that those that believe what he believes… have never actually performed any real 'empirical' experimentation into the possibility of the existence of God." They also

ignore Heisenberg's uncertainty principle (observation affects outcome). The analogy: "an atheist trying to find God is sort of like a fish trying to find water."

- Christian's Blind Spot: The Christian "does not question the empirical data that was gathered by individuals that died thousands of years ago." To suggest misinterpretation or tampering is "blasphemy."
- Ego's Role: Both sides are fundamentally driven by ego, which "is a master at hiding lies and half-truths."

Living Without Beliefs and the "Mad Logician"

The chapter poses a profound question: What if we think logically without coming to any reasonable conclusion? What are we left with?

- Our entire perceptive capability is based on our five senses.
- Anything beyond current perception in the present moment (using the author's logic) is an assumption and cannot be logically trusted.
- The Past and Future as Fallacies: Logical reasoning based on past data is an assumption.

o Example: Walking past a mailbox, you remember it's behind you. Logically, you cannot assume it's still there unless you are currently perceiving it. Many times, our memory of what was seen is wrong.

- Conclusion: "Logic without any reasonable assumptions then tells us that the only thing that exists is what we can perceive in the present moment. The past and the future are a fallacy and as such the mind is a fallacy as well. Beyond this, things outside of our perceptive abilities are also a type of fallacy because trying to rationalize what they are is a fallacy for this type of logic. We cannot see what is behind a wall or hear what is beyond the range of our hearing; anything beyond our senses does not exist."

- The "Mad Logician": A logician without reasoning (i.e., making assumptions) cannot be a Christian (heaven is in the future) or an atheist (cannot conclude based on past data they weren't involved in). Such a logician can only perceive the present moment, and in the present moment, "assumptions are an impossibility."

POINTS TO REMEMBER (Chapter 1)

- Logic's Flexibility: Logic is far more flexible than often realized; it can explain many conclusions.
- Empirical Reliance: Logic is flexible because it relies on empirical evidence.
- Empirical Evidence is Perception: Empirical evidence is not absolute truth but perception shared by many individuals.
- Perception and Assumption: Perception is directly related to reasoning, and reasoning is defined as the act of making assumptions.
- Everything is an Assumption: Nothing can be known with 100% certainty; therefore, everything is an assumption.
- Assumption = Belief: This is a core equation.
- Belief Determines Identity: Your beliefs define your worldview (Christian, Atheist, Hindu, Satanist, or "insane logician").
- Beliefs are VERY important.
- Key to Expansion: To expand senses and capabilities, "you must begin to focus your attention on the present moment because it’s the only place free of assumption!"

CHAPTER 2: The Sensual Deception

Chapter 2 continues to dismantle our conventional understanding of reality, focusing specifically on

how our senses, particularly vision, deceive us and limit our perception of the "paranormal."

The Lying Senses

The chapter immediately asserts: "Our senses lie." This isn't malicious, but a long-ago decision (or evolution) that seeing things a certain way was preferable for survival.

- Our senses provide a "really limited perspective" of the world. Understanding this limitation is "very important… because by realizing that our current perceptions are mistaken, we can become aware of the fact that even within our limited perception, there is the possibility of seeing the world in a completely different way than the one that we are used to."
- Furthermore, their "very limited range" means "there is a lot going on around us that we are completely unaware of."

Vision: Our Most Important Sense and Its Illusions

The author uses visual illusions to demonstrate how our eyes deceive us

- Figure 1. Ponzo Illusion:

o Description: Two horizontal lines of equal length appear unequal due to converging vertical lines (like railroad tracks).

o Teaching: This "false sense of perspective" helps us instantly judge distance (e.g., predator/prey), showing an evolutionary advantage, but also a built-in "lie" in our perception.

- Figure 2. Kanizsa Triangles:

o Description: Shapes arranged to create the illusion of a white triangle in the center, which isn't actually drawn.

o Teaching: This "subjective contour" demonstrates how our eyes (and brain) "easily see this triangle as if it were real," highlighting how the mind constructs perception. For some, it's "impossible to 'not' see the triangles."

- Figure 3. Depth Spheres:

o Description: Shaded circles appear as spheres or indentations depending on the perceived light source.

o Teaching: Shading creates an illusion of depth, tricking our eyes. This is a "simple example of how the eye goes about deceiving us, fooling us into believing an interpretation of what is out there instead of the actual data that we know to exist in reality."

Are Perceptual Irregularities Hardwired? The Pygmy Example

Evolutionary anthropologists suggest these illusions are hardwired for survival. But are they? Can we override them?

- Colin Turnbull's Study (Pygmies in the Congo):

o Pygmies, living entirely in dense forest, lacked the ability to judge the size of distant objects due to never having seen anything far away.

o Kenge's Experience: Turnbull took his Pygmy guide, Kenge, out of the forest. Kenge saw a herd of buffalo miles away and thought they were insects. When told they were buffalo, he laughed, disbelieved, and called it "stupid stories." As they drove closer, he watched them "getting larger and larger," eventually concluding it was "witchcraft." Once he realized they were real, his puzzle was "why they had been so small, and whether they had really been small and suddenly grown larger or whether it had been some kind of trickery."

o Teaching: Kenge's experience demonstrates that distance perception and object sizing are not inherently hardwired but are learned responses heavily influenced by environment and experience.

The Piraha People: Culture and Perception

- Cultural Peculiarity: This Amazonian tribe cannot count beyond five. Their language lacks words for precise numbers, using only concepts for "smaller" and "larger" amounts.
- Teaching: This shows that human perception is far more flexible than commonly believed. "Much of our cognitive functioning is a learnt response," as evidenced by studies on "feral children" raised outside civilized indoctrination.

Ancient Mystics vs. Modern Scientists: A Continual Catch-Up

The author reiterates that science is only now "catching up" to what "ancient mystics and mystery schools have been saying for a long time: that the world that we see through our senses is not the world that really exists 'out there'." The cognitive studies confirm our perception is "far more skewed."

The "Systematic Indoctrination" of Reality

- Old schools teach that the world we see "is only there because of a systematic indoctrination."
- This indoctrination is carried out by "every single human being that we come across," collectively creating "a stable perceptual reality that we can all share."
- Advantages: Allows functioning as a community and species, dominates environment, enables shared interaction.

o Example: Two people agreeing they see a "house plant" despite seeing it from different points in space and time. This "cognitive cooperation" is vital for civilization.

- Limitations ("Perceptual Failures"):

o This learned "cognitive slant" prevents us from seeing the "great marvel of the universe."

o It makes us believe life is "simple and mechanical" (made of objects), when in reality it's "infinitely mysterious events."

o The author suggests that if the average person saw a more accurate reality, they would "most likely go temporarily mad."

- Definition of Insanity: "Actually a good definition of insanity is the inability of an individual to operate on the same cognitive structure as the cognitive structure used by all of the individuals around him."

The King and the Poisoned Well (A Fable)

This fable powerfully illustrates the societal enforcement of perceptual reality

- The Story: A wise king rules. A witch poisons the city's well, making everyone who drinks it "mad." The king doesn't drink. The next day, the people, now mad by the witch's definition, perceive the king as "mad" because his behavior is "strange." They decide he must be dethroned. Fearing this, the king drinks from the well, and the people rejoice, believing he "regained his reason."
- The Teaching: This fable vividly demonstrates how "sanity" or "reality" is a collective agreement. If you deviate from the consensus perception, you are deemed "mad" by the majority, even if they are the ones whose perception has been altered. The king had to conform to the "madness" (the new collective reality) to maintain his position.

Old Schools and Cognitive Re-education

- The old schools believed it took a lifetime to learn how to see the world, and similarly, a lifetime to "re-teach" oneself to see fundamental reality.
- They viewed the "average cognitive system" as a form of "slavery."
- Their aim was to "redefine cognitive awareness" for disciples, enabling them to become "adepts" through cognitive realignment.

- Is this brainwashing? "Certainly in a general sense, any kind of cognitive re-adjustment is a type of brainwashing." This process creates devoted adepts, ensuring knowledge survival.
- Beyond Collusion: While social scientists might attribute old schools' power to "communal organizations" and "collusion," the author argues that many joined for "great perceptual

power," "increased cognitive ability" leading to wealth, recognition, and thriving, and "a thirst for knowledge."

- Science's Limitation (Revisited): Science struggles to admit a world beyond its understanding, often seeing power only in social control. It currently "cannot begin to postulate the possibility that humanity has far greater capabilities."

The Electromagnetic Spectrum: Visual Proof of Hidden Reality

- Figure 4. The Electromagnetic Spectrum: This diagram shows the vast range of electromagnetic radiation, from gamma rays to radio waves.
- Core Teaching: Our eyes can perceive only a "tiny little slit worth" of this entire spectrum (visible light).
- Implication for the Paranormal: "The next time that a person tells you that ghosts, UFOs, or any of the other paranormal things that some have reported seeing cannot exist, perhaps you should show him or her this chart. Imagine how utterly simplistic it is to believe that things do not exist because we cannot see them while all around there is a HUGE amount of electromagnetic radiation, a far greater universe of available data, that we ‘supposedly’ cannot perceive at all."
- This directly challenges the skeptical argument that "seeing is believing" when our senses are so limited. There could be "something quite close to you right now that would blow your mind if your vision could perceive just a little more of the electromagnetic spectrum."

Changing Understanding, Changing Perception

- Our understanding of the world is "constantly changing." The scientific community revises what's possible as its understanding expands.
- "Perhaps science one day will discover the fact that our cognitive system can be changed considerably and perhaps through this change in beliefs, new perceptive abilities will become possible."
- Meteorite Analogy (Revisited): Before the 1800s, "rocks couldn't fall from the sky… but now they do and we call them meteorites." This highlights how beliefs and scientific understanding dictate what is accepted as reality.

POINTS TO REMEMBER (Chapter 2)

- Our senses are lying to us.
- Our senses aren't evil; it's a decision made long ago that our "current cognitive slant" was preferable.
- Old schools have taught this for thousands of years.
- Old schools believed they could retrain the human cognitive system to expand awareness.
- Science is playing catch-up with these old schools of thought, whether it believes it or not.
- People who deny the paranormal because they "can't see it" have "very little understanding of the vastness of what is out there." Carry an EM spectrum chart.
- Current cognitive slant is heavily dependent on socialization and learned behavior. Changing that behavior literally changes the world.
- "But never forget the story of the king and the well." (The power of collective belief and the pressure to conform.)

CHAPTER 3: The Mob Rules

This chapter delves deeper into the societal mechanisms that shape our perception, focusing on how collective agreement and "memes" enforce a singular reality, and how to begin breaking free from this indoctrination by questioning fundamental beliefs.

How We Form Perceptual Conclusions

The author explains that our perception of reality is primarily based on shared experience and

validation

- We perceive data with our senses, conduct "experiments" (e.g., touching a furry object), and then check if others get the "same results."
- "If enough people agree that there is indeed a 6 foot tall pink bunny rabbit then the 6 foot tall pink bunny rabbit is real."
- The Consequence of Non-Conformity: "If we see this 6 foot tall pink bunny rabbit and insist that it is there even though no one else can see it, then we are shipped off to a loony bin and doctors either ‘fix’ us or we are sequestered somewhere, kept far away from normal people so that we do not scare them with our ‘unreasonable’ perceptions."

o This highlights that "sanity" is defined by collective agreement, and deviating from it leads to ostracization or institutionalization. The footnote references the movie "Harvey," a classic about a man with an invisible giant rabbit friend.

The Pervasive Indoctrination from Birth

Our cognitive conditioning begins from the moment we become aware

- Parents and others define the world for us (e.g., "Look Billy you’re on a chair. This is a chair isn’t it hard?").

- This process allows us to understand and communicate within the shared reality ("no monster in your closet... no Santa Claus... but if you put your hand on the fire you will get burned").
- Telepathic Conditioning? The author provocatively suggests that "if we take it for granted that telepathic communication does exist, then we must conclude that this cognitive conditioning might even begin before we are born (while we are conscious in the womb), while we sleep, and for the rest of our lives whether we are aware of it or not."

o Footnote [2]: References Victor, the feral boy, who could pluck potatoes from boiling water without discomfort, suggesting that early, unconditioned human perception might bypass certain physical reactions common in "civilized" people.

o Telepathy "Is Not Real"?: The author challenges this notion by listing concepts like "the hundredth monkey effect," "double-blind" drug experiments (which often rely on placebo, i.e., belief), Carl Jung's collective unconscious, Rupert Sheldrake, and

Joseph Banks Rhine – all associated with ideas beyond conventional scientific understanding, implying they support the reality of telepathy or similar phenomena.

The Power of Memes

The concept of a "meme" is introduced as a central mechanism of this societal control of beliefs

- Definition: "An idea, behavior or style that spreads from person to person within a culture." Memes carry cultural ideas, symbols, practices, transmitted through writing, speech, gestures, rituals, etc. They are like "cultural analogues to genes," self-replicating and mutating.
- Influence: These "infectious ideas" dictate human action and perception. They range from small (a hand gesture) to large (global religious movements).
- The "Mob" Effect: The human desire to perpetuate a meme and "become part of a collective unit (or mob) is amazing."

- Memes as Entities: The author metaphorically suggests memes "seem to somehow become live entities that feed off of the attention and energy that is given off by its believers." They are like "weather patterns" affecting Earth, clashing and creating "complex chaotic systems," making their consequences difficult to forecast.

Limitations of the Collective Human Psyche

Understanding these "complex chaotic systems" is essential because they profoundly affect us. The

"grand structure" of the "collective human psyche" has both advantages and disadvantages

- Advantages: It creates "highly organized social structures that benefit the many."
- Disadvantages: It creates "many limitations upon those that are a part of the system."

o Being part of the system means being "essentially stuck in a ‘matrix’... where you believe the notion that the world exists in only one way."

o Anyone who "steps outside of this belief system, this collective human belief, is in danger of being ostracized and quite possibly killed."

o Footnote [4]: Mentions "Twilight" vampires, suggesting how even "paranormal interest" in high school is highly structured by popular memes to be "comical" and not truly real.

o The dark truth: History shows that powerful memes (witch trials, Christianity, communism, capitalism) have led to torture and death.

How Indoctrination Limits Perception

The book aims to show how this "indoctrinated belief structure limits our potential perceptive

capabilities." The author uses the example of "imaginary friends" to illustrate this process

- Early Childhood: Imaginary friends are seen as "healthy childish imagination."
- Societal Pressure: The word "childish" reveals how society views this "perceptual oddity"— the ability to interact with "insubstantial, invisible, or imaginary" objects.
- Curtailing Imagination: Parents begin to "curtail this imagination" by teaching children that many things they perceive "don't exist."
- School and Conformity:

o By Grade 5, continued belief in imaginary friends leads to worry, psychiatric consideration, and potential medication (e.g., Ritalin).

o Peers, swayed by the "new and more powerful belief system or meme," engage in bullying and ostracizing behavior to push non-conformists out.

o In high school, this "collective 'mind set' has taken gigantic proportions," making non-conformity extremely dangerous, even leading to "suicides and murders."

- Adulthood: This developmental process is seen as a "highly focused and incredibly powerful indoctrinating system," allowing "very little deviation from a structured belief system." While

beneficial for social structure, it comes at a cost

o Fringe elements are controlled to prevent revolution.

o "As a collective homogeny the human race sets huge limits upon itself and its capabilities."

Escaping the Structured Belief System

- The author states the need to "study this structured belief system so that we may understand how to escape it!"

- Beliefs Change Brains: This is a crucial teaching. "Belief systems change our brains."

o They control what we focus on and ignore, directly influencing which nerve structures in our brain are engaged. More use leads to increased complexity and number of nerve structures.

o fMRI and Placebos: Functional magnetic resonance imaging (fMRI) reveals the subconscious's ability to engage brain parts while ignoring conscious awareness. Placebo effects demonstrate that a "belief in the certainty of a medication will engage the deep subconscious part of ourselves that can alter the brain's physiology in order to suit those beliefs."

o "In other words a belief is so strong that it can actually change how your brain functions and by concentrating on this belief over a long period of time you can indeed change the physiology of the brain through nerve conditioning."

Taking Responsibility for Your Own Beliefs

To make fundamental changes in cognitive abilities, there's no need for revolution or overthrowing "giant organizations." This system is "created through our own participation."

- "We can begin the process of extricating ourselves from it and expanding our capabilities by taking responsibility for our own beliefs."
- No need to "take on the big belief systems like: Religion [or] Politics."

Questioning Fundamental Beliefs (Practical Exercises)

To change yourself, explore more fundamental beliefs

- Color: "Is my red the same as your red? Who said red was red?"
- Names: "Who came up with the original names? Why can't I make up my own names?"

- Word Repetition Exercise: "Try repeating the word house over and over again until the word becomes silly in your mind. Why don't I think that all words are silly?" This breaks the conditioned meaning.
- Breathing: "Do I need to breathe? Is the way that I'm breathing right? Is there a better way to breathe?... Why don't rocks breathe?"
- Challenge Science: Science has answers to these, but "who said that it was right?" Since you can't verify scientific conclusions yourself, you're taking them "on faith." "Perhaps you should start believing in yourself."

The Impact of Questioning

- These questions, though seemingly silly, target "fundamental beliefs that we all have, that quite possibly you have never questioned." These beliefs were "imposed upon you from the day of your birth (and if telepathy is real, from a time even before you were out of the womb)."
- Questioning them systematically "restructures that belief system."
- "This slight alteration in how you perceive the reality about you can have some dramatic effects."
- "Life is what it is because of what we believe." Its order is maintained by our failure or unwillingness to question beliefs.
- Action: "Begin to question all the simple things you take for granted around you. Question the labels that you use to understand your life."
- Overcoming Fear: Fear of "wasting your time" or "losing your mind" arises because these beliefs are "so fundamental to your existence that questioning them implies a form of insanity."
- "If you wish to go beyond what you believe is possible, this is where you begin."

POINTS TO REMEMBER (Chapter 3)

- You are what you believe.
- You perceive what you believe that you can perceive.

- From birth (or even before, if telepathy is real), the world imposes its beliefs upon you.
- Memes are like viruses; understanding their power helps comprehend how beliefs control large groups and explain our perceptions.
- To change perceptions and escape indoctrination, you don't need a revolution; you need to begin by questioning your most fundamental beliefs.

This is a deep dive into the foundational concepts. The author systematically breaks down our ingrained assumptions, from the scientific understanding of matter to the societal construction of "reality" itself. The core message is that our perception is not an objective window but a conditioned lens, and by recognizing and challenging the beliefs that shape this lens, we can begin to expand our

awareness and interact with a far more complex and "paranormal" world. The emphasis on the power of belief and the need for individual introspection and questioning forms the bedrock for the practical exercises to follow.

We are continuing our deep dive into John Kreiter's "The Occult Experience: Proof of the Paranormal." Having laid the groundwork by challenging our fundamental assumptions about reality and the limitations of our senses, we now move into the practical application of these profound concepts.

CHAPTER 4: The Doing of Not Doing

Chapter 4 marks a pivotal shift from theoretical understanding to practical application. The author

emphasizes that true expansion of perception hinges on challenging ingrained beliefs and, more practically, breaking established routines.

The Foundation of Understanding

The author reiterates the purpose of the preceding chapters: to build a foundation for understanding why we perceive the world as we do. The core takeaway is that "most of our perceptive abilities, and as a result our capabilities, are the result of what we believe and what we have been told to believe since our birth."

The Paramount Importance of Beliefs

This concept is so vital it's re-emphasized

- "Beliefs are very important; they control what you will experience in this life."
- To expand psychic abilities, one must "truly believe that you can change how you see the world."
- This change in belief reveals that "the world, and our perceptions, are far more malleable than we might presume. That there is magic just around the corner if we only allow ourselves to believe that we can see it and use it." The author strongly encourages independent exploration of beliefs, suggesting further reading for those who need to deepen this understanding. Personal conviction is the only barrier.

The Old Schools and Breaking Routines

The ancient "old schools" understood the difficulty of changing deeply held beliefs directly. Their ingenious solution was to "focus their efforts on breaking routines."

- What is a Routine? A routine is "a sequence of actions that you regularly follow."
- Routines and Beliefs: Each belief, or group of beliefs, creates a conditioned response. "If something is repeated over and over again, this physical and mental action changes the structure of the body and the brain." This "hardwires" us into specific actions.

o Analogy: A tennis player's neural and nerve structures for racket swinging become denser and more numerous, forming "superhighways" of connections. Muscles, sinew, and bone also adapt.

- The Power of Breaking Routines: Since beliefs control actions and thus shape our nervous structure, it's easier to break the conditioned responses (routines) than the beliefs themselves. "Put simply, breaking your perceptual routines allows you to see things that you have

not seen before." It's like repeating a word until it loses its habitual meaning, allowing new perceptions of it.

Methods of Routine Breaking

1. Ritual Behavior

o "Any kind of ritual behavior is a type of routine break." Rituals involve "highly stylized actions and procedures that are not to be found in regular life" (e.g., a Christian mass).

o Performing rituals creates a "perceptual break" that allows awareness to "break from its usual perceptual boundaries and limitations."

o "The term weird in the English language actually refers to this kind of routine break. Usually by doing something weird you begin to perceive the Weird around you. Weird begets weird; it breaks perceptual routine and creates perceptive expansion."

2. Wu-wei (Not-Doing)

o An ancient Taoist methodology, often translated as "not-doing."

o Modern interpretation sees it as knowing "when to act and understanding the natural flow."

o Author's Deeper Meaning: Wu-wei is "far more complicated" and involves the "ability of the body and being to act without conscious attention." It's a "highly complex and very powerful ‘routine break’" aimed at dissolving perceptual barriers.

o Taoists believed prolonged Wu-wei practice could lead to a "huge perceptual break," transforming the disciple into an "enlightened immortal" (footnote [5] questions societal limits on lifespan, suggesting belief influences even death).

o Practical Outcome: While not necessarily achieving immortality, these breaks lead to "small perceptual oddities" that can "scare the wits out of you," revealing the malleability of awareness.

o Crucial Advice: "Go Slow!" Make incremental gains and allow new realizations to "cement themselves within your psyche" to avoid overwhelming "onslaught."

Specific "Not-Doing" Exercises

- Looking at Space, Not Objects:

o Problem: We are conditioned to look at objects and ignore the space that defines them. Space is often seen as mere "real estate" for objects.

o Exercise: Find a quiet place, look at the space around objects, beneath tables, above furniture, "every inch of empty space." Intentionally focus on it, "try to see something there."

o Variation: While walking, focus on the space around you (while still being safe). When looking at a tree, stare at the spaces between the leaves to understand space as a "boundary that creates a definition."

o Duration: Minimum 15 minutes, extend to an hour. Observe feelings.

- Looking at Shadows:

o Problem: Shadows are also "always overlooked" but define space.

o Exercise: Focus intently on the shadow of an object for 15 minutes, extend to an hour.

o Observation: The shadow might feel "sort of like glue that holds an object in place." Explore feelings.

- Doing Something for Absolutely No Reason:

o Problem: We are conditioned to do everything for a reason (efficiency, energy saving, even play is rationalized by science).

o Exercise: Perform tasks with "absolutely no reason at all." Stack books in the middle of a room, then remove them. Jump up and down, wave arms, "not because you want to get exercise but for no reason at all."

o Variation: Rearrange furniture to face one direction for no reason. Observe feelings, especially when others react.

- Laughing for No Reason:

o Exercise: Begin to laugh spontaneously, against "reasonable behavior." It might take effort but can become "hysterically" tiring.

- The Amnesia Game:

o Exercise: Sit or walk, pretending you have amnesia. You can't remember the past or anticipate the future; the "only thing you know for certain is what you are looking at right now." Bring your mind back to this state if it drifts.

o Duration: 15 minutes, extend to an hour.

- Doing Something Crazy in Public (Ultimate Routine Breaker):

o Disclaimer: The author warns to "be most careful" and takes no responsibility.

o Exercise: Perform something "completely odd" in public (e.g., laughing for no reason, jumping jacks).

o Impact: This "not-doing" is "perhaps the most powerful one" for the average person, as it directly confronts societal conditioning and self-perception ("your mind will go crazy here").

Cumulative Effects and Developing Will

- Destabilizing Effect: These exercises have a cumulative, destabilizing effect.
- Multiple Perspectives: You begin to "look at things from more than just one perspective," leading to "greater perception." This can sometimes cause "addle-brained" feelings due to increased consideration.
- Inner Strength/Energy: Many report developing a "certain type of energy" or "inner strength" that can be applied elsewhere. This comes from expanding belief in what's possible, recognizing "choice."
- Perception as Choice: You realize "the way you perceive things is a type of choice," and continually making this choice "develops your willpower." A robot follows programming, but a "free being needs to have will."
- "Not-doing exercises develop your will!"

Dealing with the Onslaught

- World "Falling Apart": After sustained practice, your world might feel like it's "falling apart." This can be "quite scary" and might tempt you to abandon the exercises.
- The "Scariest Thing": The most frightening aspect is "to begin to see the world in a different light and to fundamentally begin to believe that the world around you is far stranger than you thought." It's like seeing a unicorn and losing perceptual innocence.
- Maintaining Sanity: Use new understanding and willpower to realize that a stranger world doesn't mean insanity. "You can have the Weird alongside with the ‘normal’."

- Slow Progress: This is why "taking these exercises slowly" is recommended – incremental gains, allowing new realizations to "cement themselves within your psyche," preventing "complete onslaught."

Journaling

- Mandatory Practice: Keep a log of all exercises, their duration, and especially "what these exercises are doing to you."
- Purpose: Explore your feelings and "subjective reality" to notice "gradual change in how you perceive yourself and the world around you." This log is invaluable for replicating successful experiments.

CHAPTER 5: Seeing Auras/ Energetic Perception

Chapter 5 moves into the direct experience of subtle energies, offering practical techniques for

perceiving auras and sensing energy with the body, tying back to the book's core premise that reality is fundamentally vibrational.

Everything is Vibrational Energy

The chapter begins by recalling the first chapter's teaching

- Science acknowledges that atoms are "vibrational energy," meaning "in essence we are vibrating energy." We are not solid objects.
- "Everything that we see around us, even what we considered to be empty space, is actually vibrating energy."
- Our eyes, as shown with the electromagnetic spectrum, perceive only a "very small amount of the energy that makes up all of the things around us."

Expanding Perceptual Capabilities

This chapter aims to help you "perceive a little more of this electromagnetic spectrum," specifically to "increase our perceptions of the world."

- The Challenge of Belief: The author acknowledges the common skepticism towards seeing auras, where people think you're "a bit of a nut or full of bull." This stems from the difficulty for "the average person to even conceptualize the fact that there is something more out there that can be perceived right now by anyone, if only they were to change their beliefs and visual focus just a bit."

- The Promise: "The fact of the matter though is that perceiving auras is not a very difficult thing and once you have learnt how, you will be amazed that you hadn't been able to do this all your life."

Understanding Eye Structure: Rods and Cones

To see auras, you need to understand and train your photoreceptors

- Cones: Active at higher light levels, responsible for color vision and spatial acuity. We are confident in what our cones show us.
- Rods: Responsible for vision at low light levels, not capable of perceiving color well. They primarily facilitate night vision.
- The Key: Rods can pick up a "different range of the electromagnetic spectrum than can the cones; they can see a little more into the ultraviolet and infrared." By training yourself to use your rod receptors better, "you will be able to pick up subtler energy frequencies."

Exercise 1: Training Rod Photoreceptors (Night Vision)

1. Setting: Wait until nighttime, turn off all lights in a room, allow eyes to slowly adjust to low light (some minimal light is preferable).
2. Direct vs. Peripheral Vision: Try to look directly at an object – it's difficult to see clearly. Then, try to look at the object from the "corner of your eye" (e.g., slightly above or to the side).
3. Observation: You will notice that through peripheral vision, you perceive the object "far more clearly." This is because rods are concentrated around the periphery of your retina.
4. Navigating the Dark: To increase night vision, navigate the dark room by "looking at things through the corner of your eyes." You'll be "amazed at how much more you can see by using your peripheral vision."

5. Maintaining Acuity (Visual Purple): Increased night vision (due to "visual purple" in rods) can dissipate quickly. To replenish it, "keep your eyes darting back and forth or perhaps in a circle" while using peripheral vision. This uses different parts of the retina, allowing faster replenishment.

Transitioning to Aura Vision

This rod-training exercise provides an understanding of how rods work. The next step is to "engage these rods and cones simultaneously so that you are actually able to perceive the energetic radiation that surrounds everything around you."

The Energetic Body (Candle Flame Analogy)

The author explains the body's energetic layers, framing them for visual perception

- The "Solid" Body: Our "solid object" body is actually "vibrating energy," similar to a "candle flame." The core of the flame is dense, interacting with other dense matter.
- The Etheric Body: Just beyond the physical body/flame (about half an inch), there's a slightly denser frequency of energy than air, like the "heat that is given off by the flame." Western Mystics call this the Etheric body.
- The Emotional Body (Aura): The next layer, easily visible with practice, is "sort of like the light that is given off by the candle flame." This is the emotional body, "even less dense than the other two," extending "quite a distance around the body," often described as "somewhat egg shaped."
- The Challenge: Most people can perceive the physical body but not the radiation it emits, unless taught.

Sensing Energy with Hands/Forearms

Before visual aura perception, the author introduces a kinesthetic approach

- "Being able to perceive energy with your skin is simple and can be done by anybody."
- Exercise 2: Ethereal Caress Method:

1. Hold one hand out, palm open.
2. Slowly brush the other hand over the forearm of the first hand, about 2 inches from the skin, without touching.
3. Concentrate on the stationary forearm, ignoring the moving hand.
4. You should feel a "slight displacement" or "some heat." This displacement is caused by the body's radiated energy – you are feeling your aura.

- Forearms as Receptive Tools: The fine hairs on forearms are "incredibly receptive tools," picking up "electric energy, static energy, shifts in wind and air pressure," and eventually "the presence of another living entity."
- Practice: Practice walking around, paying attention to forearm sensations. Over time, sensitivity increases, allowing hands/forearms to be used "to great advantage."
- Partner Exercise: With a friend, use this method to feel displacements along their body, "especially around the areas where there are supposedly Chakras" (footnote [6] defines chakras as energy vortexes, noting different belief systems have different numbers/positions, and suggests exploring their location based on nerve fiber concentration).

Seeing Your First Aura (Visual Technique)

This is the core visual exercise for aura perception

1. Setup: Friend stands against a white, gray, or pale-colored wall. Dim the light to create a "twilight effect."

2. Focus Point: Have your friend stick out their thumb about 6 inches from their face/body. You relax and focus on the tip of the thumb, keeping the thumb in clear focus while the rest of the body is slightly out of focus.

3. Initial Perception: While maintaining focus on the thumb, pay attention to the blurred body of your friend. If relaxed and lighting is good, you should see a "thin corona or a mist of white or blue light" around them.

4. Eye Movement for Clarity: If having trouble, return to thumb focus. When the blurred effect is achieved, "look around the head and shoulders of your friend darting your eyes back and forth." This helps activate rods. With practice, you might start seeing colors and "flares of energy."

5. Observing Changes (Emotion)

o Have your friend take a deep breath and think of something they "really like." Observe any "change in the aura" (color, intensity).

o Then, have them think of something they "really hate." Again, observe changes.

1. Memorize the Feeling: "As you are doing all this, try to memorize the feeling of what you're doing." This "memory feeling" is crucial for duplicating the perceptive ability in the future.

Continued Practice and Skepticism

- Consistent Practice: "Go out there and practice seeing auras as much as possible," especially in lowlight. Eventually, you can see them in most lighting.

- Obstacles: If you struggle, it's likely due to difficulty "relaxing yourself and allowing yourself to believe that you are seeing what you are seeing." The collective psyche "usually block this perception out because our collective psyche tells us that it doesn't exist."

- Aura Color Meanings (Reference Guide): The author provides a general reference,

encouraging readers to build their own catalog of meanings through practice

o Brown: inflated ego, desire to win.

o Beige: dependent, cowardly.

o Olive, drab: lying, deceit, jealousy.

o Green, lime green: high energy, intention.

o Yellow: charisma, mental energy.

o Pink: loving energy.

- Practical Use: Understanding aura colors can help "understand their intention," whether someone is lying, or their "next move."

Application to Paranormal Research

- Scanning for Energy: Using the peripheral vision technique in "paranormal areas" allows you to pick up "color alterations" or "energy vortexes."
- Paranormal Phenomena: Large sources of electromagnetic energy "usually feed supernatural phenomenon." Areas with concentrated fields "will usually exhibit paranormal phenomena."
- Ghost Vision: Enhanced vision can help "look for ghosts," which can create a "small auric field."
- Kinesthetic Sensing: Use your "kinesthetic sense" (forearms/hands) to feel energy displacements in the environment.
- The Reward: "Expand your capabilities with practice and the desire to see. You will eventually discover the amazing complexity of the world around you." Mastering these methods allows your body and enhanced senses to guide you toward "paranormal activity."

CHAPTER 6: Breaking the Biggest Routine of All

Chapter 6 tackles perhaps the most fundamental routine we adhere to: our sleep cycle. The author

argues that disrupting this deeply ingrained pattern is a powerful way to expand consciousness, tap into the subconscious, and experience reality in a completely different, more fluid way.

Beliefs, Brains, and Routines

The chapter starts by reiterating key concepts

- "What we see ‘out there’ is the result of beliefs."
- Beliefs have "incredible power" over perception.
- "These beliefs create certain neural pattern in our brains which are enforced and reinforced during the course of our lives through repetition." This repetitive pattern becomes a "routine" that we "take for granted," serving as a "salve" to make us feel comfortable in a seemingly understood world.
- The Danger: While comfort isn't bad, "hypnotizing ourselves into believing that this is the only way of things, can be quite dangerous."

The Sleep Cycle: The Greatest Routine

- Our sleep cycle is identified as "one of the greatest routines that we have, perhaps even the greatest."
- It's not natural: Our conventional sleep patterns (e.g., 8 hours straight) have "very little to do with natural human sleeping cycles and is actually completely controlled by what we believe."

Challenging the Modern Sleep Myth

- Circadian Rhythm: Scientists now believe our circadian rhythm is greatly controlled by the sun, leading to natural sleep at night and wakefulness during the day.
- Hunter-Gatherer Sleep: However, "more natural people, hunter-gatherers living far away from civilized areas, tend to have a sleep cycle that is highly varied." They don't sleep all night and wake all day; they often take "long sleep breaks during the day" and are active at night. The idea of humans being "fearful and highly ill-disposed creatures at night is silly."
- Agricultural Era Shift: The shift to agricultural societies introduced the "all night" sleep cycle, necessary for daytime field work. But even then, it wasn't a constant 8-hour chunk. "It actually consisted of two chunks." Ancestors would sleep early, wake for a few hours (when "much of the fairytale world of our forefathers became alive" – footnote [7] suggests researching Thomas Wehr and Roger Ekirch's "At Day's Close" for more on this historical "biphasic" sleep), then return to sleep until morning.
- Modern Rigidity: Despite technological advances (e.g., electricity for light), our modern age has imposed "a more rigid sense of what sleep is supposed to be." Even nocturnal individuals often try to maintain a straight 8-hour block. The 9-to-5 schedule further enforces this.
- Body's Needs: Our bodies are "made to take shorter breaks." Going 8+ hours without food/water while sleeping is unnatural and "hurts the body." Wakeful attention needs rest after 6+ hours. This explains the popularity of coffee shops.

o Side Note (Spanish Siesta): The Spanish practice of taking a large nap during the day leads to legendary nightlife (11 PM-7 AM fun in Madrid), demonstrating a different, valid sleep pattern.

Breaking the Sleep Cycle Routine

- The Greatest Routine to Break: "Breaking this modern sleep cycle is probably one of the greatest things that you can do to begin to experience a wholly different reality."

- Benefits: It's "not only sensory enhancing; it is also good for the body."
- Conscious Subconscious Access: Disrupting the sleep cycle "naturally opens up this segregation of the conscious and subconscious mind." You become "far more conscious during the times when you previously thought you were dead to the world."
- Perceptual Occurrences: You'll experience "many interesting perceptual occurrences during your awake time" (footnote [8] lists increased intuition, insights, euphoria, relaxed state, creativity, potent visualizations).
- Blurring Divisions: Shorter sleep cycles "blurs the division somewhat between sleeping consciousness and wakeful consciousness." You become more aware of dreams and your "sleep life." Wakefulness becomes "less painful and far more fluid," less consumed by the "stark concreteness of the objective world."

Recommended Sleep Cycles

- The author's successful pattern: "one chunk of sleep of five hours followed by a nap during the day." Naps should be no more than half an hour.
- Variation: "large sleep chunk of four hours and then taking two small naps."
- Commitment: Dedicate a "whole month" to changing your sleep cycle. It will be hard initially, but with time, it becomes easier, leading to "amazing changes in your consciousness."
- For Full-Time Workers: Stay up late for 5 hours of sleep, then nap right after work. Groggy feelings initially will dissipate.

o Footnote [9]: The grogginess is a "wonderful relaxant" produced by the body; don't fight it, let it envelop you. It can quiet the mind and help with nervous conditions.

Hypnagogic and Hypnopompic Exercises

For those finding it hard to start breaking sleep cycles, these exercises are a stepping stone

- Hypnagogic: The drowsy, half-asleep period just before falling asleep.
- Hypnopompic: The drowsy, half-awake state just after waking from a long rest. This is the "wonderful time… when you can just soar between sleeping and waking."
- Purpose: These exercises "extend the reach of your conscious mind into the sleeping world." They allow you to "go deeper and deeper into your sub-conscious and dreaming self," altering perception and physiology.

Symptoms of These Exercises

- Mental Hallucinations: Initially, seeing "lights and swirling geometric patterns." Hypnopompic exercises might go straight into a dream or start with these patterns if you've been awake a while.
- Sleep Paralysis: "Your body is basically passing out." This is responsible for head bobbing when falling asleep. Full-body paralysis sets in.
- Full Hallucination: Just before or after sleep paralysis, you'll experience "full on hallucination"—odd mental events, flashing objects, weird body sensations, or even "fully engaged events where you could essentially be said to be dreaming."
- Sound Hallucinations: Hearing people talk or "weird buzzing noises."

The Trick

- Wake Up Before Full Sleep: The goal is to wake yourself just before full sleep to "consciously remember the physiological hallucinations." With practice, you can extend time in this "threshold of consciousness," experiencing a "weird ethereal world where the nature of reality collapses."

How to Perform Hypnagogic Exercises

- Position: Sitting position is easier than lying down, as it's not a natural sleep position, making it easier to avoid deep sleep and leading to "more interesting and vivid" effects.
- Method 1 (Head Bob): Find a comfortable sitting position and "let yourself drift off," allowing the bob of your head to wake you.
- Method 2 (Object Drop): Hold a relatively heavy object in your hand. When sleep paralysis sets in and your grip loosens, the object drops, clattering, and bringing you back to consciousness.

How to Perform Hypnopompic Exercises

- Alarm Clock Method: Set your alarm clock half an hour earlier than needed. When it rings, hit snooze for 5-10 minutes, and repeat this for the entire extra half-hour. This lets you "go back to sleep" but "wake up every 10 minutes" to remember the sleep state. Extend to an hour if desired.
- Tips for Help:

o If not experiencing much consciously, wake a little more after the first alarm (sit up, stretch, deep breaths) before trying to go back to sleep.

o Hearing-Impaired Alarm Clock: Use a vibrating pad under the pillow to avoid waking a partner.

Journaling for These Exercises

- Log Hallucinations: "Keep a log of all of the hallucinations that you have during these exercises in your journal."
- Questions: Ask yourself questions before exercises and see if hallucinations provide answers.
- Control: Try to control hallucinations and observe the willpower required.
- Out-of-Body & Fantasy: Attempt out-of-body experiences or live out fantasies within these states.

- Time Distortion: "Keep track of the time during these hallucinations; is there a difference between the time that you think you spent in this exercise and the actual time that this exercise took in the objective world? Does time become elastic during these hallucinations? How does this elastic time make you feel?"

The Ultimate Goal

- While hypnagogic/hypnopompic exercises open consciousness, the author hopes they lead to changing your sleep cycle permanently. The latter "can completely alter your reality on a full-time basis."
- "Magic(k) begins to come back into your life when you change your sleeping cycles." Perceptions usually called "hallucinatory phenomena" become "far more prevalent."
- Not Hallucinations: These aren't just hallucinations but "symbolic representations of what is going on inside your subconscious mind." Many are "quite legitimate extrasensory perceptions."
- Blurring Lines: Changing sleep cycles blurs the lines between conscious and sleeping self, conscious and subconscious self.
- "Running Consciousness": Pay more attention to daily thoughts, as they are "your connection to a deeper part of yourself" and "a greater perception of the world."
- Inner and Outer Mind: When working together, they "provide an incredibly rich source of extra-sensory perception."

The progression here is clear: from deconstructing our perception to providing concrete methods to consciously alter it. The next chapter will build on these insights, delving into the powerful implications of consciously shifting our belief systems.

We've journeyed through the intricate ways our perceptions are shaped by our senses, our society, and our most fundamental beliefs. Now, John Kreiter takes us beyond understanding how our reality is

constructed to how we can actively reconstruct it, and what challenges and tools await us on this profound journey.

CHAPTER 7: The Power of Beliefs

Chapter 7 serves as the culmination of the foundational work, pushing the reader to the ultimate

frontier of perception: the deliberate and active manipulation of one's own belief system. It's presented as the most challenging yet most rewarding step, capable of profoundly altering one's reality.

Review of Techniques So Far

The author reminds us of the tools already explored, which are designed to expand our perception

beyond the "normal"

- Not-doing exercises: Breaking perceptual routines to see things differently.
- Auric vision: Training the eyes (especially rods) to perceive subtle energy fields.
- Disrupting sleeping cycles: Altering sleep patterns to access the subconscious more consciously.
- Hypnagogic and hypnopompic exercises: Consciously exploring the states between waking and sleeping, leading to enhanced perceptions.

These techniques, the author asserts, are powerful enough on their own to introduce one to a new existence where the paranormal is commonplace. They are designed to expand perceptive abilities and provide more "information."

The Final Step: Wholesome Belief in the Supernatural

While previous exercises can yield results without a radical shift in belief, this chapter introduces the "final thing" required for "greater vision and perception" – a direct return to the power of beliefs.

- "This final step is beginning to admit to yourself wholeheartedly that what most consider the supernatural is actually real."
- The Logic: By consistently increasing your range of perception through the exercises, you will "begin to prove to yourself that these paranormal realities do in fact exist."
- Natural Expansion: Once this belief is truly cemented, you will "naturally expand your awareness." The exercises will then provide a "modicum of control" over this expanding awareness, allowing you to "channel it and focus your range of perceptions in the direction that you choose."
- The Empowering Truth: "It is possible for you take a more active role in this fundamental change in beliefs." This is the core teaching of this chapter.

The Belief Manipulation Exercise

This exercise is presented as a way to "manipulate your beliefs to a great degree." While simple to describe, it requires "strong focus and effort."

Exercise: Believing with Every Fiber of Your Being

1. Environment: Find a quiet, undisturbed place where you can be alone.
2. The Core Act: For "five to twenty minutes, believe with every single fiber of your being that you can see; ghosts, UFOs, aliens, monsters, auric fields, the weird, etc."

o Specificity: Choose one specific thing from the list to focus on. For example, "believe with every fiber of your being that you can see ghosts, that you have the capability to see these entities and if there is one around you, you can see it now."

1. After the Exercise: Once done, "forget about it and go about your daily business as usual." Do not dwell on it.
2. Repetition: Perform this exercise for "five days in a row, once a day if you can." Then, take "a couple of weeks off and then do it again for five days in a row in a type of repetitive cycle."

The Challenge and Effects

- Difficulty: This exercise is "far harder than it first appears." It's "quite a taxing thing to try and believe something with every fiber of your being."
- Comparison: It's like "playing a game of pretend but one that has to be maintained for a period of time without any relaxation." This requires "incredible amount of concentration and effort," potentially causing you to "actually begin to sweat."
- Journaling: "Remember your journal and write down when you performed the exercise and any experiences you might have from doing the exercise." Track "slight changes within you over time" and your "subjective/mental scape."
- Manifestations of Change: This exercise directly works on your "psyche and change old

beliefs into new ones." Manifestations include

o Odd synchronicities: Meaningful coincidences.

o New desires or impulses: To try things you previously avoided.

o An "odd sense of confidence."

o Increased "impetus" to try other exercises (e.g., auric vision after practicing seeing ghosts).

o Changes in perceptual structure: You become "more disposed to the possibility of seeing ghosts," activating "unused perceptive abilities that are latent within you." You might notice things previously overlooked, like "air displacements or odd shadows."

Confronting Fear: The First Challenge

- The Reality of the Paranormal: As you believe more, the reality of the paranormal becomes "very 'real'."
- "Fear will always be the first challenge in seeking the paranormal and it is this fear that you must combat."
- Spooky Areas: After practicing for a while, perform this exercise in an area with known or suspected paranormal activity. This directly combats the "desire to flee from that which you actually wish to perceive."
- Human Repression: Most people overlook paranormal activity because they "have a deep fear of actually seeing something." They "naturally turn away from the strangeness." Many repress natural talents to avoid this fear.
- Ghost Hunters: Even intrepid ghost hunters often "cannot see what they should be able to easily perceive because they are so darn scared of actually seeing."
- Out-of-Body Experiences: These are often cut short or forgotten because they are "so jarring to the psyche that forgetfulness seems prudent."
- Controlling Fear: "You must fight this fear with curiosity and with a great desire to see and experience more of the world around you." The 5-20 minute belief-changing exercise is your primary tool for this.
- Entering the "Land of Weird": Conquering fear expands perceptive abilities, opening the world in "baby steps," perhaps crawling, into the "land of 'Weird'."
- Pushing Comfort Zones: Practice the exercise in as many "strange places" as possible (e.g., backyard looking at stars, believing a UFO will appear). "The more that you push yourself out of your comfort zone the better."

Fluidity of the Exercise and Integration

- Subjective Nature: The exercise changes as your psyche changes. If initially focused on seeing ghosts, you might later shift to "not being afraid of seeing ghosts" as fear becomes the block. It's a "fluid methodology" that adapts to your subjective experience.
- Strengthening Other Abilities: This exercise serves as a "strengthening exercise" for all other techniques mentioned in the book. "This exercise feeds on those exercises and those exercises combined with this one will empower your perceptive abilities to an incredible degree!"

CHAPTER 8: A Road Sign to High Strangeness

Chapter 8 introduces a critical concept for anyone serious about exploring expanded perception:

"Chapel Perilous." It's presented not as a warning to turn back, but as a crucial stage on the journey, requiring specific character traits to navigate.

Chapel Perilous: The Core Obstacle

- Definition: "Chapel perilous is an occult term and one that might become all too real for you if you practice the things mentioned in this book."
- The First Obstacle: It is the "first obstacle in the paranormal" encountered when beliefs are altered, and this obstacle is fear.
- Robert Anton Wilson's Usage (footnote [10]): Wilson used the term to describe a state where it's "difficult to figure out whether what you are experiencing is purely imagination or if there is truly something out there."
- Two Aspects of Chapel Perilous:

1. The Fearful Realization of Belief Plasticity: The understanding that "beliefs are indeed quite plastic and that what you might be witnessing at the moment might only be a personal delusion brought about through a change in belief."
2. The Struggle of External vs. Internal: The battle to "determine whether or not there are outside forces, which you are now perceiving, or is it all just a lie (crazy belief) in your mind."

- "Here is the place where Reasonable Logic dies." The structured logic we rely on in consensus reality becomes insufficient.

The "No Going Back" Principle

- John Keel's "The Mothman Prophecies" (footnote [11]): Keel explored this "subjective state" where paranormal phenomena seem to materialize due to belief.
- The Idea: "Once you see the paranormal (or some other paranormal creature); there is no going back to sanity." The paranormal becomes "public enemy number one" and will try to "take you out or drive you mad just to protect its secret existence."
- Keel's Conclusion: "The Weird exists and is as tangible as this world but there is usually a cloud over it which keeps it hidden from us. Once we see beyond this cloud everything breaks out of Pandora's Box and we can never go back to the sanity that we knew before."
- Chapel Perilous is this Questioning: This questioning of your sanity is precisely "Chapel perilous." It's "perilous ground and must be tread lightly."

The "Only Because I Believe It?" Question

- The logical next question, given the power of belief in shaping reality, is: "Aren't I seeing what I'm seeing only because I believe it?"
- The Easy Part?: The author ironically states, "Believe it or not (pun?) this is the easy part of Chapel perilous." This question, though challenging, merely "opens up a whole new reality, a reality where anything is possible as long as we are willing to believe completely."
- The Hard Part (The Real Scary Part): The truly terrifying aspect, the one that can derail your quest, is: "Are there forces out there right now manipulating me?"

Agnosticism and Chaos Magic: Potential Traps

- Robert Anton Wilson's Agnosticism: While Wilson advocated agnosticism (believing nothing is known or can be known about nature, God, or the supernatural), the author advises against it. An agnostic answer "can be the beginning of the end."

- Lack of "Testicular Fortitude": Agnosticism is seen as a "choice made by those that do not have the ‘testicular fortitude’ to look for the real answers ‘out there’."
- Chaos Magic (footnote [12]): If pursuing this path, at least go the way of Chaos magicians, who believe "nothing is true and everything is permitted." They switch beliefs to attain specific results.
- Author's Critique of Chaos Magic: "Unfortunately even the Chaotic route tends to bring an end to most true paranormal study." While it offers flexibility and "security" by allowing easy

belief-switching, "it does not allow the body to pursue its greater evolution." Many Chaos magicians are seen as "jaded individuals that tend to really be atheists in disguise."

- The "Dark Sea of Perception" (footnote [13]): The author refers to Don Juan's term for the chaotic possibilities of perception. Chaos magicians and agnostics "are barely touching the tip of this colossal iceberg." They satisfy themselves with "small beginnings," but true exploration requires a "plunge in order to explore the greater depths."

Why This Chapter (Twofold Purpose)

1. To Inform: "To tell you about Chapel perilous and to give you some ideas on how to deal with it."
2. To Guide: "To give a basic guide to those that wish to go a little deeper into the great sea of perception."

The First Test

- Chapel Perilous is your "first test." It starts with "pangs of fear" when facing the unknown, which then grow until you "begin to question the very sanity of your mind."
- "Know then that this test stands before you and be prepared."

Navigating Chapel Perilous

- Embrace It: Don't try to avoid it. "What you must do is let Chapel perilous become a dear friend in your life. A constant companion that will always be there filling your life with fear and perhaps even dread." If you're doing the work right, you can count on its company.

Character Traits of the True Adventurer

To withstand the "chaos of the great sea of perception," specific traits are required

- See Everything as a Challenge: "Every problem faced on the journey must be seen as an obstacle to be overcome, as a challenge to be vanquished through greater discipline and strong imagination." Pessimism leads to failure.
- Challenge Every Belief: "An adventurer on this quest must challenge every single belief that he or she has." Recognizing the power of beliefs, it becomes your responsibility to question them, as they "shape your reality."
- Question Everything You Perceive: Taking responsibility for beliefs also means taking responsibility for perception. If perception seems "even beyond what you believe," examine it. This might be when you face a "foreign energy source, one that is perhaps beyond yourself."
- Incredible Temperance: This is developed through logic (as defined by the author). "There is nothing wrong with creating these reasonable assumptions as long as you logically understand that there is every possibility in the world that you can create a completely different mental structure using the same logic and a different reasonable assumption" (footnote [14] distinguishes this from Chaos Magic: the adventurer becomes insane, creates new beliefs, navigates treacherous waters; the Chaos magician pretends to go insane to achieve a desire).
- Trust Impulses and Feelings: Do not let the world tell you your feelings are wrong. "Learn to listen to all of these feelings and study them so that you discover their source. Out there you only have your feelings to guide you." Respect them.

- Take Responsibility for Consciousness: "Finally an adventurer of the great sea of perception needs to take responsibility of his/her consciousness." You are who you are because of what you perceive, and since perception is shaped by beliefs, you must "take responsibility for this consciousness… from now on."

The Explorer's Code

This is a "basic outline of the way of the explorer, the way of the true magician or sorcerer." It's "not about ethics," but a "code that will hopefully allow you to maintain ‘yourself’ when you are facing the onslaught of the chaos out there."

- Self-Preservation: Unlike Buddhists who might suggest losing the self, the author advises: "I would tell you to build walls around the self and guard it with your life because if you lose it out there, you are truly lost."

CHAPTER 9: The Proper Use of Banishment

Chapter 9 provides the practical means to navigate the "Chapel Perilous" and manage the influx of

expanded perceptions. It introduces the concept of "banishment" not as denial, but as a tool for control, stability, and temporary respite, a "bronze shield" for the explorer.

Understanding Banishing

- General Definition: "To send away from, to forbid, get rid of or abolish."
- Occult Definition: "A number of different rituals and practices that are used to exorcise certain entities or energies from a general area."
- The Constant: Recalling Chapel Perilous, the author emphasizes that those who truly explore beyond current limits must "constantly live in a world where the impossible becomes every day." You cannot "free yourself from that state of being."
- Avoiding Traps: Banishment is key to not falling into the traps of agnosticism or Chaos Magic, which merely create a "bigger and more varied" cage, but a cage nonetheless.
- The Need for Stability: While embracing the Weird, there will be times "when you will need your stability. When you will need to at least find a place where you can rest and perhaps forget about the insanity of the world; or was that your insanity?"

How Banishing Works

- Core Mechanism: When you banish, you are "willfully and powerfully taking your attention away from a certain thing."

- Simplicity to Complexity: It can be as simple as shifting attention or as complex as "creating an actual energetic barrier."
- Common Practice: People do banishings all the time, often unknowingly. The "law of attraction" and New Age movements using positive thinking are forms of banishing negative focus. NLP (Neuro-Linguistic Programming) also uses various banishing techniques.

Why Banish? (The Crucial Purpose)

- "When you extend the abilities of your perception, there will be certain things that you perceive that will be scary or even shocking."
- Intrusive & Dangerous: These paranormal perceptions can be "intrusive" and, depending on skill level, "even dangerous."
- Safe Haven: "There will be a time therefore when you wish to rest and to get back to the life that you knew before. We all need a safe haven where we can recharge our batteries so that we can study what we have learnt, contemplate where we wish to go from here, and to gather the impetus needed to go even deeper if we desire."
- Protecting Advancements: Banishing allows you to take a break "without permanently stopping the advancements that you have already made." It "curves the focus of your attention without you having to create a permanent new belief system that might thwart your current abilities."
- Action, Not Belief Change: "A banishing is an action, either mental, physical, or both, that allows you to create a barrier between you and a perceived entity or object without the need to change your beliefs." (e.g., creating an energetic barrier against a ghost without disbelieving in ghosts).
- Contrast with Paranormal Investigators: Many investigators do the opposite: they reject the existence of fearful phantasms, subconsciously telling themselves "what they saw or heard isn't real" to protect themselves from psychological trauma. This re-establishes limiting beliefs.

- The Goal: Banishing allows you to "regain control over yourself and your perceptions without the need to create limiting beliefs." It's a "routine that will allow you to relax and recharge without rejecting that which you are supposedly trying to discover in the first place."

Practical Banishing Methods

1. Simple White Light Banishing (Focus Refocusing and Energetic Barrier)

o Scenario: You've been seeing ghosts/paranormal activity everywhere after exploring a haunted area, and you need rest.

o Method: While in bed, "imagine that you are covered in a beautiful white light." Use imagination to perceive this light around you.

o Functions

? Changes perceptions through refocusing attention.

? Creates an energetic barrier, its strength dependent on your attention, to keep away external influence.

o Result: If successful, you can rest, free from external perceptions and negative influence.

2. Our Father The Sun Banishing (Enhanced Visualization)

This is a "better version" of the white light banishing, emphasizing deep, multisensory visualization.

o Preparation: Close eyes, relax.

o Step 1: Visualize a White Sphere/Sun: Imagine a "gorgeous white glowing sphere above you." Concentrate, becoming aware it's the sun. Look into it without fear, feeling its light "raining down."

o Step 2: Fly Towards the Sun: With eyes closed, imagine "lifting off from the ground and flying closer and closer to this giant white Sun." As you approach, it gets larger, and its light stronger.

o Step 3: Enveloped by Light: Travel until "completely enveloped within it."

o Step 4: Inside the Sun: Imagine being "inside this gigantic white Sun, completely covered in this glowing angelic white light." This light "does not burn you but purifies you and invades every single atom of your being." Stay as long as possible.

o Step 5: Return & Glow: Open eyes, realize you're back in your body, but now "glowing with power and white angelic energy." The white sun is still above, raining cleansing, protective light.

o Key to Success (Visualization)

? Engage All Senses: "You need to involve every single one of your senses into your visualization." The stronger the visualization, the more powerful the banishing.

? Progressive Visualization

? Dissociative to Associative State (footnote [15])

? Dissociative: Seeing yourself in the visualization (like watching a picture on a TV).

? Associative: Being inside the visualization, experiencing it firsthand (like being in a Star Trek Holodeck). This is the "first depth to enhancing your visualization."

? Enlarge & Intensify Visually: Don't just see it far away or cloudy. Make it "enlarge… so it covers everything," so you are "within it." Add "color and vividness" to make it stronger.

? Add Kinesthetic Feeling: Feel the light (e.g., "light heat," "warming up the skin," "tingling feeling," a type of "vibration"). This is external.

? Add Internal Feelings: Visualize the light bringing "goodness," making you feel "clean and full of joy," "refreshed, clean, and wonderful."

? Add Sound: Visualize hearing a sound. As the light envelops, hear a "low drone." As you get closer/light intensifies, the drone gets "louder and louder," increasing in "energy and power."

? Optional (Smell/Taste): Experiment with these senses for maximum immersion.

? Result: With practice, your visualizations become so strong there's "little difference between them and what you are experiencing and the ‘real’ world."

3. The Gnostic Pentagram Ritual (Light, Physical Action, Sound)

This is a more complex ritual combining visualization with physical actions, popularized by Chaos magicians like Peter Carroll.

o Core Components

? Visualization of Radiance: In five body areas (corresponding to some chakras).

? Mantra/Vibration: Each visualization is accompanied by a sustained vibration of a vowel sound (I, E, A, O, U) during a slow exhalation. This should produce a "physical sensation" in the attributed body part, "playing" the body like a musical instrument.

? Gesture/Breath Control: Pentagrams drawn in the air with the left arm at four points around the operator, with an anti-clockwise quarter turn after each. Strong visualization (eyes open or closed). Each accompanied by the IEAOU mantra. The mantra blocks "discursive thought."

o Procedure

1. Stand, facing any direction.
2. Inhale, exhale "I" (eehhhhhhh) visualizing energy in the head.
3. Inhale, exhale "E" (ehhhhhh) visualizing energy in the throat.
4. Inhale, exhale "A" (ahhhhhh) visualizing energy in the heart and lungs, spreading to arms.

5. (As in 2) Inhale, exhale "O" (ohhhh) in the belly.
6. (As in 2) Inhale, exhale "U" (uhhh) in the genital/anal area.
7. Repeat steps 6 then 5, 4, 3, 2 (working back towards the head).
8. Inhale, exhale IEAOU sounds in turn while drawing a pentagram in the air with the left arm (visualized strongly).
9. Make a quarter turn left, repeat step 8 for remaining pentagrams until returning to start.

o Result: The greatest form of banishing is to "engage" in a routine that is "all encompassing and allows you to focus on it completely."

Other Practical Banishings

- Engaging Routines/Vices: Any pleasurable routine that can engage your "full attention" can be a "great banishing routine."

o Examples: Watching television ("a wonderful banishing routine"), playing video games, reading a good book.

o The Trick: "You must focus all your attention on it." Save these "vices" as a "balm" for relaxation.

o Effectiveness: "99% of the stuff that you will perceive ‘out there’ will be of the kind that can be successfully banished by just turning your attention away from it." This includes most entity type phenomena.

o Why it Works: Even if an entity is "exterior," it "usually requires your emotional energy to give it power." If you completely focus attention elsewhere, the entity "has no more power and can therefore do little to affect your reality." They will either move away or become inert. You could have "ghouls running through your house" while playing a video game, and they'd leave.

- The Cold Shower (Emergency Reality Check):

o When to Use: If you are "lost in an almost dreamlike state" after prolonged paranormal exercises (especially hypnagogic) and need to re-engage with "present physical reality" quickly.

o Method: Take a "quick cold shower."

o Effect: "The cold water hitting your body will instantly put you back in this physical plane." You can stay there as long as needed. If the dissociative state persists, take another shower. Follow with a warm meal or coffee.

o Purpose: This is a "last safe measure" when perceptions become "mind-bending" or "aggressive."

The True Purpose of Banishment

- Not a Permanent Wall: These banishings "are not meant to put up a permanent wall between you and the chaos 'out there'."
- Energizing Cocoon: They are for "providing an energizing cocoon when you need to take a break from it all." No one can be "on the go all the time."
- Avoiding False Reality: Creating a new belief system that denies the weirdness (e.g., everything is just a mental plaything) "is not good enough because it will just create a wall between you and the real Weirdness out there."
- Control, Not Separation: "Banishing then does not become a way of separating yourself from the infinite out there, because there is no possibility of your separation from it. What it does is it allows you to control your space in these belief structures so that you can begin to explore them all fully, realizing that they're all true and as concrete and real as the consensual world we all consider to be so solid."

Epilogue

The Epilogue serves as a powerful summary, reflecting on the journey undertaken, critiquing the limitations of current scientific paradigms, and offering a hopeful vision for the future of human perception and knowledge.

The Journey's Outcome

- The author has provided "methodology in order to expand your sensual and intuitive capabilities." This path, if followed with "enough discipline," will grant a "real good look behind the curtain."
- The Curtain: This "curtain" is "imposed on us and we impose it upon ourselves; it is a very big, thick, and heavy curtain but it can be moved aside with some effort."

Critique of Modern Paranormal Research and Science

- Quality Decline: Despite an increase in paranormal research, its quality has "not improved," possibly due to "weekend warrior type researchers" or a "type of impasse" in the West.
- Scientific Impasse: This impasse is due to the limitations of science's "current belief structure." The author clarifies he's not criticizing true scientific method, but "those entrenched beliefs that maintain a type of orderly religiosity over human possibility and perception."
- Science as a Tool: True science, "still emerging," is a "very powerful way to expand our power in this universe."
- The Power Grab: The problem lies with those who "covet" this power to increase their personal power at others' expense, mirroring the "selfish power grab that created a Christian church which was more interested in gaining wealth and controlling the masses than in pursuing communion with God."

- True Scientist vs. Social Indoctrination: A true scientist quests for knowledge using empirical methodology and logic, not relying on "bureaucratic system[s]" or "ultimate truth" definitions. However, neither current scientists, paranormal researchers, nor the average person have "completely remove[d] the blinders created by social indoctrination," primarily because they are "far too comfortable."
- Instrumentation's Limit: "Instrumentation cannot do this because instrumentation is created to see what the creator wishes to see."

A Vision for a New Science

- Combining Advances: The author envisions a "new science" for this century, combining "incredible technological advances with our totally untapped perceptual potentials."
- Learning from "Old Schools": Ancient schools gained knowledge through "experimentation with psychotropic flora and fauna." Modern pharmacology might also contribute.
- Commitment to Knowledge: "If we truly commit ourselves in the proper way, we can greatly increase the knowledge that we have attained, and that our ancestors attained through their methods." The author has "faith in scientific principles," but rejects dogma.

The Power of Expanded Awareness

- An Asset: The methods in the book are an "asset," allowing you to be "a step ahead of the competition."
- Increased Intelligence: "Expanding your awareness is an incredibly important aspect of intelligence." Seeing things from "different angles" provides an "intellectual boost." "The more that you can see things from different angles the smarter that you will become."
- Specific Benefits of Auric Perception:

o Perceive truth or falsehood.

o Perceive others' health and potential.

o Perceive intention, and thus their future.

o Locate, track, and identify UFOs, ghosts, poltergeists, Bigfoot, and other cryptic phenomena.

o Your natural visual receptors become "far greater use" than current instruments (EM meters, thermal imaging, video cameras).

- Subconscious Expansion: "Expanding your subconscious allows you to expand your possibilities." Creation begins in the subconscious. Understanding it allows you to understand the forces shaping your reality, and to "create with far greater facility."

Final Encouragement

- Beyond Measures: The true experience is not about "charts, measures, hard work, and 12 hour days."
- Personal Exploration: "It is my great wish that you expand on all the ideas presented here and that you find your own methodologies as you go along."
- Community: The author hopes readers are "encouraged to create groups and organizations that can use empirical methodology to explore what has hitherto been referred to as the occult, the paranormal, the supernatural, the Weird, the far too strange to be taken seriously."

Further Reading

This section provides a curated list of books that the author believes offer a strong foundation and deeper exploration into the themes covered in "The Occult Experience." Many are older but highly recommended, with some marked with an asterisk for particular emphasis.

- Cosmic Trigger Trilogy by Robert Anton Wilson
- Prometheus Rising by Robert Anton Wilson
- Liber Kaos by Peter J. Carroll
- Prime Chaos by Phil Hine
- The Nature of Personal Reality: Specific, Practical Techniques for Solving Everyday Problems and Enriching the Life You Know** by Jane Roberts (Highly Recommended)
- Tales of Power** by Carlos Castaneda (Highly Recommended)
- Using Your Brain For a Change: Neuro-Linguistic Programming by Richard Bandler
- Path Notes of an American Ninja Master by Glenn Morris
- The Mothman Prophecies by John A. Keel

ENDNOTES (Integrated with explanation above, but summarizing the key points from them)

The Endnotes provide additional context and references for specific points made throughout the book, enriching the understanding of the concepts discussed.

- [1] The Flawed Skeptic: The author asserts that a "zealot skeptic" often fails at true logic. If they were genuinely proficient in logical reasoning, they couldn't maintain their rigid skeptical stance, as logic itself (as the author defines it) is more flexible and open to various conclusions based on assumptions.
- [2] The Feral Boy, Victor: This note refers to Victor, the feral boy of Aveyron, suggesting that his reported ability to handle extreme temperatures (like plucking potatoes from boiling water without getting burned, or showing no discomfort in winter) points to a human capacity beyond typical "civilized" conditioning. It underscores the idea that much of our physical and mental reality is learned, implying that altered perceptions can lead to altered physical capabilities.
- [3] Meme Defined: Provides a formal definition of "meme" from various sources (Wikipedia, Merriam-Webster, Gordon Graham), emphasizing it as a unit of cultural transmission (ideas, behaviors, styles) that spreads, self-replicates, and mutates, much like a gene. This solidifies the author's argument that our shared reality is built on these pervasive, self-enforcing ideas.
- [4] Structured Paranormal Interests: This note clarifies that even seemingly "paranormal" interests in high school, like an obsession with "Twilight" vampires, are often highly structured by popular "memes." These representations are stylized and comical, implicitly preventing a deeper, more genuinely disturbing encounter with true strangeness, thus reinforcing the consensus reality.
- [5] Transcendence of Death: A provocative question is posed: If perceptual reality is based on imposed belief systems, is it possible for those who transcend these limitations to also transcend death? The author challenges the fixed belief in our mortality, suggesting it too might be a culturally imposed limitation.

- [6] Chakras and Energy Vortexes: This footnote defines "Chakra" as a "whirling vortex of energy" and advises the reader to discover these energy concentrations on their own, especially in areas with high nerve fiber density (like the solar plexus), rather than strictly adhering to existing literature. This encourages personal empirical validation over dogmatic belief, even within occult traditions.
- [7] Biphasic Sleep Research: Refers to the work of psychiatrist Thomas Wehr and Roger Ekirch's book "At Day's Close." This provides scientific and historical backing for the idea that human sleep was naturally biphasic (two chunks) before the agricultural and industrial revolutions, supporting the author's argument for disrupting the modern monophasic sleep routine.
- [8] Benefits of Altered Sleep: Details the "odd perceptual occurrences" that can arise from breaking the sleep cycle, including increased intuition, flashes of insight, greater feelings of euphoria, a more relaxed state, increased creativity, and more potent visualizations. These are presented as genuine cognitive expansions.
- [9] Groggy State as Relaxant: Explains that the "groggy" feeling experienced when altering sleep patterns or during hypnagogic states is actually a natural relaxant produced by the body.

Instead of fighting it, one should embrace it as a way to quiet the mind and alleviate nervous conditions, turning a perceived negative into a beneficial tool.

- [10] Robert Anton Wilson's "Cosmic Trigger": Recommends Wilson's "Cosmic Trigger" trilogy for direct reference to "Chapel Perilous" and the process of challenging reality and beliefs, underscoring the profound impact such exploration can have.
- [11] John Keel's "The Mothman Prophecies": Highlights Keel's work as a point of reference for understanding the "no going back to sanity" idea once paranormal phenomena are experienced, distinguishing the book from its more sensational movie adaptation.
- [12] Chaos Magic's Dictum: Explains the Chaos Magick tenet, "nothing is true and everything is permitted," attributed to Hassan-i-Sabbah. It describes Chaos magicians as individuals who adopt beliefs to achieve specif-

ic results and then change them, contrasting this with the "true adventurer" who, according to the author, becomes genuinely "insane" (unconstrained by perceptions) to navigate the depths of reality.

- [13] Don Juan's "Dark Sea of Awareness": Acknowledges a slight modification of Carlos Castaneda's term "the dark sea of awareness." This term signifies the chaotic, infinite possibilities within perception, and the author uses it to imply that traditional Chaos magicians and agnostics only skim the surface of this vast, potentially dangerous realm compared to the deeper exploration encouraged in the book.
- [14] Adventurer vs. Chaos Magician Logic: Further clarifies the distinction between the "true adventurer" and the Chaos magician. The adventurer "creates and catalogs an infinite variety of mental structures (beliefs) and uses them like markers" to navigate treacherous waters, fundamentally changing their perception. The Chaos magician, by contrast, is portrayed as a "highly sane individual that pretends that every once in a while he can go insane in order to achieve his desire." The adventurer truly embodies the transformation.
- [15] Dissociative vs. Associative States: Provides a clear analogy for visualizing during

banishing exercises

o Dissociative State: Watching yourself in the visualization, like seeing a picture on a TV screen.

o Associative State: Being within the visualization, participating, like being in a Star Trek Holodeck. This shift from observing to experiencing is critical for enhancing the power of visualization.

Book 2: Create a Servitor, Harness the power of thought forms

Let's embark on this journey into the fascinating world of thought forms and servitors, as illuminated by John Kreiter. We'll go chapter by chapter, section by section, ensuring no detail is lost and bringing the core teachings to life.

Introduction: The Genesis of a Servitor

John Kreiter begins by inviting us into his personal world, immediately establishing a foundation of deep belief in the power of the mind. His childhood was a canvas of "magical" experiences: making himself sick on command to skip school, experiencing dream déjà vu that later manifested in objective reality, and living with a great-grandmother who seemed to "play with reality like some kids play with toys." These aren't just anecdotes; they are the author's early, undeniable encounters with the very concepts he seeks to teach. He acknowledges that while his childhood might have been uniquely "blessed" with these phenomena, he doesn't believe he's in a minority. Instead, he posits that we all experience "magical" occurrences regularly, often labeling them as synchronicity, altered states of awareness (like daydreaming), or the seemingly inescapable "Murphy's Law" (the power of negative intention).

This rich, experiential upbringing ignited a lifelong quest for truth. Kreiter describes his journey as an "internal quest" filled with both successes and failures, each refining his understanding of how to achieve "amazing results" in manipulating reality. His ultimate aspiration, echoing his great- grandmother, is to "play with reality."

His motivation for writing this book stems from a desire to share his discoveries amidst a contemporary "magical revival," similar to the one at the end of the 19th century. Many people in the Western world are increasingly interested in psychic development, contacting "otherworldly beings," and, crucially for Kreiter, "how to use their minds to manipulate their personal realities." This immediately positions the book not as abstract philosophy, but as a practical guide to influencing one's life.

The origin of this specific book is rooted in a popular article he published on his website titled "How to Create a Servitor to do Your Bidding." He found it unfortunate that despite a growing interest in using thought to alter life situations, many people were only aware of concepts like "The Law of Attraction" or "The Secret." Kreiter sees these as limited, hinting that there are more profound and effective methods, and servitors are a key example of this "esoteric knowledge." The overwhelming positive response and numerous questions from readers led him to realize the need for a more structured and expanded explanation, hence this manuscript.

The author's core hope for the reader is profound

- To provide everything needed to create and work with thought-forms, which he refers to as servitors.
- To answer all questions, enabling readers to create their own servitors.
- To open up a "whole new world" where the power of thought becomes "more meaningful and less cryptic" than abstract concepts like the Law of Attraction.

He then lists practical applications for servitors, making the abstract concept immediately tangible

- Protect yourself and your loved ones
- Heal others
- Help you get the material things you desire
- Help you find love
- Provide companionship (He shares a charming anecdote of a friend who created a servitor as a "pet," which is loving, helpful, and doesn't require a litter box – a delightful and relatable example of the possibilities!)

Kreiter concludes the Introduction by affirming the immense power of the mind: "The mind, your mind, is indeed very powerful and can create anything that you want." He frames servitor creation as an accessible entry point into a "more magical world," where individuals can begin to "see and feel the possibil-

ities of organizing your life in whole new ways; ways that are far more rewarding, exciting, and effective." This sets a positive and empowering tone for the practical instruction that follows.

Chapter 1: What Is a Servitor?

John Kreiter approaches the definition of a servitor from two angles: a simple, accessible answer and a more complex, metaphysical explanation to foster deeper understanding.

The Simple Answer: A Thought Form At its most basic, a servitor is a thought form. However, Kreiter immediately clarifies that "thought form" itself can be a bit of a misnomer. Every single thought we have inherently possesses a "form." In occult circles, the term "thought form" specifically refers to a thought that has been given sufficient attention or energy to enable it to manifest, to varying degrees, within what we perceive as consensual reality. This distinction is crucial: it's not just any fleeting thought, but one imbued with concentrated power.

Historical Context and The Power of Belief The creation of thought forms, the author notes, is an ancient practice found in nearly every culture. He highlights Tibetan culture as particularly renowned for its advanced techniques in this area. To illustrate, he highly recommends "Magic and Mystery in Tibet" by Alexandra David-Neel, which showcases how Tibetans have successfully practiced thought form creation for a long time, using

them for

- Deity worship
- Mental exercise
- Attaining desired results

The author stresses the importance of reading such credible, non-skeptical sources. Why? Because this leads to the single most important aspect of creating a servitor: Belief.

Core Teaching 1: The Paramount Importance of Belief To achieve what might seem "impossible" – the manifestation of a servitor – you must let go of

doubt and believe that the impossible is indeed possible. Specifically, you need to believe

1. That thought forms are real.
2. That they can affect our shared, consensual reality.
3. That others have successfully created them.

Kreiter shares his personal testimony, stating his own accomplishments with servitors have been "spectacular." However, he understands that readers might need more reassurance, hence the recommendation to read widely on the subject from a positive perspective.

He then offers a powerful analogy to underscore the role of belief: "Do you know why nothing paranormal or magical ever happens around the skeptic? It's difficult to have magical things occur around the skeptic because the skeptic believes his beliefs so completely, that he is able to cancel out or ignore any results that disprove his notions of reality." He humorously points out that the skeptic, in trying to disprove such phenomena, actually proves his own theories by unconsciously using the very techniques (belief and intention) he tries to deny. Therefore, Kreiter issues a challenge: "In order to create servitors therefore, I challenge you to believe in their possibility with as much fervor as the skeptic believes in his reality." This isn't just about wishing; it's about a deep, unwavering conviction.

Understanding Thought Forms: Beyond Simple Data To truly grasp servitors, Kreiter delves into the nature of thought itself. He offers a potent definition: "A real good description for thought in my opinion is information." However, he immediately elaborates that thoughts are far more complex than our current technological understanding of "information" (like ordered strings of symbols). Thoughts are "highly complex energetic units of information that can morph and weave into different kinds of information units." This flexibility allows them to create "vast (near infinite) information matrices."

Crucially, "Size is also not a factor since the smallest possible part of a larger thought can also contain a near infinite amount of information." This challenges our linear, physical understanding and explains why our subjective reality is "unmeasurable using current logic" and thus dismissed by science as "a storm of dark unconscious drives."

Our sensory perceptions tend to categorize thoughts as pictures, feelings, sounds, tastes, or smells. But these are merely limited interpretations. Thoughts, the author claims, "exist outside of physical reality but this would not be accurate because it is thoughts that make up what we consider physical reality." This is a profound statement: our reality is thought.

When thoughts influence objective reality, we label it as intention, will, or synchronicity. But what's truly happening, Kreiter explains, is the creation of "a complex gestalt of thoughts which creates certain effects that we can detect through our sense perceptions." When many such gestalts intertwine into larger patterns, we begin to perceive them as physical reality. Those who practice occult techniques or believe in "the law of attraction" are, in essence, "manipulating their subjective realities in order to try to manipulate their objective ones." A servitor is presented as a direct method to achieve this: "a method of using subjective reality, by focusing and directing intensified thought, in order to create objective/physical results."

Thoughts, Perception, and the Nature of Time Kreiter briefly expands on the nature of perception and its relation to time, offering additional context for the "information matrix" of thought. He states that "thoughts are the basis of everything that you experience in physical reality." The conscious mind cannot process the totality of information in a particular thought.

Drawing from physics, he notes that time "does not exist as we think it does." Our perception of time as linear (past, present, future) stems from our inability to perceive the "infinite now" or "spacious present" in its entirety. The conscious mind filters and processes information linearly, creating our experience of time. "Thoughts then are highly complex energetic units of information that can morph and weave into different kinds of information units, which as a result of this flexibility can create a vast (near infinite) information matrix." He reinforces that we do the same with thoughts: we perceive parts of them linearly, creating our sense of reality.

To understand non-linear thought/reality, we use concepts like frequencies or dimensions. In this context, thoughts possess different frequencies, each representing a "perceived aspect of our shared

reality." Kreiter outlines a fascinating progression of thought frequencies

- Most ethereal: Mental images or ideas.
- More solid: Emotions or emotion-generating ideas.
- Closer to physical reality: Beliefs.
- Further solidified: Beliefs become assumptions, then facts.
- Finally: Facts become physical objects or events.

He cites the Higgs boson particle as a "fantastic example" of how an idea or theoretical concept can eventually manifest as a measurable physical entity.

The Definition Refined: Intentional and Materializing Thought Bringing it all back to the core subject, Kreiter defines a thought form (and thus a servitor) as "an intentional thought, one that has been intentionally designed." More than that, it's a thought whose "frequency is adjusted so that it goes from being a very ethereal mental experience to one that can actually begin to affect and partake in physical reality." In essence, "A thought form is a thought whose frequency has been changed; it is essentially a thought that begins to attain physical form."

He reassures the reader that despite the complex metaphysical explanations, "creating a servitor is an easy and natural affair; you could say that we do it quite naturally all the time." The subsequent chapters will detail this simplicity. The depth provided here is to offer a "more grounded understanding" and to address the "implications" that might cause some to question their personal reality. The author hopes this foundational knowledge provides answers to those questions, paving the way for practical creation.

Let's continue our exploration of John Kreiter's "Create a Servitor," delving into the practical applications and the meticulous process of creation, charging, and casting.

Chapter 2: What Can a Servitor Be Used For?

This chapter immediately addresses the boundless potential of servitors, asserting that they can be used for "just about anything you can imagine." This liberates the reader's creativity, emphasizing that the servitor is a direct manifestation of our imaginative and mental power. It is, in essence, a "fantastic creation that we design ourselves in order to satisfy a need." The only true limitation, Kreiter states, is our own creativity.

The Dynamic Nature of Servitors: Evolution and Growth Kreiter shares a personal anecdote about his own protection servitor: "He was specifically designed in order to protect me but I have found that his form and power tend to grow over time, very much like an actual living being, evolving as my desires do." This is a crucial teaching: servitors are not static

creations. They are dynamic thought forms that

- Grow in power and capability with use.
- Become more powerful the more you use them.
- Become more successful the better results you get.
- Strengthen as your confidence in using them increases.
- Are "charged" and thus grow with each interaction.

This concept mirrors the idea that consistent attention and belief imbue these thought forms with more energy and solidity in our reality.

Our Power as Creators: Shaping Reality The author reinforces a fundamental metaphysical principle: "This is our power as creators; our thoughts affect our entire world and through our thoughts we are also the creators of new worlds." Thoughts possess an inherent continuity; they don't simply cease to exist after their initial creation. Instead, they continue to "exist and evolve in other dimensions (frequencies)" largely outside our normal perception. However, we have

the unique ability to "maintain and empower certain thoughts with a little extra; something we call form," thereby creating a "new type of life" — our highly charged intentions, our servants, our companions.

Practical Applications: Concrete Examples To make the concept even more tangible, Kreiter provides several compelling examples of what

servitors can be used for

- Protection: Like his own servitor, they can be designed to keep oneself and loved ones safe.
- Wealth Generation: Servitors can be tasked with attracting material abundance.
- Companionship: He humorously recounts a friend's servitor "pet" that is loving, helpful, and requires no messy cleanup, highlighting the versatility of servitor design for even niche desires.
- Attraction (The "Glowing Lamp" Servitor): This is a vivid and specific example. His friend created a servitor that manifests as a "glowing lamp" exuding "erotic sensuality." This servitor works by "heating up everyone in the place indiscriminately" when activated, demonstrating how specific intentions can be encoded into a servitor's function and appearance. It also subtly shows that a servitor's actions can sometimes have broader, unintended effects (like heating up everyone).

Design Principles: Form and Function Kreiter advises that while servitors can take on any form imaginable – from "powerful tentacles or butterflies wings" to "amorphous blobs" or even copies of existing characters like Pokémon – the design should always be functional. It's not just about aesthetics; the creature's form should align with its intended purpose and powers.

A Crucial Warning: Responsible Creation The chapter ends with a stern but vital piece of advice: "I hope though that you stay away from thought forms that could be considered negative or destructive." While acknowledging that "there is no morality here," Kreiter's primary goal is to help readers achieve personal

happiness. He likens negative thought forms to "having a pit bull or a gun" – they can be very hard to control. He warns against "a rogue thought form running around your house at night scaring your family."

Core Teaching 2: Start Small, Gain Control, and Prioritize Personal Well-being. Kreiter strongly suggests that practitioners "become very good at controlling and maintaining your own servitor, one that provides fun and fulfills a basic desire, before you start trying to rule the world." This emphasizes responsibility and mastery over one's creations, setting the stage for the practical, step-by-step instructions in the following chapters.

Chapter 3: Creating Your Servitor

This chapter begins by framing servitor creation as a "fun and creative exercise," deliberately countering any preconceptions that it requires "weird and arcane phenomena," "auric color matching," or "odd trances." Kreiter directly challenges the notion that such practices are necessary, stating that they only make the natural act of creation seem difficult.

The Essence of Creation: Belief and Concentrated Attention The author reiterates his core philosophy: "All we're doing here is working with beliefs and a type of concentrated attention which is quite definitely psychic force." This psychic force isn't some mystical energy accessible only through elaborate rituals or specific celestial alignments. It's an inherent human capability. He dismisses the need for "occult jargon" or "arcane grimoires," emphasizing that the symbolism used for a thought form is personal and doesn't need to conform to ancient traditions.

The "Software" Metaphor Revisited Building on Chapter 1, Kreiter uses the "software program" analogy again to explain the subtle complexity of thought forms. Just as a software program like Microsoft Word has a simple name and logo but an intricate underlying code, a servitor's "exterior form" (what we consciously design) is merely a representation of a much deeper, more complex "thickness" (information matrix) that we cannot fully perceive. "This certain thickness that makes up our thought form, our servitor, is sort of like the code inside a software program."

The good news is, "The coding of our servitor thought form is done with the great power of our psyche. In other words we don't need to write code." Our "inner self" or subconscious is the master coder. Our conscious role is simple yet powerful: "All that is needed from us on a conscious level is intention and very focused attention."

The Three Steps of Conscious Mental Action

To achieve servitor creation, Kreiter outlines a clear, three-part process

1. Creation and design: Defining what the servitor is.
2. Charging: Imbuing it with energy and making it real.
3. Casting or sending forth: Activating it to fulfill its purpose.

He explicitly states that we "do not need to follow arcane rituals or create odd trance states" because these often stem from a lack of faith in one's own "magical inner selves." He warns against those who attribute failure to external factors ("the moon was in the wrong quadrant") rather than their own internal focus and belief. "All that you need is singular focus on a conscious level while you are performing the 3 steps mentioned above."

The chapter then transitions into the practical execution of Step 1: Creation and Design. He advises having a piece of paper and a quiet room for relaxation and concentration.

Statement of Intent

This is the foundational step. The goal is to "create a phrase or a paragraph that describes exactly what you want to accomplish with your servitor." This isn't just brainstorming; it's a critical act of clarification.

Core Teaching 3: Clarity of Intent is Paramount. "Clarifying what you want allows you to get it by helping you come up with a really concise design and intent for your servitor." The example given is simple: "I want to protect my home" leads to "I want a servitor to protect my home." This statement should be at the top of your paper.

The process of refining this statement is iterative. You might initially write something down, then realize you want to express it more precisely. "Keep doing this until you have the statement that you think exemplifies what you want." This ensures your conscious mind is perfectly aligned with your desire.

Appearance, Purpose and Powers

Once the statement of intent is clear, the next step is to visualize and describe the servitor itself.

- Imagining the Creature: Begin to imagine the kind of servitor that would fulfill your desired task. For home protection, it might be armored or an ethereal creature radiating protective light.
- Detailed Description: Underneath your statement of intent, write a paragraph describing "exactly what your servitor will be doing and how it will be doing it." Use point form or any style you prefer, but be as descriptive as possible.
- Developing Powers: At this stage, you must "fully develop all the powers that your servitor will have." This is where the functional aspect comes into play – what capabilities does it need to achieve its purpose?
- Natural Naming: Kreiter notes that a name might even spontaneously arise during this detailed design process.
- The "Fun and Creative Endeavour" Mindset: Maintaining this playful attitude is key to focusing your attention effectively.

Core Teaching 4: Keep Servitor Designs Simple and Small, Especially at First. Kreiter offers a crucial practical recommendation: "I personally will recommend to you that you keep your servitors design simple and small."

The reasons are clear

- Energy and Concentration: "It takes a lot of energy and concentration to create large or highly complex creatures."
- Visualization Ease: Simple forms are much easier to visualize. He uses the analogy of visualizing a red rose versus a red square; the square is generally easier for most.
- Borrowing Images: Don't hesitate to "borrow any image that you like" – from video games, mythology, or anywhere else – if it feels like the perfect servitor for your task.

The emphasis here is on accessibility and ease of mental focus, especially for beginners.

Drawing

"Now the fun really begins," as this is the visual manifestation of your mental design.

- Sketching the Design: Underneath your descriptive paragraph, "sketch a design for your servitor. Nothing fancy, just iron out the design that has been percolating in your mind until you have a creature with all of the attributes that you want." This drawing serves as a physical anchor for your mental image.
- Listing Powers: Below the drawing, it's also good to "do a point by point list of your servitor's powers." Examples: "it glows with intense loving energy or it shoots lasers out of its eyes." This reinforces the functional aspects.

Name

The naming of the servitor is a critical and sensitive step.

- Writing the Name: Write the name you've chosen "underneath the picture you just drew."
- The Magical Word and Secrecy: "The name is important because this is how you call the servitor to you, it is a magical word. You must therefore never reveal the name of your servitor to anyone." The secrecy protects the servitor and your work from external influences (a point revisited in Chapter 8).

Summary of Creation Steps So Far

At this point, your paper should contain

- A statement of intent
- A paragraph describing what your servitor will be doing and its powers
- A personal drawing of what your servitor looks like
- Your servitor's powers in point form
- Your servitor's name

Optional Final Step: Creating a Servitor "Logo" or Sigil This is an advanced but highly recommended technique for simplifying visualization during charging.

- Simplifying the Drawing: Take your detailed drawing and "really simplify the picture." If it's a turtle, create a simple octagonal shape with identifying marks.
- Sigil Creation from Name: An alternative is to create a sigil by combining letters from the servitor's name (e.g., the example provided for "turtle" shows how each letter's lines are incorporated into a single symbol).

Kreiter states his personal preference for the simplified drawing as a logo, finding it "easier to concentrate on." He advises trying both methods to see what works best for the individual. The simplified image or logo is "very helpful when you begin Part 2... which involves charging your servitor," because it's easier to visualize this simplified form at first. Over time, as this logo becomes clear in your mind's eye, you can then begin to visualize a "more structured and detailed version" of your thought form, allowing your creature to "evolve over time into a far more detailed and powerful agent." This shows a progressive approach to visualization and power building.

Chapter 4: Charging Your Servitor

While "writing about how to charge a servitor is actually a pretty easy task," Kreiter acknowledges that "saying and doing are different issues." This chapter aims to bridge that gap by explaining the metaphysical underpinnings alongside the practical steps.

Demystifying the "Magical" Process He reiterates his stance against "weird rituals or terribly complicated trance states" often found online. These, he argues, arise from a fundamental misunderstanding of our "inner psyche's magical aspects." What seems complex outwardly is, in reality, a "quite natural process" that involves the "combination of a huge amount of information and energy" by our inner psyche.

The Walking Analogy: Unconscious Mastery To illustrate this hidden complexity and naturalness, Kreiter uses a brilliant analogy: walking across a room to pick up a glass of water.

- Conscious Simplicity: On the surface, it's a simple, seemingly effortless act. We don't consciously micro-manage every muscle movement.
- Unconscious Complexity: Yet, our body performs this "extraordinary feat" because our "inner psyche is able to correlate all of the information and tasks required in perfect order." It possesses a "logic and intuition that would put any modern computer to shame."
- Parallel to Servitor Creation: "The technique for creating a servitor is the same as this; it is a natural one and in many ways an effortless one." Effortless in that the inner psyche handles the immense complexity, but not completely effortless, as it requires "a little effort to get it right at first," just like learning to walk. Learning to walk involved finding a "magical balance between your attention, your beliefs, and your desires," leading to spontaneous development of strength and balance.

The Learning Curve of Charging Similarly, charging a servitor for the first time will feel like "learning to walk all over again," but mastery comes quickly. "Once when you've charged your servitor one time, the next time will seem infinitely

easier." This is because the mind begins to "explore and realize all sorts of new and different capabilities." Each subsequent charge builds upon the first, leading to accumulation of power and easier focus. "The more you do it the easier it gets, the more you do it the stronger your creature gets and the easier it is to recharge it and to see it manifest."

The Practical Steps for Charging

1. Preparation: Get the paper with your servitor's logo and name (or create a new one with just the logo/name).
2. Environment: Find a quiet, undisturbed place for 10 to 30 minutes.
3. Relaxation and Focus: Relax. Begin paying attention to the picture and name. Quietly repeat the servitor's name.
4. The Core Act: Belief and Imagination: "Focus completely on your servitor and imagine with every single fiber of your being that this servitor is real and is now before you." He strongly advises approaching this like a child playing a game, where pretend feels real and effortless.
5. Visualization and Belief Interplay: Imagine the servitor becoming "more and more focused and solid." While visualization is important, the "main concern is to believe that your servitor is real. It is the actual act of belief that is important here, it is as important as your mental focus."
6. Sustained Mental Focus: Concentrate only on this act, forgetting everything else.
7. Overcoming Doubt: Doubts will arise. When they do, "power through it, clear your mind, and then begin to focus once again on the fact that you believe with every single fiber of your being that the servitor before you is real and that it is becoming manifest before your eyes." Your eyes should be open and you should be wide awake, not in a trance.
8. Visualization as a Consequence of Belief: If you concentrate and focus intensely, you won't need to force visualizations. They will "begin to happen all by themselves." The "blob of energy" will "start to coalesce before you as you believe." Clear visualization is a result of "focused manipulation of your beliefs."

9. Duration and Intensity: Maintain this focused belief for 10 to 30 minutes. Kreiter notes that it can be "quite strenuous," leading to sweating and a rise in blood pressure for him – indicating the significant psychic energy involved.

Core Teaching 5: Charge Your Servitor Three Times on Consecutive Days Before Its First Mission. "Charging a servitor for the first time can take a lot of psychic force, and the amount of force tends to grow exponentially depending on the size and complexity of your servitor." To ensure adequate strength for its first task, he recommends "charge your servitor three times before you consider it strong enough to go out on its first mission. Each charge should be performed just like I have outlined above and should happen on three consecutive days if you can." This sequential charging builds density and power.

Chapter 5: Casting Your Servitor

This chapter details the final crucial step: sending your servitor out to perform its task. It builds directly upon the previous chapter's emphasis on charging and belief.

Prerequisites for Effective Casting

Before casting, Kreiter emphasizes two key conditions

1. Sufficient Charge and Belief: You must be certain that your servitor has received a "good charge" and that you "truly believe that it is a living creature, or machine if you like, ready and able to do your bidding." This belief is not superficial; it's a deep conviction.
2. Clarity of Intent: You must have a "real good sense of what you intended it to do so that there are no doubts in your mind." Ambiguity in purpose weakens the servitor's ability to act.

The 5-Step Method for Casting Your Servitor

1. Call Your Servitor

o Find a quiet, undisturbed place.

o "Call your servitor. Use your magical and secret name and repeat it until you believe that your servitor is before you." This re-establishes your connection and brings the thought form into your immediate focus.

2. Final Charge (Reinforcement)

o Once you feel confident in its presence (perhaps sensing its energy or even seeing it as a physical form), "charge your servitor one last time."

o Dedicate "a good 5 to 10 minutes" to this final charge.

o "Follow the methods described in the previous chapter so that for a good 5 to 10 minutes you believe with every fiber of your being that your servitor is real and before you. Use every single ounce of focusing power available to you and believe in the certainty of your servitor." This ensures maximum power and a fresh infusion of belief right before deployment.

3. Issue the Command

o "Right after you have finished charging it, I want you to give your servitor one strong command and then send it out to do your bidding."

o The command should be clear, concise, and given in a "strong and commanding voice."

o Example: For a protective servitor named "Turtle," the command would be: "Turtle, go out and protect my house and keep it safe from all who would harm it."

4. Visualize and Believe Its Departure and Action

o "Now see your servitor leaving your general area, believe it with every ounce of your being just like you believed that it was real before when you were charging it."

o This "casting process is an act of will, an act of conscious intent."

o You must "believe that your servitor is leaving and going to do what you say; you need to believe this with all your being just like you believed that it is real."

o "If you do this correctly, you will see or feel the servitor leaving your area and going about its business, in other words, doing what you desire." This step emphasizes the active projection of your will and the sensing of the servitor's movement into its task.

5. Maintain Faith (The Act of Faith)

o This final step is a "further development of the intent that you set in motion."

o "By intending your servitor to go forth and do your bidding, you are commanding through personal belief."

o "You intend by believing that your will is obeyed." This is not merely hoping; it's a fundamental certainty that your command is being executed.

o "You maintain this intent by having faith in your servitor and in the power of your command." This final mental state is crucial for the servitor's continued work.

Core Teaching 6: Simplicity and Inner Belief Over Arcane Rituals. Kreiter concludes by re-emphasizing the accessibility of this practice: "this methodology does not require that you understand ancient Babylonian, get up at 3 AM on the night of a full moon, or vibrate at a certain frequency." All that is truly required is "great focus and have the ability to manipulate your beliefs." The deeper, complex work of forming the powerful thought unit is handled by "the inner self, that bigger part of you that some like to label the subconscious," which is naturally capable of "affecting physical reality."

This chapter solidifies the idea that the power comes from within the practitioner, not from external rituals or paraphernalia.

Let's continue our journey through John Kreiter's insightful book, delving into the crucial aspects of controlling your servitor and managing other thought forms.

Chapter 6: Controlling Your Servitor

This chapter addresses one of the most common challenges people face with servitors: maintaining control. Kreiter immediately tackles this by drawing a compelling analogy from a popular culture reference.

The "Dog Whisperer" Analogy: Attaining Alpha Dominance Kreiter advises readers who struggle with servitor control to watch episodes of "Dog Whisperer" with Cesar Millan. He explains that Millan teaches dog owners how to regain control when their pets have inadvertently become their masters. "Cesar is essentially teaching everyone how to attain alpha dominance and his techniques work perfectly when it comes to thought forms as well."

This analogy provides a powerful metaphor

- You are the Master: "You must always remember that you are the one in control, you are the one who gives energy to the servitors that you create and you are the one who can control energy with your mind." Just as a dog owner needs to project leadership, the servitor creator must embody absolute authority over their creation.
- The Root of Problems: Problems with servitor control stem from the creator's difficulty in adopting this "dominant attitude."

Beyond Creation: Learning to Move and Direct Kreiter notes that some individuals are excellent at creating a servitor's form and imbuing it with psychic energy (making it functional), but they "seem to lack the ability to move this creature about that they have created." For this specific issue, he recommends a modified approach to the charging operation.

The "Slower Charging" Method for Control and Power

Instead of just focusing on general charging, Kreiter suggests integrating control exercises into the charging process.

1. Combined Practice: "Take a longer period to charge their servitors so that while they are charging them they also practice giving them simple commands."
2. Simple Commands: Once you can "see or feel the form of their servitor," start with basic commands. For example, if the servitor is hovering over your paper, "order the servitor to go from one end of a room to the other."
3. The Test: Does it Move? If it doesn't move, or moves unsteadily, the issue lies in your intent.
4. Developing Intent through Belief: "In order to have it move in the way that you want it to, you need to develop your intent. If you will remember, the act of intending is really the act of believing without question, that the command that you have given is being carried out." You must believe with "every ounce of your being" that it is moving as commanded, using the same method of belief-focused charging.

Core Teaching 7: Control Through Consistent, Believed-In Commands During Charging. The advice is practical and iterative: "If you are having problems controlling your servitor, and getting the results that you want from it, I suggest you take it easy when you are charging it and practice giving your servitor simple commands. It should obey these commands instantly." This reinforces the idea of mastery through practice: "you have learned how to create the machine, now you must learn how to control it."

Benefits of the "Slow Charging" Method

This method offers several advantages beyond just control

- Enhanced Power: It develops the servitor's power while simultaneously training your control.
- Greater Concreteness: Your servitor becomes "far more concrete" after these exercises.

- Refined Visualization: As you command it to move (e.g., across a room), you are "forced to extend the power of your charge so that you must also fill in the details for what your servitor might look from behind or what it might look like when it is moving." This leads to a richer, more vivid mental image.
- Increased Solidity: A "powerful visualizer" can even create a thought form "so vivid that it actually looks solid and opaque as it travels from one end of the room to the other."
- Accelerated Development: Servitors created using this "slower charging method" tend to become "truly powerful in a very short time." Kreiter considers this the "advanced charging method" for exponentially increasing a servitor's power and form.

The Ultimate Outcome: Commanding ALL Thought Forms As you consistently develop your "intent" through "strong focus and the ability to easily manipulate your beliefs," your control over your own servitors will solidify. A powerful long-term benefit emerges: "Once your intent becomes powerful enough, you should have no problem controlling your servitor. You will also discover that you will be able to command thought forms that were not created by you, this is a very good skill to have." This tantalizing prospect sets the stage for the next chapter, hinting at the ability to influence even external thought forms.

Chapter 7: Dangerous Thought Forms and How to Deal with Them

This chapter pivots to a crucial and often-requested topic: dealing with negative or unwanted thought forms. Kreiter directly addresses reader concerns about "unpleasant thought forms" they've encountered, including those that began positively but turned negative.

The Dual Nature of Thought Forms: Not All Are Benevolent Kreiter immediately states the "obvious": "there are not just positive thought forms like the ones that I'm hoping you will create… There are also many negative thought forms that are created by accident or on purpose and these negative thought forms can cause havoc in the lives of many people."

He addresses the critique of revealing such techniques to the general public, dismissing it by noting that this information is already accessible. His motivation for providing this guide is to empower individuals to understand and overcome negative influences, rather than to facilitate malicious creation.

Accidental Thought Forms: The Most Prolific Threat The most common type of negative thought form Kreiter encounters is the "accidental thought form."

- Origin: These arise from the "accidental thoughts and intentions of others; negative thoughts and desires that begin to pool into a large conglomeration of negativity."
- Electromagnetic Quality: Thoughts have an "electromagnetic quality" that makes them "magnets," attracting similar thoughts. This leads to the formation of "giant conglomerations of thought; sort of like a big stew." These complex "gestalts" evolve and change.

- Manifestation as "Echoes": Less developed negative gestalts are often labeled "echoes" by paranormal investigators. These "tend to be thought forms that re-create terrible past events," essentially psychic impressions stamped onto reality by "incredibly negative events that had enough psychic energy."
- The Power Source: This "psychic energy" usually comes from "highly intense emotions, quite possibly negative ones, which supercharge the current event in the minds of those that are experiencing it." It's not the event itself, but the "mental images or thoughts of the event, as witnessed and experienced by highly emotional individuals" that create the "thought stamp." He cites a terrible murder as an example.

The Amplification of Negative Thought Forms

Kreiter describes how these accidental thought forms gain power and definition

- Human Attention: When a tragic site becomes "infamous" (like a house where a murder occurred), it draws "attention and fascination." Curious individuals and paranormal investigators are "drawn into this vortex."
- Reinforcement: Their "negative attention" and "emotion" inadvertently "augment" the negative thought form, developing its "mythic quality."
- Progression: What starts as a "blurred and shadowy echo event," experienced only by sensitive individuals, becomes a "more defined event" that eventually affects "psychically

non-sensitive individuals" who begin to experience "strange sensual phenomena" (sounds, images, ethereal touches, pushes, scratches).

- Intentionality: Through this focused, continuous attention, the thought form "grows from a static thing to a more developed entity that can begin to move around." Essentially, people "have essentially created a negative type of servitor that begins to express an intent, this intent being a conglomeration of a true event and the legend that has grown around it."

- Impact on Innocents: New occupants of such a location, particularly those with "stronger emotions and a more vivid imagination," can directly "identify" with the thought form, leading to intense paranormal experiences.

Addressing the Problem: Regaining Control and Dominance Kreiter acknowledges that these thought forms, whether intentionally created for harm or accidentally amplified, can be "quite problematic." His advice for getting rid of them centers on the principle of

control

Core Teaching 8: You Are Always in Control; Cultivate a Dominant Attitude. "My advice usually begins with reinforcing the idea that we are the ones in control. As human beings we can manipulate and control energy while thought forms are dependent on us to give them power." It is therefore within our power to remove any negative thought form.

- "Dog Whisperer" Revisited: He again suggests watching Cesar Millan or doing anything else to "develop a more dominant attitude." Most people panic when faced with the unknown, making it hard to take a strong stance.
- Desensitization and "Fight Mentality": He hopes that over time, people become "desensitized" to paranormal events and develop "a little more composure." The goal is to shift from a "flight mode" to a "fight mentality."
- Transforming Fear into Power: "The fear experienced as these negative paranormal events are taking place must be turned into anger and/or ideally into a highly focused form of positive energy that can then be used to disperse a negative thought form."
- Intent is Key: The crucial component for this transformation is "intent," defined as "the ability to believe, truly believe, in whatever you are commanding."

Fighting Fire with Fire: Creating a Counter-Servitor Since his book focuses on servitor creation, Kreiter's primary recommendation for dealing with negative thought forms is to "fight fire with fire."

- Create a Counter-Servitor: "Create a servitor that will either disperse and destroy the negative thought form or at the very least drive it away."
- The Three-Step Process: Use the exact same three steps outlined for creating any servitor:

1. Design: Create a servitor specifically designed to get rid of the negative thought form.
2. Charge: Charge it until you "feel confident in its ability to overcome the negative thought form."
3. Cast: Send your servitor "into the fray so that it can destroy the negativity that now besets you."

- Intended Action: When casting, "you should be able to see or feel it move into the area where you feel the most negative energy." You must intend it to go there, believing "with every ounce of your being that your servitor is now moving away from you and engaging this other negative thought form in battle."
- Control through Intent: "You control your servitor through intent, you develop your intent through controlled belief."
- Persistence and Reinforcement: If the servitor initially fails, "recharge your servitor until it is even more solid and more powerful." Then, send it out again. This is an iterative process: "This continues until you win, and you will win because your servitor will be gaining more and more power and form the more that you charge it." Eventually, your servitor "should be able to overcome just about any negative thought form you encounter."

This chapter provides a powerful strategy, directly applying the principles of servitor creation to a defensive and offensive purpose, reinforcing the user's inherent power.

Chapter 8: Questions and Answers

This chapter addresses common questions and provides clarity on specific aspects of servitor creation and management, often expanding on previous concepts.

Why does the name of the servitor have to be secret?

- Protection from Others' Influence: The core reason is to prevent others from "mess[ing] with your thought forms."
- The Impact of External Thoughts/Emotions: People often underestimate how much others' thoughts and emotions affect them. Thoughts can be "transmitted" and have positive or negative effects.
- Metaphysical Resonance: Just as moods are contagious on a physical level, "if a person is resonating in a certain frequency for long enough then they have the potential to affect the frequency of other people around them." This is why "psychic vampires" or highly negative individuals are to be avoided.
- Vibrational Tapping: Giving out the name allows others to "begin to think and project their intention on you as they contemplate your doings and try to predict how successful you will be." Even "positive thoughts from those that wish for us to do well can affect us in ways that are sometimes not positive" due to personal views coloring the intention.
- Best Practice: "Essentially, it is better to keep your business to yourself and the best way to do this is to just avoid talking about it." If you must discuss servitors, at least keep the name secret to prevent others from "project[ing] into the servitor either positively or negatively."

I thought you had said that vibrations are not important?

- Clarifying the Nuance: Kreiter explains that his earlier statement was to steer readers away from "the minutia that can sometimes develop around the rituals" (like matching frequencies with colors), which create "difficulty and complexity where there is no need for any."

- True Importance of Vibrations: However, "Vibrations certainly are important, they are the basis for all that we experience."
- The Distinction: Keeping the servitor's name secret is about preventing others from "tap[ping] vibrationally into your servitor" and interfering with your workings. This is distinct from thinking you need to manually "create all sorts of vibrational resonances" for the servitor to work, as the deeper aspects of your inner being handle that. It's about protecting the energetic field, not about consciously constructing it with specific frequencies.

How big or small should I make my servitor?

- Recommendation: Small at First: He always advises making servitors "small," suggesting "about the size of volleyball" as ideal.
- Reason for Small Size: "Charging a servitor takes effort and this effort grows exponentially as your servitor grows bigger and more complex."
- Metaphysical Concept of "Size": Kreiter admits this is a difficult concept because "thoughts are not subject to the same physical laws that we are. Size is really not a particular aspect of thought and therefore thought forms."
- Intensity Over Dimension: "The defining principle as to the power and capabilities of a servitor are actually intensity; that is the intensity and duration of the charge given."
- Size as a Metaphor: We tend to use "bigger" as a metaphor for "more powerful" because we can perceive servitors as growing in size if they receive "a huge amount of intense attention and emotion projected into it."
- Growth with Use: By starting small, if you "use a particular servitor over and over again, it will grow in power (and then perhaps in size) on its own as you charge it over and over again to perform different tasks for you."

Can drugs help in creating a servitor?

- General Answer: No.

- Basis of Psychic Force: Servitor creation requires "attention, which is the foundation of the psychic force that then must be channeled." This attention is driven by "belief coupled by desire," creating physical and mental tension that accumulates and channels energy.
- Drugs and the Conscious Mind: This is a "very difficult task to accomplish under any kind of intoxication." While some drugs might create strong psychic tension, they also "cause a destabilization of the conscious mind."
- Recommendation: "To my knowledge, there is no drug that can help in the creation of servitors and I suggest that you stay away from them when you are working with thought forms."

How do you dissipate a servitor?

- Proper Maintenance: A properly "maintained" servitor (with "alpha dominance") "will not need any kind of dissipation or banishing."
- Regaining Control: If a servitor seems "rebelling," you must "regain complete control" by giving it small tasks and ensuring perfect obedience.
- True Dissipation: Cutting Off Attention: If you want it to dissipate, you need to "cut it off energetically. You cut off your servitor energetically by not paying attention to it; the more attention that you give it, the more emotion that you project towards it, the stronger that the servitor becomes." To dissipate, you "basically just cut it out from your life, period."
- Subtle Attention: If a servitor lingers despite your conscious desire for it to go, you are likely still giving it some form of attention, perhaps due to "emotional guilt" or subconscious contemplation.
- External Thought Forms: If a persistent thought form is not your own (accidentally or purposefully created by others), you should use the methods outlined in Chapter 7 (create a counter-servitor).
- Metaphysical Reality of Dissipation: This is a critical point: "servitors, or any other kind of thought for that matter, never fully dissipates; that is they will never stop existing." When we say dissipate, it means they "will essentially lose their form within our physical frequency."

- Continued Existence in Other Dimensions: Our thoughts "do not die and fade away once we stop having them, they move on to different frequencies (or dimensions…) where they continue to evolve and explore their own separate intentions."
- The Meaning of "Dismantle": When you "dismantle or dissipate a thought form, what you're really doing is taking away the attention energy that it needed in order for them to function to one degree or another within this physical plane." However, they continue their existence beyond our direct perception.
- Key to Control/Dissipation: "The answer to the question is basically that if you wish to dissipate or control your servitors, what you need to do is to control the kind of attention that you give them."

Can you create a servitor to be self-sufficient?

- Simple Answer: No.
- Reasoning: Servitors are not "life as we understand it" and their existence is not "truly physical" in our plane. They function under different "physical laws."
- Dependency on Creator's Energy: "For a servitor to participate in our reality, we must give it the energy to do so." A servitor cannot generate this energy independently. If left alone, it will "soon lose this given energy and fade from what we consider physical reality." They must be continually recharged.

To create a servitor do you need to see it?

- Not Necessarily Visual: While belief in its reality is paramount, "this though does not necessarily mean that you need to see it." Most people are visually oriented, but sight isn't the only marker of reality.
- Other Sensory Orientations:

o Feeling-oriented: Rely on physical feelings (heat, vibration) or "gut feelings."

o Auditory-oriented: Find sounds (like a vibration) to be a strong indicator of physical existence.

- Personal Sensory Feedback: Kreiter recommends trying the exercises and observing what "sense impressions" you get (e.g., feeling its presence, hearing a vibration). You will "discover on your own what sensual experiences work best to convince you of the reality of your servitor."
- Author's Experience: He personally experiences a combination of "the feeling of its presence, sometimes through vibration or a gut feeling, coupled with a highly visual image."
- Key Takeaway: "You therefore do not need to see your servitor in order to bring it into form, what you need to do is to be able to sense it in a way that helps you most believe in its reality."

The first time I tried creating a servitor it worked great but now I can't seem to get it to work anymore. What am I doing wrong?

- The "Beginner's Mind" Effect: Initial success is often due to the "beginner's mind" – a state of greater openness and "child like sense of wonder." This allows for easier creation of things that might otherwise be difficult.
- Over-Analysis: The problem in subsequent attempts is often "over analyz[ing]" the process. The "analytical mind gets in the way of the natural mind."
- Solution: Develop a Detailed Recipe/Formula: To bypass the analytical mind, "develop a step-by-step formula that you will personally use to create/charge/cast a servitor."
- Detachment from Outcome: With this formula, "try to forget about any kind of emotional ideas that you might have or any expectations that you might have about success or failure."
- Assumption of Success: "Take it for granted that if you follow this recipe without any emotional attachment or expectation, you will be able to succeed every time."

- Post-Action Faith: Once the formula is completed, "you must have faith." You must "essentially believe with every ounce of your being that what you have done has been successful and that your servitor will go out and do your bidding as you have commanded." Belief is, once again, the key component.

Do I need a new servitor every time?

- Depends on the Task: The answer hinges on the servitor's purpose.
- Simplicity is Best: Kreiter strongly advises against "overtly complicated" servitors (e.g., one that protects your home and brings desired objects). "When it comes to servitors; the simpler the better."
- Why Simplicity? A complicated servitor "requires more energy to charge" and can become "a little bit schizophrenic," meaning it "cannot reason" and will be "useless" if given conflicting or overly broad commands. "give it one specific command or else it will essentially be useless."
- Reusing for the Same Task: If you have one specific task (like home protection), "you can reuse your original servitor as many times as you like." Reusing a servitor "over and over again is actually preferable because every time that you use your servitor it becomes stronger and is therefore better at completing the type of task that you have commanded."
- The Process of Reusing: Call it by its secret name, feel its presence, charge it until it feels like it has form again, and then send it out to do its bidding.

How long should I wait before I send out my servitor again?

- Subjectivity: This depends on the servitor's task and its "criticality" in your mind.
- Protection (Less Frequent): For home protection, you might wait "perhaps months." However, if you feel threatened, you would re-task it more frequently.
- Desire Fulfillment (More Frequent): For tasks involving desires, "you will want to recharge and re-task your servitor far more frequently."

- General Rule for Active Tasks: "You should charge and task your servitor no less than every three days." Call it back, recharge, and send it out. Continue until the desire is fulfilled.
- Time Lag for Manifestation: Thoughts take time to coalesce into physical reality. This "time lag varies in length depending on the intensity of the thoughts involved." A servitor, being a "highly charged thought," often works quickly, but opposition can delay results.
- Less Urgent Tasks: If you are "more relaxed about the outcome, or the outcome is one that cannot be quantified easily, try and send your servitor out every 15 days or so."
- Caution Against Overexertion: "Creating/charging/tasking servitors can be an intensive process and can cause a lot of tension within, which is never a good thing when it is dragged out too long." He ends with a humorous but serious warning: "If you're sending servitors out all the time, you could really stress yourself out, which is very detrimental to your health. Believe it or not, a hernia is not an impossibility." This stresses the importance of balance and self-care in this practice.

We've reached the final section of John Kreiter's "Create a Servitor," where he synthesizes the core messages and offers encouragement to the reader.

Conclusion

In the concluding chapter, John Kreiter summarizes the essence of servitor creation and reiterates the profound potential it unlocks within the individual. He starts by affirming the simplicity of the process, contrasting it with complex, ritualistic approaches.

Simplicity Rooted in Inner Power

Kreiter emphasizes that creating a servitor "is not a complicated thing in the sense that it does not require some kind of critically complex ritualistic act." Instead, its success hinges on two fundamental internal capacities: "intense mental focus, coupled with the ability to play with your beliefs." The power comes from within, from the disciplined application of one's mind and the

conscious manipulation of one's beliefs. He places the onus and the empowerment squarely on the practitioner: "It is up to you then to practice this intense psychic focus so that you too can be successful at creating a powerful thought form to do your bidding."

The Transformative Insight of Servitors

For Kreiter, the most "amazing part of servitors" as a teacher is their ability to "open up a person to the incredible potential of directed thoughts." He observes that even those who acknowledge the power of thought often struggle to truly "grasp the great potential of our imagination and thought."

Core Teaching 9: Servitor Creation is a Direct Path to Recognizing Your Own Creative Power. Through the deliberate act of "contemplation and creation of servitors," individuals gain a more direct, experiential understanding that "he/she is indeed a very powerful creator." This isn't just theoretical knowledge; it's a felt reality.

A Call to Action and a Challenge to Skepticism

Recognizing that some readers might still be hesitant, Kreiter issues a direct challenge: "If this is the case then I challenge you to take the plunge and create a servitor today." He allows for flexibility ("OK, you don't have to do it today but I do hope that you consider trying it as soon as possible."), but the encouragement to act is clear.

He frames the entire process as a "game," appealing to the childlike wonder he spoke of in the Introduction: "Can you believe in something that you don't think is real for 10 minutes? Can you pretend, like when you were a child, and just play a game for a little while?"

- Low Stakes: "you have nothing to lose, it's just a game after all."
- High Reward: "BUT, if you do end up getting what you wanted, please try to consider the possibility that there is more to this thought manipulation stuff."

He urges readers not to emulate the "average zealot skeptic" who "will ignore experiences that do not suit his/her world view." Instead, he calls them to embrace their inherent magical nature: "Life is magical, you are magical, so take your place as the amazing magical creator that you are." This is an invitation to self-discovery and empowerment.

Servitors: A Tangible Application of Thought Power

For those who already believe that thoughts create reality, Kreiter hopes the manuscript has provided "one more amazing way to manipulate the world around you." He reaffirms that with "a little practice and effort," readers will be "amazed at the power that you now have." Servitors, in his view, offer a "fun and powerful way of working with those laws of thought."

Rediscovering Innate Magic

The book concludes on a deeply spiritual and empowering note: "There is so much mystery out there. There is so much that we don't know. A servitor will help you remember what you knew so well as a child, something that you know so well deep inside yourself; that you are a magician that can create new worlds." This speaks to an intuitive, forgotten wisdom within each person, a natural ability to shape reality that servitors can help reignite.

Inspirational Quotes

Kreiter concludes with four thought-provoking quotes that encapsulate the spirit of the book

- "Disbelief in magic can force a poor soul into believing in government and business." — Tom Robbins

o This quote highlights how a lack of belief in one's own magical capacity can lead to a narrow, less fulfilling existence, perhaps implying that we unconsciously direct our creative energy towards less empowering systems if we don't acknowledge our true power.

- "The world is full of magic things, patiently waiting for our senses to grow sharper." — W.B. Yeats

o This reinforces the idea that magic isn't absent, but rather our perception needs refinement. Servitors, by training our focus and belief, can be a tool for sharpening these "senses."

- "No, I would not want to live in a world without dragons, as I would not want to live in a world without magic, for that is a world without mystery, and that is a world without faith." — R.A. Salvatore

o This speaks to the richness and depth that magic and mystery bring to life, suggesting that embracing such possibilities leads to a more faithful and wondrous existence. Servitors are a direct experience of this "magic."

- “Scientists have calculated that the chances of something so patently absurd actually existing are millions to one. But magicians have calculated that million-to-one chances crop up nine times out of ten." — Terry Pratchett

o This humorous but profound quote perfectly encapsulates Kreiter's message about belief and possibility. It challenges conventional, limited thinking and celebrates the magician's (and therefore the individual's) ability to transcend perceived impossibilities through focused intent and belief.

The conclusion leaves the reader with a sense of wonder, encouragement, and a clear understanding that the journey of servitor creation is fundamentally a journey of self-discovery and empowerment, where the mind's true potential can be harnessed to shape one's reality.

Book 3: Vampire's Way to Psychic Self-Defense: Overcome All Negative Energy (2016)

This book, "Vampire's Way to Psychic Self-Defense: Overcome All Negative Energy" by John Kreiter, presents a radically different approach to dealing with negativity and psychic attacks. It redefines what it means to be a "vampire" in a

spiritual and energetic sense, moving beyond popular folklore to ancient practices of energy manipulation and self-empowerment. The core teaching challenges traditional defensive methods and instead advocates for an active, predatory stance towards negative energies and entities.

Let's delve into the teachings, chapter by chapter.

Introduction (Pages 5-7)

The book opens with a poignant observation: our seemingly balanced world is, upon closer inspection, riddled with imbalance and pervasive negativity. Drawing on Henry David Thoreau's "men lead lives of quiet desperation," the author highlights a fundamental human struggle. We endlessly seek happiness and freedom from worry, yet negativity constantly "infects our souls," and attempts to fight it often feel like a losing battle.

The conventional advice to "stay happy and be positive" often falls short. Many strive for these ideals but find themselves in a perpetual internal conflict, haunted by a "dark cloud" that prevents sustained

joy. This leads to a pervasive belief that gloom and doom are an inevitable part of the human condition, even when actively trying to maintain a positive outlook.

The author then poses a profound question: What if there's a different path to overcoming this "endemic negativity"? What if life isn't about becoming "domesticated creatures in an ever-growing herd" or passively living in "ever-shrinking cages"? What if we were actually meant to become fearsome predators?

According to "Ancient Vampires" – a concept the author introduces as the source of this wisdom – the answer is a resounding YES.

The central promise of the book is laid out clearly

- You will learn how to "feed off" all the negativity that you project yourself and that is projected onto you by others.
- It introduces ancient techniques that leverage a "little clause in the contract of life," encouraging you to become a predator.

- Crucially, this is not about preying on other people, but rather becoming a "predator of the negative energy and negative entities that mess up your life."
- The teachings reveal how these "ancient vampires" discovered a powerful way to fight the negative current of the world and achieve extreme power and happiness.

The author then transitions to a more challenging perspective

- As children, we are taught a "great lie" – that there are no monsters. Parents, trying to soothe fears, claim no monsters lurk under the bed or in the closet.
- As adults, this belief persists. We pride ourselves on being "apex predators" who have conquered all threats, bolstered by science's assurance that anything unseen or unmeasurable doesn't exist. We believe we are safe in our "tiny little blue oasis" in a mechanistic universe.
- However, the author asserts that this is a "self-centered and childish" belief. Deep down, we know that much remains unseen and beyond our rational comprehension, giving rise to "sheer terror."
- He claims an "ever-growing number of us are learning in a very direct way that there truly are things that go bump in the night." Whether called demons, poltergeists, cryptids, or extraterrestrial/trans-dimensional entities, these creatures are real and their numbers are increasing.

The book's ultimate goal is to teach you how to fight back against these negative entities and, more importantly, "prosper from their negativity." It promises to unveil why many common psychic self- defense methods advocated by occult writers fail, and instead reveal the "vampire's way" to "psychic dominance over all of the negative forces that would beseech you."

Chapter 1: But What If I'm Not a Vampire? (Pages 9-13)

This chapter immediately addresses the most obvious question stemming from the book's title: "Do I have to be a vampire in order to use their methods of psychic self-protection?"

The author's unequivocal answer is: "Most definitely, NO."

He explains his choice of the "vampiric perspective" and terminology

1. Authenticity of Source: The knowledge originates from individuals who practiced and developed "vampiric techniques" to extend life and acquire power. Presenting it otherwise, with a "new age angle" or pretending it comes from a "purely loving approach," would be disingenuous. This information was forged in the crucible of survival in a hostile world, necessitating the development of "predatory instincts and predatory claws."
2. Pedagogical Efficacy: The predatory approach is essential for properly teaching the methodologies of transmuting negative energy into positive personal power. When the author uses "Transmute," he is referring to an alchemical process. To perform this transmutation, one must adopt some of the attributes of those who developed the methodology – the Ancient Vampires.

Who are these "Ancient Vampires"? The author clarifies that he is not referring to the Hollywood stereotype of blood-drinking zombies.

- Not Vampire Bats: A vampire bat is a biological creature that feeds on blood for sustenance, like any other animal. It doesn't transform blood into a special energy for extended life or paranormal abilities.
- Not Pop Culture Vampires: The book dismisses the romantic, immortal figures obsessed with love and loneliness.

- Not Modern "Blood Drinkers": While acknowledging groups who consume human blood for health or hunger, the author states this is not the "vampire" he is discussing. He notes that even these practices, when they occur, often generate a "highly charged emotional moment" from which the energy is the real benefit.

The author introduces his definition of True Human Vampires / Ancient Vampires

- These are the "real death defiers" who do not drink blood.
- Instead, they "actually drink the subtle energy within all living things."
- This ancient tradition is thousands of years old, evidenced in:

o Taoist alchemy in China: Texts speak of collecting and redistributing "Chi" for prolonging life and creating the "philosopher's stone" or "great pearl" for immortality.

o Shamanic cultures worldwide: Inklings of this tradition are found globally.

o Ötztal Alps Iceman: His over 50 tattoos precisely placed along meridian (acupuncture) lines indicate advanced knowledge of "body energetics" in Europe some 3,300 years ago.

o Indian traditions: Stories of "old vampiric beings" who defied death, using techniques akin to "Geotia" (Western term) to reorganize energetic currents, especially evident in Kundalini yoga practices. These traditions speak of people living for hundreds of years with minimal need for physical food.

The fundamental understanding of these ancient traditions is that all things are energy-based.

- Human beings are born with a finite amount of energy and create more throughout life (through ingestion, breathing, minimal environmental absorption).
- However, humans are energetically "full of holes," like "a bucket that has many leaks."

- This means our natural and created energy is often insufficient for sustained health.
- Life is not static; we are predators and prey in a "highly complex and savage ecosystem."
- Ancient vampires believed that to maintain vigor and health, one must learn to take life energy from the world, seal energetic leaks, and redistribute internal resources efficiently.
- Their ultimate goal was to extend life, even achieve immortality, by creating a "golden elixir" and manipulating the "Great Stone" (philosopher's stone/great pearl) to form an energy body (or "double") that could survive organic death.

The Book's Practical Application for the Reader

- You do not need to be a "vampire" to use these techniques; you only need to implement the ones they discovered.
- These techniques allow you to work with energy directly, enabling you to transform all surrounding negativity into a positive energy flow for greater vigor and happiness.
- They also teach you to repel, and sometimes destroy, negative entities that seek to harm or drain you. The author notes these entities are "far more common than most would imagine," especially with human population growth.

The author acknowledges a partial tap into Western vampire culture for symbolism and archetypal energy. While Eastern texts depict "death defiers" as kindly hermits or intellectual types, Western vampiric lore (and the author's own understanding) reveals that these ancient figures lived "ruthless lives full of intrigue and many power struggles." To conquer death, they had to traverse the "deep dark abyss of human awareness," emerging changed, "still carrying a little of that eternal darkness." In essence, they were no longer purely "human."

But don't worry! The author assures the reader that traversing such darkness is not necessary.

- What is needed, however, is to "borrow some of the old vampire's courage and will."
- Of paramount importance for battling negative forces are their ruthlessness, fearlessness, and predatory stance.

This introduction and first chapter set the stage, redefining "vampire" from a supernatural entity to a practitioner of ancient energy mastery, emphasizing the vital shift from a defensive, prey-like mindset to an offensive, predatory one for psychic self-defense and energetic self-sufficiency. It promises practical techniques rooted in a forgotten wisdom that views reality as energetic and life as a struggle for sustenance.

Chapter 2: White Light Doesn't Always Work (Pages 15-18)

This chapter critiques the prevailing methods of psychic self-defense, asserting their ineffectiveness and, at times, their detrimental nature. The author, drawing from his extensive studies and

communications with people seeking help, highlights a common theme: people are plagued by negative energy and entities, and traditional methods simply aren't working.

The author notes a disturbing trend: attacks by negative entities are on the rise. He lists common,

yet ineffective, self-defense strategies people try

- Psychic shields
- Pentagram rituals
- Crystals and garlic
- Psychic cleansing and exorcism

He states bluntly: "These have little or no effect on the negative forces that accost them." People who reach out for help have often exhausted these options and failed. The author even "flinches" reading about some attempts, knowing these methods often worsen the situation. His motivation for writing this book is to offer a "radically different (and yet incredibly old and efficient) method."

The Critique of Traditional Shielding

- Most psychic self-defense books teach some form of shielding or minor internal energy work. While internal energy work can be positive, it's often too "passive" for long-term effectiveness.

- The author strongly believes that creating a shield is generally more of a hindrance than a help.

o Neophytes employing shields often feel "quite safe behind their walls," which is a false sense of security, leading them to take "dangerous risks" where "predatory forces can scoop them up like candy."

o Attempting to create a psychic shield can have the reverse effect, feeding and empowering the very entities one is trying to stop.

- Powerful visualized shields (e.g., using positive light, or complex rituals like the Lesser Pentagram Ritual) are only effective for short periods. They were designed by sorcerers not for permanent protection, but as temporary walls to facilitate rest, contact with dangerous entities, or exploration of "precarious areas within the dark sea of human awareness." The intent was to open up later to directly engage with these forces.
- These advanced shields are highly dependent on the practitioner's skill and energy level. Without enough experience, practice, or energy, the shield will quickly dissipate, leaving the individual vulnerable.

Truly Effective Shielding (and its limitations for the average person)

- The author states that the only truly effective shielding is that created using servitors or talismans (a talisman being a physically bound servitor). These are essentially "serviceable thought forms."

o Examples: A servitor shaped like a cocoon ("the wall of warding") or a lamp flooding with positive light to deter negative entities. A talisman can symbolically represent a servitor, empowering it when worn.

- The major problem: Creating an effective servitor requires significant energy and focus. If you're already weak from an attack, drowning in bad luck, or unable to concentrate, it's nearly impossible to create one for yourself, let alone for someone else. A servitor cannot generate its own energy; it must be "fed" with the creator's energy or it becomes "inert and ineffective."

The Critique of Minerals, Powders, Crystals, and Garlic

- People using these for barriers are often "deluded as to the effectiveness of these methods."
- While some can be "quite effective in dealing with SOME forms of negative attack," they are often not used properly.
- The author uses the mosquito metaphor: DEET (bug spray) works, but you have to "douse yourself in the stuff to protect yourself completely." If you miss "one spot, the mosquito will find it; it is patient and has many clever ways of finding the holes in your amour." This illustrates the futility of trying to find every "hole" in a defensive barrier against persistent negative forces.

The Inevitable Conclusion

- If none of these common psychic self-defense methods work, what is left?
- "We are left with the only option that is really available to us; the vampire's way."
- This approach demands a "radical change in how we perceive ourselves."
- We must "stop acting like a herd animal and start acting like the predators that we all are."
- This means shedding the illusion of safety (hiding behind "antlers, cool camouflage, and big herds") and instead "dust off old claws that were always there" to "devour those that would devour us."

This chapter powerfully dismantles conventional notions of psychic defense, arguing that a passive, defensive stance is not only ineffective but also potentially harmful. It lays the groundwork for the book's core philosophy: a paradigm shift from victim to empowered predator, embracing an active, consuming role in the energetic landscape.

Chapter 3: Predator or Prey (Pages 20-23)

This chapter marks a critical pivot in understanding the world, urging the reader to adopt the perspective of the "ancient vampire." This new viewpoint is fundamental to the book's self-defense techniques, as it radically alters one's perception of reality and one's place within it.

The chapter opens with a quote from Sheryl Lee: "It's almost as if we each have a vampire inside us. Controlling that beast, that dark side, is what fascinates me." This sets the tone for exploring the inherent predatory nature within humanity.

Challenging the Mechanical Worldview

- The author contrasts the "general human view of reality" with that of the ancient vampires. The common human perspective sees a "highly mechanical world filled with objects," where

humans are merely biological entities at the "apex predators" due to their advanced brains. Science is believed to have "covered" everything, leaving little to fear or discover beyond expected parameters.

- Ancient vampires, however, perceived reality "markedly different[ly]." They saw an "infinitely mysterious place made up of pure energy." While modern science acknowledges that matter is vibrating energy, the ancient vampires acted on this knowledge, using it to defy death and acquire power, long before modern science.

The Ancient Vampires' Profound Discoveries

Through their energy-based perception, ancient vampires made "amazing discoveries" that were so frightening, they "forced [them] to completely alter the way that they interacted with the world."

Their primary discovery involved two major types of life on the material world

1. Biological Entities (Energy Generators): Living animals that generate energy and consume energy from other biological and mineral systems. We exist in a complex, savage ecosystem, nourished by the sun.
2. Mineral Matter (Energy Maintainers/Storers): Non-living matter that stores energy.

But the biggest, life-changing discovery was a different, invisible type of life largely ignored by

everyone. This life was categorized into two distinct groups (using the author's terminology)

- Non-Energy Generating Phantasms (NEGPs):

o Primarily creations of the human mind.

o Vary in size, complexity, and "cohesive power."

o More fluid than mineral life, possessing an energetic quality that allows them to attract and repel based on their structure and stored energy.

o They exist around the planet like a "thick soup," their ebb and flow like "non-material and invisible weather patterns."

o Modern terms for these include thoughts, thought forms, and thought gestalts (or memes).

o These NEGPs, birthed by the highly creative human mind, influence and are fed by human consciousness.

- Inorganic or Non-Organic Beings (NOBs):

o The discovery of these beings truly initiated ancient vampiric societies.

o They come in varying sizes and complexity, just like biological life.

o Some NOBs are "infinitely more intelligent than men" and can live for "far longer" (some were even "immortal").

o NOBs are generally "far more aware of us than we are of them," yet humanity remains largely oblivious, despite legends of faerie folk and elementals.

o A crucial, "terrible discovery" was made: some NOB species (Predatory NOBs or PNOBs) actively feed on the life force of organic creatures.

o PNOBs vary from small, simple creatures (like fish or birds) to large, intelligent ones (as big as a man, or even houses).

o They are invisible to the average human eye as they are energy-based life forms without corporeal essence.

o Average humans usually only perceive side effects of their presence, like temperature shifts or a "tingly feeling" of static or cold electricity.

o Because they can't be seen or measured by modern tools, their existence is largely ignored. However, the author notes that people open to the possibility can "redevelop an internal inner sense" to physically detect these "alien beings."

The Vampire's Purpose and the Book's Promise

- Ancient vampires recognized that vigor and extended life depend entirely on life force.
- The discovery of predatory PNOBs was "crucial importance" to them.
- Their objective became to replicate PNOB power and longevity, and to actively fight and overcome both PNOBs and NEGPs.

The book promises to teach the reader the "most basic and powerful of the old human vampiric

techniques" to

- Overcome personal negative energy.
- Handle negative energy and intent from others.
- Fight off dangerous PNOBs and NEGPs.
- Ultimately, "thrive from all of the negative energy in your life."

This chapter fundamentally shifts the reader's worldview from a material, mechanistic reality to an energetic one, introducing the hidden predators and prey that inhabit it. It posits that humans are not at the top of the energetic food chain as commonly believed, but are actively preyed upon by unseen entities. The "vampire's way" offers a method not of defense, but of turning the tables and consuming what seeks to consume you.

Chapter 4: Dealing with Personal Negative Energy (Pages 25-40)

This chapter begins the practical application of the "vampire's way" by focusing on the most immediate source of negativity: ourselves. It's about taking responsibility for one's own energetic output and transforming it.

The Source of Personal Negativity

- The first step in controlling negative energy is realizing that most of it is internal—"the negative energy that we exude into the world ourselves."
- This internal negativity is the root cause of personal strife and even attracts external negative entities (NEGPs and PNOBs, which will be covered later).
- From an ancient vampire's energetic perspective, humans are like "large egg-shaped light bulbs" that constantly "blink," varying in brightness, or like the sun, shooting "coronal flares."
- These "coronal flares" are intense emotional outbursts, predominantly negative.
- This constant flaring is highly wasteful because humans have limited inherent energy and can only create a certain amount (primarily through ingestion and breathing).
- Depleting energy through "wasteful emotional output" heavily drains individuals. The "light bulb diminishes," leading to physical aging and sickness —a perceived "natural cycle."
- The Vampire's Method of Energy Reabsorption offers a way to break this cycle, allowing individuals to live healthier and happier lives by absorbing their own negative energy outbursts.

Understanding Negative Energy Flares (Human Perspective)

- Negative thoughts can arise from immediate negative events (e.g., car crash, being shoved) or from underlying negative personal beliefs about reality, which then guide thought patterns.
- The author notes that the world is currently caught in a "negative energetic eddy," making it "nearly impossible" to fight negativity with just "personal internal work" alone. This explains why even "enlightened people" can fall into "human horror." The author encourages viewing this as a "challenge to be overcome," not an inescapable reality.

The Energetic Nature of Negative Thoughts

- Negative thoughts create an "intense energetic flow" through the body, often felt as tension that accumulates and directs energy.
- This energy is then "expelled from the body" as a "slow ebbing radiation" or a "powerful burst of energy" akin to a solar flare. Physically, this is experienced as a "simmering wave of negativity" or a "great burst of anger, fear, or self-pity."
- Ancient vampires discovered that thoughts are never destroyed; they only change form, frequency, and energetic level. Some thoughts "vibrate at a much slower rate" and remain in the "human realm."
- These human thoughts are complex and can "come together in a magnetic fashion" to increase their complexity and strength. This leads to the formation of "thought gestalts" that can develop "a type of intent" and become what are now called "thought forms."

o A thought form is a thought given enough attention or energy from its creator to manifest in consensual reality.

- These complex thought gestalts can affect their creators, causing more "energy flares"— energetic outbursts that creators "pay for dearly." Essentially, negative thoughts can evolve and "come back to haunt us."

The Flaw of the "Positivity Movement"

- Many philosophical and religious ideals promote stopping negative thoughts and turning them into positive ones (the "positivity movement").
- Ancient vampires, however, believed that humans cannot currently change their energetic or intellectual state in this fashion.
- The author's research supports this: forcing a perpetually positive state can be "quite detrimental energetically and therefore mentally," even causing illness.
- Ancient vampires realized that escaping negative thoughts was impossible, even by isolating oneself. Human thoughts and attention "permeate the entire planet," and no amount of psychic shielding can protect against them constantly.
- Therefore, instead of running away, they decided to "attack the situation energetically."

The Core Methodology: Absorbing Personal Negativity

- The ancient death defiers attacked negativity by draining it of its power. This was applied first and foremost to themselves.
- By draining their own negative thoughts, these thoughts became "inert" and no longer bothersome. Any energy they emotionally expelled could be "reabsorbed," bringing their energy expulsion to "near zero."
- This chapter teaches methods to absorb your personal negative energy, random negative thoughts, and personal negative thought forms (NEGPs). Personal NEGPs are "personally created thought forms," often negative, acting like "land mines" that trigger crippling negative emotions. More powerful ones can even develop "personal intent" and attack randomly.

What to Do When Experiencing Personal Negative Energy/ NEGPs

The instruction is clear: "suck up this negative emotional flare, this expulsion of energy."

- When a negative event or strong personal NEGP occurs, you learn to draw this negative energy into yourself and continue until the "emotional flare (or charge) is gone."
- This helps prevent further energy loss, which otherwise makes you weaker and prone to more negative thoughts and outcomes.
- The process is done while experiencing the negative emotion naturally, rather than trying to suppress it (which can have detrimental consequences).

The techniques for doing this are broken down into four distinct parts

1. Reverse Breathing (Pages 31-32)

o A powerful method for drawing energy into yourself.

o Physically, it's the reverse of normal breathing

? Normal breathing: Chest expands, stomach expands on inhale.

? Reverse breathing: Consciously contract your stomach and chest as you inhale.

o This contraction creates a "feeling of powerful suction" that "sucks up energy" directly through the "skin and bones."

o Advanced Method (Page 32 & Diagram): Not only contract chest and stomach, but also "push down with your solar plexus" while "pushing up with your perineum."

o This strong contraction pulls energy into the "center of your body (which is called the cauldron)." The diagram shows arrows pointing inwards from the front and back of the torso towards the center, indicating the energetic pull.

2. Visualization (Pages 33-34)

o Not just visual: Visualization in energy work primarily relies on your ability to feel energy moving out and back into your body (e.g., a light tingle or pressure).

o To start: Pay attention to the tension you feel when projecting negative emotions. When trying to draw expelled energy back, "visualize/imagine that feeling again but this time in reverse order."

o Best visualization: Imagine drawing a "black cloud of energy" into yourself. See this dark cloud around you being pulled in as you reverse breathe. As it contacts your skin, visualize a "feeling of tension that runs all the way from my skin to the center of my body like a wave." Then, using advanced reverse breathing, visualize this sucked- up energy concentrating into a "powerful ball of energy right in the middle of my cauldron."

3. Affirmation (Page 35)

o A repeated phrase to "consolidate your intent."

o It helps cleanse the mind and focus on a goal.

o When drawing in negative energy (flares or from personal NEGPs), repeat an affirmation like, "I take my energy back."

o This affirmation aids visualization and focus during reverse breathing, centering intent on energy re-absorption. The diagram on page 35 illustrates the "cauldron" as a yellow circle in the core of the torso, with inward-pointing arrows, reinforcing the idea of energy being drawn to this central point.

4. Transmutation (Page 36)

o Briefly introduced here, but a critical step for external negative energy.

o It's "the act of taking energy of a certain type and turning it into energy of a completely different order." More detail will be given later. For personal energy absorption, it's not as critical as for external energy.

Putting It All Together - Scenario One: Personal Negative Energy Flares (Pages 37-38)

- Example: Waiting for a loved one driving, negative thoughts about an accident lead to emotional outbursts ("shooting off negative energy flares").
- The problem: Losing negative energy makes you weaker and attracts more negativity.
- The solution:

1. Immediately "suck up" this negative emotion.
2. Start with reverse breathing to stop further energy flaring.
3. Visualize all the expelled negative energy as a "big dark cloud" around you, drawing it back in.
4. Affirm (silently or aloud): "I take this energy back into myself."
5. Concentrate on reverse breathing and visualization, sucking all "negative imagery back into yourself."
6. Continue until "no longer feeling negative emotions and depression" and the "charge from this negative flare is consumed."

- Key takeaway: This process continues as long as needed. You know you're done when the "strong negative emotional charge" is gone.

Putting It All Together - Scenario Two: Dealing with Personal NEGPs (Pages 38-40)

- Example 1 (Landmine NEGP): You're hit by an "incredibly negative emotion" ("tidal wave," hysterics, visions of accidents/death), even before you can think of sucking energy. This is a personal NEGP "landmine."
- Example 2 (Active NEGP): Negative emotional attacks occur "out of the blue" (e.g., seeing a car triggers a flood of negativity, or a random attack while minding your own business). This indicates a more advanced personal NEGP with "personal intent" actively attacking you.

- Origin of Personal NEGPs: A "terrible tragedy" (e.g., family dying in an accident) causes a "huge burst of negative thoughts and emotion" over time, forming a "conglomeration of thought energy" that shapes into a "negative thought form."

o Less powerful thought forms: Act like landmines, triggered by similar negativity.

o More powerful thought forms: Develop "intent," actively attacking you even without conscious negative thoughts on your part.

- Dealing with Personal NEGPs: Use the exact same techniques as for negative energy flares.

o Difference: You'll feel a "far more intense energetic connection" and an "incredible burst of personal power" when draining them. Sensations like "tingling" or "shiver" are common.

o Timeframe: Powerful personal NEGPs can take months to completely absorb.

o How to know when it's absorbed: When the "terrible emotional onslaughts" completely stop. Crucially, don't stop when emotions diminish; keep draining until they stop completely.

o NEGPs cannot be destroyed, only rendered inert by draining all their energy. They become "inert" ("like an egg without a yolk") and will eventually detach.

o Strategic Advantage: If the creator (even yourself unconsciously) recharges the NEGP and sends it back, you can simply drain it again. This turns the attacker's

energy against them, a "banquet of highly concentrated energy" that drains the attacker.

- The Benefit: After each "feeding" from a big personal NEGP, you'll feel "incredibly energized," your body will relax, and you'll feel "content, energized, and free."
- Overall Confidence: As you master these "vampiric energy work" techniques, you'll become more confident in dealing with all kinds of negative emotions. You'll even find yourself "happy, in a way, when these negative

emotions present themselves because it will mean that you have a chance to feed." You will be "consuming this negative energy with the passionate gusto of the fledgling vampire."

This chapter provides a detailed, step-by-step guide to applying the "vampire's way" to internal negativity. It fundamentally shifts the perspective from passively enduring or weakly defending against negative thoughts and emotions to actively consuming them as a source of personal power and well-being. The introduction of reverse breathing, visualization, and affirmation forms the practical bedrock of this transformation.

Chapter 5: Negative Energy from Others (Pages 42-51)

Having learned to deal with personal negativity, this chapter expands the "vampire's way" to encompass negative energy originating from other people. It posits that the world is inherently "negative" due to collective human consciousness, and traditional responses only exacerbate the problem.

The Reality of External Negativity

- The author assumes the reader is aware of personal negativity and, by extension, that the world is "a pretty negative place," filled with others just like them.
- In high-population areas, particularly metropolitan cities, exposure to large amounts of negative energy is guaranteed. People are often tense, "jostling for space and competing," in a constant "fight or flight readiness," expelling "large amounts of energy into the environment." The more people, the worse the energetic atmosphere.
- This negativity isn't confined to cities; it's present anywhere competition or "jostling for position" exists, even in small towns. It's "an impossible thing to escape."

Traditional Responses to External Negativity – And Why They Fail

- When people encounter negative energy from others, their instinctual reaction is to tense up and go into "fight or flight" mode, releasing adrenaline. This only "aggravates the negative energy already found in the area and makes things worse."
- Those aware of energy work often try to "put up a wall of positive light" or other shields. However, as previously discussed, shields work for only so long and can be more draining than the fight-or-flight response itself.

The Vampire's Different Approach: The Banquet

- Ancient vampires viewed environments rich in human negative energy not as a threat, but as "akin to hitting the jackpot" – a "banquet to be enjoyed."
- Instead of tensing up, getting frustrated, or angry, the vampire relaxes and "opens himself up to the huge amounts of energy that others are wasting."
- The vampire plays "Go Fish" while others play checkers or chess, jostling and blocking. The vampire simply "sucks up this wasted energy."

Energy is Just Energy – The Key to Transmutation

- The author emphasizes a crucial paradigm shift: a vampire does not see energy as "positive or negative; he just sees energy."
- The human tendency to classify energy as "loving," "positive," or "negative" is merely a labeling of "a large conglomeration of energy that is being propelled through either individual or group intent."
- The true difference in energy lies in its intent. Human intent can manipulate and focus energy. Greater energy amplifies intent, and stronger intent manipulates more energy.
- Therefore, when a vampire "transmutes negative energy in his cauldron," he is not transmuting the energy itself, but the intent of that energy through "a superior act of personal intent."
- Even pure human intent, without prior transmutation, can be ingested by a skilled vampire as a "consumable energy source."

The "Finely Printed Clause in the Contract of Life"

- By employing the techniques (the same as in Chapter 4) and adopting the predatory stance, you "take your rightful place as a predator in this world, as opposed to the mindless automaton that most people are."
- This allows you to "thrive and become powerful in a place where most live in misery, tension, and unhappiness."

- Remarkably, the author claims that "in helping yourself, you will also help the whole of the world escape from the negative current that now has a hold on all of us."

Initiating the Process: Neutralizing Judgment and Embracing Predation

- To begin, you must "consider energy as just energy and stop labeling it good or bad." This is difficult for the human mind, which prefers black-and-white classifications.
- Once this is internalized, you will naturally relax your body and stop the fight-or-flight response. Relaxation becomes your "great emancipator," quieting the mind and reducing personal negative thoughts.
- While some internal resistance to seeing others' negative intent as "just energy" will remain, you must engage your "highly neglected aspect of your psyche; your predatory nature."
- This predatory stance is vital for two reasons:

1. Transmuting Foreign Intent: It allows you to "transmute what is referred to as negative energy into personally useful energy" from what others discard. The "positivity movement" errs by not separating intent from basic energy. To thrive on "negative" energy, you must "mentally turn yourself into a predatory creature,"

actively "grabbing and consuming" it. A predator "takes, he leads, he consumes and makes it his own." This is the mindset.

? The "Puffer" Analogy: The author introduces the term "Puffer," historically given to pseudo-alchemists who tried to transmute substances physically with cauldrons and bellows. True alchemists knew the real "alchemical cauldron" was the human body. Transmutation is an internal process, a "change in belief and attitude."

? Ingesting "Poison": When you ingest "dark negative energy" (visualized as a "black cloud, a dark evil mist"), it might feel like "eating poison" if you cling to old beliefs. But through the predatory mindset, you transmute this "negative pool into powerful life-giving energy."

? "Bite down on it and eat it, consume it and bring it into yourself as a powerful predatory monster": The "sheer ferocity of your spirit" changes your beliefs about the energy, and through this change in belief and attitude, the energy transmutes.

1. Fighting Foreign Intent: The predatory demeanor provides the "energy and the intent to fight against the negative intent of others." This allows you to "grab the energy behind this bad foreign intent and consume it for your own benefit." A predator is a hunter who "never gives up without a fight."

Important Reassurance

- You do not need to be a "vampire" or "feed off of people" in the literal sense.
- You are consuming "wasted" negative energy that causes "great anguish and pain" and contributes to "destructive negative thought forms (NEGPs)" and feeds "voracious inorganic beings (PNOBs)."
- "By consuming this energy, you are doing all of humanity a service." Doubly so if you then use this transmuted energy for "positive thoughts" and to "wish kindness upon others." The author calls this "the greatest thing that you can do for the human race at the moment."

Putting It All Together - Scenario 1: Traffic Jam (Pages 48-49)

- The Scene: Stuck in traffic, you (and everyone else) start expelling negative energy. A "gigantic and very powerful" dark energy cloud forms.
- Traditional Response vs. Vampire Way:

o Most people get angry, swayed by the negativity.

o Some try to resist by tensing or projecting positive energy (which only works for so long and can be draining).

o The Vampire Way: "Devour all that energy that others seem to be so willing to throw away."

- The Process:

1. Catch yourself before expelling too much negativity.

2. Use reverse breathing to stop further outward energy flares.
3. Focus on your own negative energy first, sucking it up with visualization and affirmation ("I take this energy back into myself").
4. As you finish ingesting your personal energy, you will still feel negativity – this is the negativity of others. Continue ingesting it.
5. As you absorb more external negative energy, you'll feel "full," "bubbly and happy," and the external negativity "won't bother you so much." You might feel like you're "in a happy bubble floating on a pond of negativity."
6. If negativity returns, keep ingesting. You'll be "so energized that you will want to run the marathon."

Putting It All Together - Scenario 2: Targeted Negativity/Ill Will (Pages 49-51)

- The Scene: You're in a place where people dislike you or have ill will, causing you to feel "worthless and highly vulnerable," even self-destructive. (The author bluntly states, "people are not nearly as nice as we would sometimes like to believe.")
- The Vampire Way:

1. When these feelings arise, "take this energy, make it your own, and suck it up." This empowers you instead of intimidating you.

2. Employ your full arsenal

☐ Reverse breathing.

☐ Visualize the energy coming into you, "perhaps like a dark cloud."

☐ Affirm (in your mind): "I take this energy and make it mine."

1. Once you've absorbed a good amount, use advanced reverse breathing to pool this energy into your cauldron.
2. Adopt the "predatory attitude" – feel like a "true vampire," "very hungry."

3. Relish the feeling of ingesting this energy, your body "rips it apart and makes it your own, feeding and empowering you into becoming an even more powerful beast."

- Universal Application: You must "eat ALL energy that is negative to you," even from family or friends. Treat it as your own negative energy and consume it.
- Important Clarification: You are NOT feeding off people. This is energy they have expelled and are often unaware of, and they are usually not intending to hurt you.
- Benefit to Self & Others: This "wasted" energy causes harm to you and your environment. By consuming it, you become stronger.
- Optional Step: Projecting Positivity: Once transmuted into personal energy, you can use the "power surplus" to project "positive energy and intent" back into the environment. Imagine "light and love," see it as "wonderful white light," and project it. This is "true transmutation," turning "the most negative of situations into a highly positive one."

This chapter thoroughly unpacks the process of consuming external negative energy, emphasizing the critical mindset shift required. It moves beyond mere defense to active consumption, turning perceived attacks into opportunities for personal growth and energetic empowerment, with the added benefit of subtly improving the collective energetic environment.

Chapter 6: Protecting Yourself against Foreign NEGPs (Pages 53-63)

This chapter delves deeper into the nature of thought forms and how to defend against those created by others ("foreign NEGPs") using the vampiric method, specifically introducing the concept of "etheric claws."

The Pervasive Blanket of Human Thought

- As the human population grows, the planet is increasingly encased in a "thicker and thicker blanket of human thought."
- Ancient vampires understood that humans are "thought generating machines," agreeing with Descartes' "I think therefore I am."
- While many thoughts move into other dimensions, a significant portion remain in our reality, deeply influencing individual and species development.
- These thoughts act like "radio waves" or "oxygen," blanketing the planet. They are incredibly complex, can combine and intermix to form larger thoughts or "gestalts," and can even develop their own "form of intent." Thoughts, like living beings, "develop and grow," and once created, "cannot be destroyed or taken back by the creator."
- All these created thoughts affect us daily, from weak individual intrusions to powerful "thought gestalts" (modernly called memes) that alter human consciousness and beliefs. Thoughts are seen as "highly complex energy units that create the physical reality we all experience." Therefore, "Thoughts therefore are all important."

Understanding Thought Forms (NEGPs)

- In this context, "thought forms" are thoughts given enough attention/energy to manifest to some degree in consensual reality. The author again refers to his book "How to Create a Servitor to Do Your Bidding" for more detail.
- A thought form/servitor/egregor is a "highly charged thought or group of thoughts," powered by life force.
- They can be charged intentionally by powerful individuals or unintentionally by groups with similar thoughts and high emotions.
- Once powerful enough, they can be given a specific task (if intentional) or develop their own intent (if accidental).

Accidentally Created Thought Forms (NEGPs)

- Most thought forms are created accidentally. The author uses the example of a "haunted

house" (from his other book)

o A tragic event (e.g., murder) generates "incredibly powerful emotional output," creating a "thought form stamp or echo."

o Public attention and fascination with the tragedy "reinforce the almost mythic quality," further developing this "negative echo."

o What began as a "blurred and shadowy echo event" becomes a "more defined event" that changes to suit the evolving legend.

o Eventually, non-sensitive individuals start experiencing strange phenomena (sounds, images, ethereal touch).

o As the thought form grows in "power of form" (presence), new residents experience strange phenomena. A sensitive or imaginative person might "identify directly with this thought form."

o Such a NEGP is a "non-energy generating Phantasm" that was created in an area of tragedy.

o Less developed NEGPs: Stay in the area, acting like "really bad psychic land mines."

o More complex/powerful NEGPs: Develop their own intent and "leave the area," actively seeking out people to project themselves into, usually triggering an emotional response they then "feed on."

o These accidentally created NEGPs "move around the atmosphere of the planet seeking satisfaction of their own personal intents just like a living organism." They are "fed" by causing fear, anger, depression, or pain. They can even "attach itself to certain vulnerable people," moving "from host to host, becoming more powerful and therefore more successful at extolling negative energy (food) from humanity."

Purposefully Created Thought Forms (Servitors)

- These are created with a specific purpose. Positive servitors can help with various life aspects, including psychic self-defense (e.g., "wall of warding"). They are bound by the creator's positive intent and won't harm others.
- Consciously created negative thought forms are "far more insidious." They are given "negative intentions" and "commanded to hurt individuals, groups, or even places."
- These hostile NEGPs are like "arrows that go straight at the intended target" and "harass that target until they either run out of energy, are vanquished, or their task is accomplished."
- They are more insidious because accidentally created ones might move on, but purposefully created ones will "haunt and harass you until you deal with them."
- Man-made NEGPs can take any shape or form, limited only by the creator's imagination and energy. They can "shoot painful barbs," "infect your mind" with depression/fear, etc.
- The power varies with the creator's energy level: from "bothersome little pests" to entities powerful enough to "severely hurt you, perhaps even kill you."

- The author reassures that truly powerful NEGPs are rare, as the "average person is quite weak psychically."

Fighting Foreign NEGPs

- Regardless of size or intent, you "must be ready to fight these NEGPs whenever you feel their presence."
- The approach is the same as for general negative energy: "whenever you feel any negativity, suck it up."
- Signs of a really powerful NEGP attack:

o Sudden, intense negative emotion (fear, depression, sadness, rage) that doesn't match your prior thoughts. This is a "land mine NEGP," often found in places of constant negativity (abandoned prisons, battlefields).

o A negative presence "following you around or perhaps even attaches to you." If accidental, it finds "kinship" and feeds on your emotional outbursts. If intentional, it's designed to attach (e.g., with "etheric hooks").

o Actual visual sightings: "Dark shadows out of the corners of their eyes," "luminous balls streaking," often seen in the drowsy state between sleep and wakefulness. Highly sensitive people might see them during the day, noting their "terrible appearance."

- Most people are unaware of NEGPs, dismissing attacks as depression or body aches, and seek conventional medical/psychological help.
- Those who know about thought forms still often use ineffective psychic self-defense. The only effective methods against powerful NEGPs are "a more powerful intent" (e.g., affirmation, prayer) or "fighting fire with fire" (creating a protective servitor).
- The Vampire Method is Superior: Even for adepts, it's more effective because it leaves you empowered while other methods are "energetically costly." It's based on the "very old principle, 'eat or be eaten'."

The Vampire's Way to Neutralize NEGPs

- A vampire "consumes all the negative NEGPs energy until it completely loses its power and becomes inert."
- An inert NEGP is like an "egg without a yolk"—its "etheric structure" remains but is drained. It cannot be destroyed but will move with the "tides of the etheric world" or be "called back to its creator and recharged."
- Strategic Advantage: If an attacker recharges and sends a NEGP back, you simply "grab it and drain it again." This provides a "powerful charge of energy"—a "banquet of highly concentrated energy." The attacker, in effect, feeds you until they are too drained to attack. "Nutritious and delicious justice indeed."

The Importance of the Predatory Stance (Re-emphasis)

- You must always maintain your predatory stance.
- This demeanor empowers you to fight off NEGPs.
- Your "predatory mind will allow you to get angry and to attack instead of becoming fearful and trying to build some kind of shield."
- It also enables you to transmute the energy from the NEGP into "powerful personal energy."
- "A predator fights, attacks, consumes, and grows strong."

Exercise to Develop Psychic Claws (Pages 62-63)

- This is a crucial skill for dealing with active NEGPs and PNOBs. It involves projecting energy through focus and imagination.
- Steps:

1. Find a comfortable, undisturbed position.
2. Focus your attention on a distant object (wall, table, glass).
3. Imagine you have an "etheric hand" that "stretches out, elongating itself," able to reach the object.

4. Visualize as vividly as possible what it feels like to touch the object with your etheric hand (coolness, textures, hardness).
5. Once comfortable with one hand, develop another "etheric hand" to touch the object with both hands simultaneously, again focusing on the feeling.

- Energetic Complexity: This involves simultaneously extending your energetic mass and giving it "form" through focused attention.
- Simplicity of Conscious Mind: The conscious mind doesn't need to control the "minutia" of connecting chakras or balancing vibrations. The sheer "desire to want to grab a NEGP or a NOB is enough impetus for the greater part of yourself (which is usually referred to as the higher self) to be able to focus your energy patterns in whatever way necessary for you to be able to grab what you desire."
- Application: Once developed, the "desire to grab something will be all that you will need in order to grab and devour any negative entity."
- Dealing with Attached NEGPs: If a creature attaches itself, "all the better because now it can't get away." Grab it with your etheric claws and "suck the life out of it until it becomes inert."
- How to know it's inert: Your negative feelings will vanish, and the area's "negative electrical charge" will be gone. The drained creature will automatically detach.

This chapter provides specific techniques and a robust philosophical framework for actively engaging and overcoming foreign thought forms. It's not about avoidance or defense, but about harnessing one's inner predatory essence to consume and convert these negative energetic constructs into personal power. The introduction of "etheric claws" provides the practical tool for this energetic engagement.

Chapter 7: Fighting off Predatory Non-Organic Beings (Pages 65-75)

This chapter addresses the most formidable adversaries in psychic self-defense: Predatory Non- Organic Beings (PNOBs). The author challenges the modern rational mind's dismissal of these entities, asserting their reality and offering a "fight fire with fire" approach.

The chapter opens with a provocative quote: "Now it's the dark's turn to be afraid." - Joseph Delaney. This immediately signals a shift from passive defense to aggressive engagement.

The Blindness of the Rational Mind

- We live in an "age of reason," ruled by science, where a mechanistic world explains everything. Science has "conquered our foolish notions of magic, gods, and spirits," supposedly banishing ghosts and demons.
- However, the author points out: "But we still do fear the dark, don't we?" Deep down, we sense "those that lurk within the angles," beings "far more aware of us than we are of them," who "covet that which is ours and care very little for our existence."
- He speaks of a "type of life that exists on planet Earth that very few are aware of"—a "sentient awareness that is not bound by biological corporealness," encased in an "energetic structure."

The Ancient Vampires' Understanding of NOBs/PNOBs

- Ancient civilizations (and ancient vampires) long recognized these "inorganic or Non Organic Beings (NOBs)" that modern science deems impossible.
- These inorganics were often seen as gods, magical people, or elemental forces. While some still believe, humanity is largely oblivious to this "incredibly rich world" existing parallel to our own.

- Ancient vampires meticulously "broke down and catalogued" this energetic world. They were fascinated by NOBs, discovering them to be "highly complex and individual beings" existing in an expansive universe.
- Crucially, they noted the NOBs' "ability to live for incredibly long periods of time," some being "immortal."
- Their most profound discovery: some NOBs "were actively feeding on human life force." Many ancient gods worshipped through sacrifice were, in actuality, powerful inorganic creatures feeding on the sacrifices and adoration. Demons and wraiths were smaller PNOBs that developed efficient ways of draining life force, "usually by causing a large discharge of human emotion."
- These PNOBs "are still here with us," and their numbers might even have increased with human population growth. They are often mislabeled as elementals, gods, demons, fairy folk, aliens, or cryptids.

The Ineffectiveness of Symbology in Psychic Protection

- Traditional psychic self-defense often treats these creatures like "demons," using symbology (holy goodness, angelic intervention) to ward them off.
- The author argues this is "superficial." Symbology works only to the extent that it helps the practitioner focus his or her intent.
- It's not the cross itself that repels a vampire, but the "power of the intent of the individual that sends the vampire (or PNOB) scurrying away."
- This kind of powerful intent is "very taxing energetically" (like an exorcism).
- Furthermore, it requires "a lot of practice and power" to develop strong enough intent to battle powerful creatures.

The Vampire's Solution: Fight Fire with Fire – "To Devour Those Who Would Devour Us"

- Ancient vampires developed a "better method," a "more natural methodology": fighting PNOBs by consuming them.

- PNOBs come in all shapes and sizes, from "a trout" to "a house," with varying complexity.
- Smaller, less complex PNOBs:

o Use a "primitive form of energy ingestion."

o Cause "small pain" through "energetic barb," responsible for daily aches.

o Attracted to physical suffering, sometimes seen "circling people in great pain."

- More complex PNOBs:

o More interested in emotional energy.

o Can create "great bursts of emotion" by manipulating perceptions.

o Succubus/Incubus Example: These creatures attack when a person is resting, creating a sensation of "smothering." As the victim panics, they release "huge amounts of energy." If panic is warded off, they manipulate perceptions to induce sexual orgasm. "Sexual energy, especially orgasm, is a type of energy that is greatly craved by all PNOBs."

o Not all succubi/incubi are PNOBs; some are powerful NEGPs (accidentally or purposefully created). The method for dealing with them is the same.

Fighting PNOBs: The Ultimate Predatory Stance

- When fighting PNOBs, etheric claws are "very necessary" because, unlike NEGPs, PNOBs "have the ability to think, plan, and run away." They are "true predatory creatures" and some are "highly intelligent," so they must not be underestimated.
- PNOBs "will also put up more of a fight than NEGPs," demanding you "go all out."
- It is "highly imperative that you assume a powerful predatory stance or else these creatures will literally feast on you." "In order to fight this monster you must become a bigger monster."

What to Expect When Fighting a PNOB

1. Intense Fear: This is an "instinctive feeling at being in the presence of a truly alien creature."
2. Mind Manipulation/Shape-shifting: Larger PNOBs "will try to play with your head by projecting all sorts of ideas into your mind." They change shape (demon, alien, ghost, angel, Bigfoot) to induce the maximum "discharge of energy from you."

o The author clarifies that not all paranormal phenomena are PNOBs, but many "alien abductions" use "highly charged symbolic imagery" to feed.

1. Irregular Energy Jolts: PNOBs are made of "cold" energy. Grabbing one with etheric claws might feel like "cold electricity," a "powerful jolt." They might fight back with an "extra powerful jolt" (like an electric eel). The author recounts being "knocked flat on my back." The key is to "get right back up and attack them again." Even if not fully drained, they "will definitely think twice before messing with you again."
2. Running Away: PNOBs may try to escape. It's an "incredibly odd feeling, having to chase these dark presences." They can "wriggle free" and run into other rooms, but can also "come back to blindside you." Developing powerful etheric claws is "most important."

How to Know You Are in the Presence of a PNOB (vs. NEGP or general negativity)

- Hairs on the back of your neck will most likely stand up.
- Bodily sensation of an "alien presence."
- Odd noises; "three knocks are a favorite."
- Sounds like an "electronic synthesizer; beautiful electronic calls that chill your bones."

Putting It All Together - Scenario 1: Small PNOBs causing Pain (Page 72)

- The Scene: You feel the described presence, followed by aches or sharp pains, often at night when sleeping lightly. These small PNOBs induce pain, feed on the energetic burst, and move from person to person.
- The Process:

1. If you feel this presence, use your etheric claws to grab in the general area of the ache or presence. You'll likely feel a "displacement," maybe a "cold" energy vortex. You might even see the "little marauder."
2. Once you have a sense of its location, "desire to grab it" with all your heart.
3. Once grabbed (even if just a part), use reverse breathing, visualization, and affirmation to "draw as much energy from the creature into yourself as possible."
4. The energy will feel "odd, perhaps even alien," but it's "good energy nonetheless."
5. When drained enough, it "will run away."
6. "Remember your predatory stance and make the energy that you have consumed your own." This PNOB will be deterred for a long time, "perhaps never."

Putting It All Together - Scenario 2: "The Hag" / Sleep Paralysis PNOB (Page 73)

- The Scene: Experiencing "The Hag" phenomenon – a large weight on the chest, waking unable to move, seeing a dark shadow. Panic releases energy. If resistance continues, it can induce sexual feelings/orgasms to feed on emotional and sexual energy.
- The Process:

1. Do NOT panic.
2. Realize your body is immobile, but your mind is NOT bound.

3. "Feel the presence of this PNOB, and send your etheric claws into it." Your etheric claws can go anywhere.
4. The PNOB might instantly flee upon contact. If so, it might return.
5. Therefore, before sending claws, "desire with all your heart to grab it and hold it."
6. Once grabbed, "drain it just like I mentioned above."

Putting It All Together - Scenario 3: Alien Abduction PNOBs (Pages 74-75)

- The Scene: You perceive "three little tiny grey aliens" at your bed, or find yourself on an "alien spaceship," experiencing probes or sexual assault.
- The Author's Stance: Not all alien phenomena are PNOBs, but they "love using this scenario" to rob emotional and sexual energy. A key sign of PNOBs in this context is that "these alien abductions feel mechanical and repetitive" and are "highly emotionally charged with very little intellectual substance."
- The Process:

1. Again, you'll likely be unable to move. Remember your etheric claws.
2. "Grab the nearest alien."
3. Once grabbed, "begin sucking the life out of it."
4. Doing so will likely allow you to move or make the scene vanish, returning you to your bed. If not, practice your claws more.
5. Fighting Back: PNOBs may "put up a fight," projecting "horrible things" (dissection, falling to death).
6. The Trick: "Just consume all that negative energy that you are putting out; forget the claws and concentrate on sucking up the energy that you are expelling." Eventually, the scene will stabilize. Then, "as soon as you can, grab something with your etheric claws and start drawing in energy again."

7. Warning/Test: If your struggles are effective, an "angelic looking being" might appear, asking you to stop, claiming benevolent intentions (e.g., "tests to save humanity").
8. The Author's Advice: "None of us are that important." If you want to save the planet, "try and suck these monsters dry."
9. Be Prepared for a Long Battle: If you've been preyed upon for years, expect months of fighting until the PNOB decides you're "more work than you are worth."

This chapter concludes the practical instructions for direct engagement, providing specific scenarios and a hardened, non-negotiable approach to dealing with the most challenging energetic threats. It

underscores the ultimate goal of not just surviving, but thriving by transforming every perceived attack into a source of personal power.

Chapter 8: Questions and Answers (Pages 77-82)

This chapter addresses common questions and clarifies key aspects of the vampiric energy absorption techniques, ensuring the reader understands the practicalities and implications.

1. How do I identify negative energy? I mean, I know when I am sending out negative energy but how do I know when there is negative energy around me?

- The author states that you don't need to "see" or formally "identify" foreign negative energy.
- The core principle is simple: "all that you need to do is to draw into yourself any negative energy that you feel, period."
- The basic rule: if you feel any negative energy, "you should draw in any negative energy that you feel."
- It doesn't matter if you're projecting it or someone else is; "all that is important is that you draw in any negative energy that you feel."
- Initially, it will always feel like your own negativity. As you become more adept, you'll distinguish foreign energy more effectively.
- First clue of consuming foreign energy: After consuming what you thought was your personal negativity, you'll be surprised to find "even more negative energy." The more you consume, the more appears, signaling that you're consuming the energy of "a large number of people."

1. How do I know when to stop?

- This is known through practice and feeling.
- You'll know when to stop because you'll "feel like stopping."

- The intensity of the negative feelings you're consuming will "naturally dissipate."
- This dissipation will "naturally pull your attention away from the desire to focus on the act of consumption."
- Simply put: "you will no longer feel negativity and so you will stop." There will be no more "pressure on your body or the feeling of anguish in your heart."
- The resulting feeling is described as "amazing relief," almost "unbelievable" joy. It prompts the question: "Is this supposed to be my normal state? Is normal actually joy?"

1. Men keep leering at me and it is really bothersome, can I consume this energy?

- "Yes absolutely."
- When someone leers, you'll feel their energy and intent as a "bad tasting pressure" or "being robbed."
- Action: Use the book's techniques to "consume this bad taste just like you would consume any other negative energy."
- It might feel "repellent" at first, but that's "just your ego talking; energy is energy."
- Shift from Defense to Absorption: Stop "putting up a front or tense up." Instead, consume hostile energy, "even hostile sexual energy."
- Analogy: Like a Tai Chi or Aikido master, you "take that energy upon yourself and use it to your benefit instead of trying to block it and fight against it."

- Outcome: This method is "very efficient" because by transmuting it, you become "empowered instead of being drained." So, "whenever someone leers at you, don't stiffen up but instead consume this energy and grow stronger for it."

1. How do I use this negative energy that I am consuming to send out positive energy and intent instead?

- This requires becoming very proficient at energy transmutation.
- First, you must be able to take in the negative energy around you.
- Most importantly, you need to "transmute that energy into personal energy."
- The Predatory Stance is Key: Through a predatory attitude, you achieve a "significant psychological transmutation" within yourself—a "change of belief and therefore a change of intent."
- As a predator, you see the consumed negative energy as "food," even "visualizing yourself chomping on it." This attitude "naturally and effortlessly turn[s] this negativity into personal power for yourself."
- Utilizing the Surplus: Once transmuted into personal energy, you'll have a "power surplus."
- Projecting Positivity: If you choose, imagine "light and love," visualize it as "wonderful white light," and "project this light out of your body and into the environment around you." This is "true transmutation."

1. You say that people will never get this negative energy that they expel, but what if they are practicing the techniques that you speak about?

- The author states you'll "never be taking away energy from anyone" and "never be competing against someone else."
- The "unfortunate truth" is that there is "so much negative energy in the Earth's environment right now," that it's impossible for anyone to "ever going hungry" (if they know the techniques).
- You "will never be able to consume a huge amount of negative energy." There will "always be some left over" for the original creators.

- If two people tried to consume the same energy simultaneously, there would be no struggle. Instead, they would likely feel "a type of camaraderie as they clear the negative energy from themselves, and see each other in a positive new light."

1. What if there is no more negative energy? Forever?

- The author wistfully admits this is highly unlikely "for now."
- He believes we will "never run out of negativity on this planet."
- If, however, people stopped being negative, or you found yourself in a negativity-free environment, then these absorption techniques "would not be required or desired."
- The discharge of negative energy is what drains us. If there's no negativity being expelled (by you or others), then "everybody's energy level will be very high and there will be no need to feed on anything."

This Q&A section consolidates the practical advice, reinforcing the intuitive nature of energy absorption, the psychological shift required, and the immense benefits of adopting the vampiric stance. It addresses potential concerns and offers a hopeful, albeit realistic, vision for energetic self- mastery.

Conclusion (Pages 84-85)

The conclusion serves as a powerful summary and final exhortation to the reader, encapsulating the core teachings and the profound shift in perspective offered by the "Vampire's Way."

The Core Realization of Ancient Vampires

- Ancient vampires, through an energetic perspective, realized that human life on Earth is energetically difficult.
- They understood that we live in a world of consumption where one thing "eats from another in order to prosper and survive."

- Their most significant discovery was that humans are not at the top of the food chain as commonly believed. Instead, we are "preyed upon just like every other being on Earth" by "inorganic" life forms (Non-Organic Beings - NOBs).

The "Little Clause in the Contract"

- These "ancient 'death defiers'" chose not to wallow in self-pity but to "truly challenge the world for predatory supremacy."
- Through their relentless efforts and refusal to succumb to predation and death, they discovered a "small chance" for all to prosper, which the author calls "the little clause in the contract."

The Promise of the Book's Techniques

- By practicing the techniques discovered by these ancient vampires, you will be able to "prosper even in the midst of the greatest misery you could possibly imagine."
- This requires a "strong stomach" and learning to "see things in a different way; to see things as energy instead of objects occupying physical space."

Empowerment, Not Harm

- You do not need to be an ancient vampire or hurt others to practice these techniques.
- You will consume energy that "we all so carelessly throw away."
- You can "step willingly into the deepest negative quagmire" and, through your "own intent and personal efforts," "transmute this energy into light, positivity, and love."

The Ultimate Goal: Reclaiming Energy and Redefining Negativity

- The author's desire is for the reader to "never see negative energy the same way again."

- Fundamentally, it's about removing the "negative" label completely, leaving only "energy."
- When you achieve this—when you can "see things just as energy instead of labeling it as good, bad, or negative"—you will have taken "a huge step into a far greater reality."
- This new reality brings responsibility for your own energy but reveals an option previously unknown: freedom from all negativity in your life through "highly practical methods of energy absorption."

The Shift from Victim to Predator

- Many people are "lost," trapped in constant negative feelings, unable to stop them. Some are attacked by "unreal" predatory creatures, leaving them with "very little recourse."
- Using the book's techniques, you can "re-absorb all of the personal negativity that you think you can't escape from."
- You will also be able to "fight back and you will not have to rely on a third party to try and save you."
- Instead of passive defense or draining counter-attacks, you can "prey upon and consume those things that are preying upon you."
- You can "consume those things that would like to feed and hurt you, and grow strong while these malicious things wither away."

Your True Nature

- The book helps you shed the perception of yourself as a "thing detached from nature," a "herd animal" in a "civilized" population.
- Instead, you will "discover your true nature as a wild thing; as the quintessential predator on the planet."

The book closes with a final, evocative quote from Bela Lugosi: "I have never met a vampire personally, but I don't know what might happen tomorrow." This leaves the reader with a sense of open possibility, challenging their preconceived notions and inviting them to explore the profound energetic transformation offered by embracing their inner predator.

The overarching message is one of radical self-empowerment: by recognizing the energetic nature of reality and adopting a proactive, consuming stance towards all forms of negativity, individuals can transcend victimhood, reclaim their power, and transform their lives, becoming not only invulnerable but also immensely vital and content.

Book 4: Create a Servitor Companion (2016)

This is a fascinating journey into the esoteric concepts of servitors and thought forms, presented with a unique blend of modern psychological understanding and ancient magical principles. Let's embark on this exploration, chapter by chapter, uncovering the profound teachings within.

Book Overview: CREATE A SERVITOR COMPANION

The book, "Create a Servitor Companion" by John Kreiter, promises to guide the reader through the process of creating a magical entity – a servitor companion – to enhance one's life. The cover features a metallic, multifaceted sphere with the Hebrew word "גולם" (Golem) inscribed, hinting at the ancient roots of creating an artificial, animated being. This immediately sets a tone that merges mystical tradition with a contemporary, almost digital, aesthetic.

Copyright Information (Page 2)

The copyright page establishes the legal framework of the book, stating that it was copyrighted in 2015 by John Kreiter and that all rights are reserved. It explicitly prohibits reproduction, storage, or

transmission by any means without written permission from the publisher, save for brief quotations in a review.

Crucially, it includes a disclaimer: "Authors and the publisher shall have neither liability nor responsibility to any person or entity with respect to any loss or damages arising from the information contained in this book." This is a standard but important note, acknowledging the potentially unconventional nature of the content and placing responsibility for its application squarely on the reader.

Dedication (Page 3)

The book is dedicated simply "To Harvey and Blue." While not elaborated upon here, this dedication piques curiosity. As we will see later in the book, "Blue" is revealed to be the author's own servitor companion, making this dedication a personal and tangible testament to the practices taught within. "Harvey" might be a nod to the invisible rabbit from the classic play and film "Harvey," which aligns perfectly with the theme of imaginary companions becoming real.

Table of Contents (Page 4)

The Table of Contents outlines a clear, step-by-step progression through the process of creating and

interacting with a servitor companion

- Author's Note
- Introduction
- Chapter 1: What Is a Servitor Companion?
- Chapter 2: What Can a Servitor Companion Do?
- Chapter 3: Get an Avatar/Fetish
- Chapter 4: Charging Your Servitor Companion
- Chapter 5: Control Your Servitor
- Chapter 6: Maintenance and Care of Your Servitor Companion
- Chapter 7: Create a Servitor Advisor
- Chapter 8: Servitor Lover?

- Chapter 9: Servitor Companion Room
- Conclusion

This structure suggests a methodical approach, starting with definitions and capabilities, moving through the practical steps of creation and charging, and then addressing maintenance, control, and specialized applications. The progression from basic understanding to advanced concepts like "Servitor Lover" and "Servitor Companion Room" hints at the depth of the exploration.

Author's Note (Page 5)

The author immediately sets a candid and intriguing tone, acknowledging the unusual nature of the

book's subject matter

"Some people might find this book strange. It's going to ask you to play and to use your inner creativity and power to create a magical entity(s)."

This sentence is a direct address to the reader, inviting them into a realm that challenges conventional thinking. The use of "play" is significant, suggesting a departure from rigid, serious magical work, and instead, embracing a more fluid and creative approach.

The author anticipates potential skepticism: "A part of you might scream foul and demand that you computer mouse the heck out of this weirdness." This self-awareness disarms the reader, acknowledging the inherent "weirdness" of the concepts. It also subtly prepares the reader for ideas that might seem outlandish to a rational mind.

The note concludes with a powerful, almost whimsical warning: "Concepts that sound like 'playing Pokémon', or like a 'weird combination of quantum mechanics and witchcraft' will be presented. You have been warned." This highlights the book's unique fusion of pop culture (Pokémon, implying creation and companionship) with scientific and occult themes. It reinforces that the book will push boundaries and defy easy categorization, inviting the reader to suspend disbelief and embrace an open mind. This warning is not to deter, but to prime the reader for a genuinely unconventional and transformative experience.

Introduction (Page 6)

The Introduction lays the philosophical groundwork for the entire book, contrasting two fundamental worldviews and introducing the core concept of the servitor companion as a bridge between them.

1. The Western "External Manipulation" Worldview

The author begins by describing the dominant Western approach to reality

"Here in the West we are very good at external manipulation. Our sciences are developed around incredibly powerful and practical ways to manipulate our external environment." This refers to fields like biology, chemistry, engineering, and computer science, which focus on observable, physical phenomena. This worldview emphasizes objective reality and aims to increase awareness and empowerment by altering the physical world. The author acknowledges its success in making lives "more pleasurable and safe" through "wonderful tools and other material constructs."

However, he immediately points out its limitation

"Few though realize that this is but one possible world view, one that is based on the complete dominion of the external ego over personal beliefs." The "external ego" is portrayed as having an "incredibly limited perceptive ability," believing only in what its physical senses can perceive. This leads to a "fearful and lonely world, surrounded by cold and indifferent objects, facing a life of decay and perpetual entropy." This perspective is critiqued for glorifying "physical effort" and the "no pain, no gain" mantra, while secretly harboring "fear over what it believes to be its inevitable death."

2. The "Internal Creates External" Worldview

In stark contrast, the author presents an alternative, ancient perspective

"There are some in the world though that believe that it is the internal that creates the external

and that real manipulation of the objective/physical world begins through the manipulation of internal realities." This older view, responsible for the beginning of the scientific era, suggests that changing one's inner world (emotions, thoughts, beliefs) directly affects external physical reality. Methodologies like magic(k), Witchcraft, the law of attraction, manifestation, sigil-craft, and thought form creation are presented as ways to work with the psyche, based on the principle that "any internal change (change to the psyche) is mirrored by external change (change to the physical world)."

This internal-focused view is described as better for the external ego during its "quiet moments," showing it that it is "not so alone." It allows the ego to "take a break" and discover that "all of those crazy emotions, impulses, and desires… have some purpose." Following this purpose through "creativity and play" can unlock "a great power that it never knew it could access."

3. Introduction to Servitors and the Book's Purpose

The author references his previous book, "Create a Servitor to Do Your Bidding," which focused on "worker servants." This new book, "Create a Servitor Companion," is presented as the "next step in that powerful methodology." "You don't need to read the other book in order to practice the techniques that I will be showing you in this one. Everything that you need to know to create a servitor companion can be found here." This assures new readers that they can dive right in.

The servitor companion is described as

- "A very powerful creature and a highly controversial one."
- It "opens up aspects of our psyche that we here in the West like to suppress."
- Its creation will help the reader "understand what true creation is really all about."
- It will "greatly increase your happiness, creativity, talent, and pleasure."

- The book aims to transform the reader's world "from a drab and boring one, into an existence that is filled to the brim with adventure, joy, and personal satisfaction."
- It is ultimately about "true liberation; all in the comfort of your own home."

4. Bridging the Gap: Science and Magic

The author laments the gap between modern scientific advancement and the "bleakness of lives that are only focused on the seeming harshness of our physical world." He suggests that this book can help "completely close that gap between our external scientific brilliance and our internal magical nature."

5. The World Tree as a Metaphor for Creation

The concept of the "world tree" from ancient civilizations, particularly the Maya, is introduced as a

powerful metaphor

"This tree represents the connection between heaven, the underworld, and physical reality. In a more intimate sense, this world tree also represents the bridge between internal subjectivity (the magical realms) and external reality; it is essentially the magical bridge of creation." This "magical bridge" is the core process the book will teach. The reader will "see and experience the fountain of creation firsthand" and learn a "step-by-step procedure for creating a servitor companion; perhaps the greatest ally and cohort that you will ever have."

This introduction powerfully sets the stage, promising not just a guide to creating a magical entity, but a transformative journey of self-discovery, liberation, and a deeper understanding of the nature of reality itself, by actively engaging with the "magical bridge of creation."

Chapter 1: What Is a Servitor Companion? (Pages 7-9)

This chapter dives deep into the fundamental nature of a servitor companion, distinguishing it from other thought forms and laying the groundwork for understanding its unique properties and development.

1. Defining a Servitor

The chapter begins by revisiting the definition from the author's previous work

"a servitor is a specifically created thought form that is designed to perform a personal task; an act of will/intent. A thought form then is a thought that is given enough attention or psychic energy so that it is able to manifest to a lesser or greater degree in what we consider consensual reality." This establishes that servitors are manifestations of concentrated human psychic power, turning abstract thoughts into something tangible enough to influence reality. The author emphasizes that servitors are "amazing" as they reveal "the power of our conscious attention," allowing us to literally "see how a thought begins to take form."

2. The Genesis of Thought Forms

The author elaborates on the energetic nature of thoughts

"thoughts are information units that can weave and meld with other thoughts using electromagnetic properties inherent within each of them. These thoughts can grow in strength as individuals and as gestalts through concentrated human psychic power. Human psychic power is focused attention, which can even be made more powerful when this focused attention is backed up by strong emotion." This explains the energetic foundation of thought forms. They

are not merely abstract ideas but units of information with inherent "electromagnetic properties" that allow them to interact and grow. The key ingredients for their manifestation are focused attention and strong emotion.

The evolutionary path of a thought form is then beautifully articulated, showing its transition from

abstract to concrete

- Mental images or ideas: The initial, most subtle form.
- Emotions or emotion generating ideas: As frequencies "become more solid."
- Belief: As the frequency approaches "physical reality."
- Assumptions: Beliefs solidify further.
- Facts: Assumptions become established truths.
- Objects or events in what we call physical reality: The final, manifested stage under favorable conditions. This sequential progression illustrates the power of the mind in shaping reality, a central tenet of the book. "Creating and working with servitors means designing and manipulating these incredibly powerful by-products of human awareness called thoughts." It's a

"ritualistic behavior" that focuses attention and intention to "create very powerful thoughts that can alter physical reality."

3. Distinguishing a Servitor Companion from a Task Servitor

While the previous book focused on "worker servants" designed for specific tasks (which might have

"huge tentacles" or project light to make them more capable), this book focuses on a unique type

"we will be focusing on creating one particular type of servitor; one that is entrusted to be our companion, advisor, and perhaps even our lover if we so choose."

The key differences in design and maintenance are crucial

- Purpose: A servitor companion is "not designed to be a worker; it is designed to be pleasing and entertaining." This means its appearance should be "a lovely thing, a cute thing, a cool thing, a funny thing, sometimes even a wise thing," and "very pleasing to your eye." It should not resemble the "tool laden thought form that can sometimes have an almost Frankenstein like appearance."
- Charging and Maintenance: Unlike task servitors that might be dealt with intermittently, a companion is designed to be "a constant in our lives" and will be dealt with "in a very personal way." Therefore, its charging and maintenance methods are "completely different."

4. The Companion's Journey to "Realness": Attaining Physical Vibration/Thickness

A servitor companion needs to achieve a "more physical vibration." This means

- Clarity of Perception: "First and foremost you must be able to see this companion clearly."
- Sensory Experience: "Over time you will also be able to feel and hear this companion; you might even be able to experience your servitor with your other two senses as well."
- Goal: A servitor companion needs to "become as real as possible to you personally."

This "thickness" is not physical mass but "an increase in probable action." The author uses an

analogy to clarify

"Thoughts are continually growing and developing just like living creatures in the physical world but they don't need to increase in size and mass in order to do so. A thought can be said to increase in size internally like for example an intellect can increase in size without changing the size of its container (the brain); it grows in complexity not in dimension."

5. The Network Analogy and Sentience

This internal increase in complexity is likened to a network

"This internal increase in your thought form, through your attention and charging, increases the complexity of the thought form, which essentially means that it increases the probable potential of this servitor. Think of it like a network; the more attention and charging that you give your companion, the more complex that this internal network becomes."

The author provides a powerful visual diagram to illustrate this growth

- 2 POINT NETWORK: Simple, direct connection from one point to another.
- 5 POINT NETWORK: Increased complexity, more branching connections.
- 25 POINT NETWORK: Highly complex, interconnected web.

This "internal complexity," or "probable potential," is what eventually gives the companion "a type of sentience." The author clarifies that "True sentience will never be possible of course because your servitor will never have the ability to choose its actions," but this complexity gives it a "type of normal 'life like' behavior" that allows for identification and the creation of a bond between you and your companion.

6. Understanding vs. Practice

The author reassures the reader: "I know that this sounds complicated but you don't really need to understand all this in order to create a very good companion servitor. I mention this here because I believe that you are interested in learning about thoughts and their potential and because I wish to do my due diligence in giving you a good background as to why you are doing what you are doing and how this affects yourself and your creation." This highlights the practical focus while providing a solid theoretical foundation.

7. Analogy of Human Friendship

To further clarify the "network connection" and bonding, the author uses a relatable analogy

"think of it like you forming a bond with a human friend. You meet someone and finding them pleasing, you try and strike up a friendship. To do that, you begin to talk about different subjects that interest you and begin to pay attention to see if some of these subjects are also interesting to your potential friend." The shared interests create a connection between your "network" (your love of sailing) and your friend's "network" (his love of sailing), forming a bond. Similarly, when you interact with and charge your servitor, you are "feeding it these internal aspects of yourself," increasing its complexity and fostering a connection. A servitor does not have a "pre-existing network" like a human, so you are actively creating its network through your interactions.

8. Unique and Novel Behavior

As the network grows, the servitor gains "the potential of acting in unique probable ways." This is illustrated by examples like a simple thought form going A to B, versus a complex one going A to D to M to R to D to B, resulting in different outcomes and "truly novel behavior." "Unique behavior like this is very pleasing to the mind and it is what will allow your companion servitor to become a great source of entertainment for you." This seemingly random action fosters a bond, and the creator's "love" for the servitor empowers it, leading the servitor to "seek ways to increase the love and happiness that you feel." This positive feedback loop strengthens the bond and happiness.

9. The Servitor Becomes "Very Real"

"Eventually your servitor companion will become very real to you. There will come a time when you will no longer need to strain to see and feel your servitor companion, when it will begin to do things that you did not expect; this is when the magic truly begins." This is the ultimate promise of the servitor companion's journey.

10. Addressing the "Frankenstein Phobia"

The author tackles common fears head-on

"I know that this can also sound a bit creepy. In many ways this concept can mirror our Frankenstein phobia; with our great development in technology we have begun to consider the possibility of having robotic friends and workers… that something could go wrong and that these machines could rise up against us." He asserts that this fear is based on a misunderstanding: "magicians of old… thought that these

thought forms created with their minds… would also rise up somehow against them." However, the author stresses: "Many live in mortal dread of evil things that lurk in the dark, but they do so because they do not understand the extent of their personal power and as a result don't have the knowledge to deal with thought forms and other entities that can be bothersome at times."

The key message here is empowerment

"In this book you will realize that the servitor companion can be designed any which way you like and that it will never rise up against you in any way as long as you take responsibility for your own psyche. I will show you how to maintain a proper relationship with your servitor companion and I will also show you how to punish and even destroy this servitor companion if it comes to it. But it won't come to this because it doesn't have to; you are far more powerful than you think you are. As a true creator, you are here to refine your power and creative potential through joy, happiness, and play. Think of servitor companions as the next step in your internal evolution." This concluding statement for the chapter emphasizes personal power and responsibility. The servitor is a tool for the creator's growth, a means to explore and enhance one's creative potential through a joyful and playful process.

Chapter 2: What Can a Servitor Companion Do? (Pages 10-11)

This chapter expands on the role and nature of the servitor companion, particularly differentiating it from other magical creations and emphasizing its unique benefits for the creator's psychological well- being and personal evolution.

1. The Servitor Companion as an "Imaginary Friend"

The chapter opens with a direct, relatable comparison

"A servitor companion is a friend, an ally. It is a more complex version of the imaginary friend that children sometimes have when they are growing up." The author reminds readers of childhood experiences, creating complex games and entire crews of imaginary characters, or even "one individual friend, a special someone, whom they would constantly interact with, a very special creation that they used for companionship and support."

He immediately addresses potential societal stigma: "Don't think that you are some kind of poor social

misfit because you are contemplating creating an imaginary friend." Instead, he reframes it positively

"The fact of the matter is that we are constantly creating people like this in our dreams and it is actually a quite complex mental action that is incredibly beneficial to our psyche." Dream characters, which are "mental creations," help us "interact and to see possibilities and probabilities from many different perspectives." Therefore, "The ability to create a servitor companion therefore is a sign of a powerful and complex intellect." (A footnote acknowledges that not all dream characters are mental creations, implying some might be external or other entities).

2. Reclaiming Imagination

The term "imaginary" carries both positive and negative connotations. Positively, it means the thought form is "being imagined into existence; it comes from the mind and is an internal thought that we are bringing into a more concrete physical presence." Negatively, "most people believe the imagination to be such a powerless aspect of our reality." This societal view discourages adults from "playing with their imagination." However, the author counters this: "But as you might already know, if you have created a servitor

in the past, thoughts and the imagination are far from powerless. Properly directed human attention and imagination can make these thoughts more 'concrete', and through their proper direction they can be made to effect consensual reality." He powerfully declares: "Thoughts are not ethereal wispy little things that flow constantly in your mind. They are the true bedrock of what we call reality, and true physical action is thought manipulation." Thus, a servitor companion is not "an imaginary friend" in the dismissive sense, but "a true concrete entity that is designed for personal happiness and support. This is probably the biggest secret on this planet; true power comes from thought control and manipulation." This is a bold statement, positioning thought control as the ultimate source of power.

3. Personality Development of the Servitor

As the servitor grows in "strength and complexity," it will "begin to take on its own characteristics." This means "your ethereal companion will essentially develop a personality." This development stems from the growth in its internal "network connections," leading to "odd little quirks" in its personality. An example is given: it might "start to like cats," and this love would "develop a whole branch of its personality."

4. The Crucial Distinction: No Tasking for Companions

A vital teaching is introduced regarding the companion's purpose

"As you charge and interact with your servitor companion more and more, you will be tempted at times to give it certain tasks... My suggestion to you is that you do not act on these feelings." The reason is profound: "whenever you create a servitor and then give it a task, this servitor becomes irreparably changed by the task that it is given." For instance, a "defender" servitor needs traits like aggression and stubbornness, which are "not good traits for your servitor companion to have for obvious reasons." Therefore, "A servitor companion should be created to bring you happiness and joy, perhaps even to make you laugh. Make sure that you keep it focused on this one goal." This ensures its nature remains pure to its purpose.

5. Practical Benefits and Flexibility

A servitor companion offers numerous advantages

- Companionship: "Created to keep you company when you are lonely."
- Support: Can "travel with you and support you when you are feeling low."
- Flexibility: It's a thought form, so it "can be put away when it is not needed, and it can even be forgotten and put away forever when you choose."
- Low Maintenance: "It takes up no space per se, you don't have to feed it, and you don't (or should not) worry too much if you hurt its feelings."
- Creator's Control: "A servitor after all is a servant, it is up to you to decide how you treat it and what you will do with it."

6. Non-Neediness and Complexity as Growth

A servitor companion is described as the "perfect friend in many ways because it is never needy." While it may develop traits that seem like neediness, this is "just a part of its growing complexity." "Servitors do not have desires so the neediness is hollow; it is just an aspect of growing complexity. This complexity is developed through a fine tuning by your psyche as it cultivates

characteristics within your thought form that it finds funny or appealing in some way." The author uses the gardener analogy: "You can choose to grow a certain type of flower and you can even change some characteristics… When you are tired of this flower you can grow another… or you can till the whole garden and put in a parking lot." This reinforces the idea that "Remember always that you are the master and it is the servant." The key is to "learn how to treat it properly and manage it," a topic to be explored further in the "controlling your servitor" chapter.

7. Introduction to the "Servitor Lover"

The chapter explicitly states a highly controversial, yet fundamental, possibility

"Yes, a servitor companion can be designed so that it becomes your ethereal lover. As such they can take any shape you want and any attitude that you desire. It can be told to leave whenever you desire without guilt or recriminations. It is the perfect companion and one that we all have the right to create and keep without guilt or fear." This is a bold claim, highlighting the servitor's nature as a perfectly customizable, guilt-free companion for intimate exploration.

8. Modern Relevance

The author connects the servitor companion to contemporary needs

"In this modern world where we are all becoming more and more separate thanks to the incredible growth in information technology, a servitor fills a need for companionship and adventure that many of us are wanting." He notes

its fittingness in the "cyber age" with "computer generated creations," framing it as an "old technique," a "nearly lost human skill," that allows discovery of "an infinite world of possibilities."

In essence, Chapter 2 firmly establishes the servitor companion as a highly adaptable, personality- developing entity designed solely for the creator's happiness and personal growth, with the creator always in complete control. It also opens the door to its most intimate application: the servitor lover.

Chapter 3: Get an Avatar/Fetish (Pages 12-13)

This chapter is entirely dedicated to the crucial first practical step in creating a servitor companion

selecting or creating its visual representation, known as an "avatar/fetish." The emphasis is on deep personal resonance and pleasure.

1. The Primacy of Image for a Companion

The author immediately highlights the importance of the visual aspect for a servitor companion

"A servitor companion is a very special type of servitor which is highly dependent on image; how it looks and how it feels. We can then say that its image is all important. Its job after all will be to relate to you personally and for this you need to have a servitor that is highly pleasing to your senses." This is a key differentiator from worker servitors. For a companion, visual appeal is not just an aesthetic choice; it's fundamental to the relationship.

2. The Link Between Image and Feeling

The charging process requires close attention to physical detail and general image. The author

explains the immediate feedback loop

"When you see something pleasing, something that truly inspires you visually, you will notice that you feel good. It is this internal pleasure that you must pursue when you are developing the

image of your servitor." This emphasizes that the feeling generated by the image is the core indicator of its suitability. This internal pleasure, sparked by the beauty of the chosen image, also reveals a "direct link between internal feelings and external ones." The reader is urged to "put extra effort into coming up with the best imagery."

3. Defining "Avatar/Fetish" for Servitor Creation

The author provides traditional definitions

- Avatar: "an icon or figure representing a particular person in computer games, Internet forums, etc."
- Fetish: "an inanimate object (or image) worshiped for its supposed magical powers or because it is considered to be inhabited by a spirit."

Combining these, he offers his working definition for the book

"An avatar/fetish therefore... is an icon (sometimes even a file of images) or figure that represents a particular servitor companion. It is used to develop the form and feel of a subjective entity and as such can become the home of this servitor companion if you wish. It is the clay mold upon which your companion is made." This clarifies that the avatar/fetish is the foundational "mold" or reference point for the servitor's form.

4. The Quest for the Perfect Avatar/Fetish - Embracing Joy and Creativity

This is presented as the "fun part." The task is to "scour your internal feelings and your external world until you find an image that fills you with joy."

- Modern Imagery: Acknowledges the "great amounts of beautiful imagery thanks to our cyber culture and the many, many characters that dwell within it."
- Manga/Anime Example: Suggests manga characters, noting that "collectible plastic dolls that are the perfect avatar fetish." Even "a file of images or photographs will do just as well."

- Diverse Sources: Encourages looking beyond manga, citing Celtic mythology (medieval Dragon example), or a "simple doll" or "perfect image online."
- Stuffed Creatures/Toys: Emphasizes that "Many children start this process of creating a thought form companion by using toys like a stuffed bunny, and some end up doing it quite successfully." These are "extension of deeply felt inner feelings and thoughts," representing "powerful ideals."

5. Challenging Western Prejudices

The author critically addresses societal limitations

"In the West we tend to set harsh limits on these iconic figures, we label them as toys for children and look down upon grown-ups that still like to 'play' in this fashion, but you should realize that these are highly prejudiced restrictions imposed by a highly controlling external ego that fears a loss of control." This is a significant teaching, urging readers to transcend cultural biases against "play" and "imagination" in adulthood. He contrasts this with the East, especially Japan, where there is "no taboo associated with the exploration of this rich creative aspect." This leads to greater creativity, emotional stability, and better coping mechanisms. The resurgence of "toys and games for adults" (video games, comic books) in the West is seen as a

positive sign, allowing exploration of "deep relation between imagined superheroes (our ideals and values) and the full pantheon of old pagan gods and nature spirits." Hence, even "a little stuffed rabbit or a cool star wars action figure can be used as a wonderful avatar/fetish."

6. Importance of Wise Choice and Artistic Creation

The choice of avatar/fetish should be carefully considered, as "You will be spending a lot of time with this creature." For artists, drawing or creating their own avatar/fetish is highly recommended, as it deepens the connection and makes it "the next step in the artistic desire to objectify those internal images and feelings within." It is about "bringing to life internal feelings and images that you have brought forth from your inner world."

7. The Guiding Principle: Fun and Joy

Above all, the process must be enjoyable

"Above all things always do remember though that this is a fun process. It is like a child's game taken to the next level, and just like a child's game, it must be fun and must come from within as a feeling of joy, excitement, and play. You will know what your perfect avatar/fetish is because it is the one thing that will bring you great joy, and to look for this image, or to develop this image on your own, you must pursue this joy. Make it fun, not serious. Let your mind go and explore your own inner desires." This instruction is crucial: the feeling of joy is the primary compass for selecting the right avatar/fetish.

8. Maintaining Privacy and Independence

The author strongly advises secrecy

"Your avatar/fetish is a private thing… This magical endeavour is your secret and you must always keep it as such because the minds of others can sometimes be intrusive; their intent/desire is not your intent/desire. This magical endeavor must be free from the judgment of others." This protects the creation process from external negative influences or skepticism. The avatar/fetish is merely a "tool to an end," a "physical prop," and its destruction will not harm the servitor itself.

9. The Crucial Warning: Avoid Known People

"My personal recommendation to you is that you stay away from people you know or people that you have known when you are looking for your avatar/fetish." The reason is not "dark and evil" control, but complications with "network patterns" already established in your psyche with known individuals. These existing networks are "complicated one full of many emotions and beliefs." Using such an image would not be a "fresh" start and could resurrect "old demons from past displeasures and recriminations." "A servitor companion is supposed to be fun. Interaction with this servant that you are creating must become a simple and joyful affair and not a complicated one where you resurrect old demons from past displeasures and recriminations." Therefore, the avatar/

fetish must be something that brings "utter joy with no complications," making the servitor "light, airy, happy, wholly egoless, a servant to please you in any way you desire." The discernment here is vital for a pure and positive creation.

Chapter 3 meticulously guides the reader to choose the perfect "clay mold" for their servitor

companion, emphasizing personal joy, creative freedom, and the critical need to avoid psychological baggage from existing human relationships.

Chapter 4: Charging Your Servitor Companion (Pages 14-16)

This chapter provides the detailed, step-by-step methodology for infusing your chosen avatar/fetish with psychic energy to bring your servitor companion to life. It also offers a philosophical preamble on the power of this process.

1. The Power of Thought Form Creation (A Review)

Before diving into the steps, the author reinforces why this methodology, though seemingly "long and

somewhat complicated," is superior

- More Powerful: "working with thought forms is infinitely more powerful than working with many of the methods typically expounded by modern magick and Law of Attraction practitioners."
- Bridge the Gap: Thought forms "bridge the gap between the objective and the subjective world." They are a "self-empowering exercise that compounds all psychic and manifestation work."
- Beyond Two-Dimensional: Unlike sigils or other rituals, which are "two-dimensional systems at best," a thought form takes the "incantation/spell/ritual into three-dimensional reality, giving it intent… and then sending it out to manifest your desires."
- Consistent Power: While simple methods can bring "trouble through complications," a servitor "can be developed and maintained very much like a machine and unlike typical manifestation techniques, the more you use it the more powerful it becomes."
- Self-Empowering Loop: The "price" is extra effort and time, but it "helps to show your mind what it is capable of and as a result, even greater manifestations are possible. Working with servitors increases your confidence and

therefore increases your psychic potency. This is essentially then a self-empowering loop!" This highlights the transformative nature of the practice itself, beyond just the servitor.

2. Focus on Image and Feeling for Charging

The author reiterates the unique charging method for a companion

"Since image and feeling are so important, this is what we must focus on when we charge our servitor companion… the servant companion must be created through a deep focus on your avatar/fetish." This deep focus, rather than "three powerful bursts of intensely focused belief" used for worker servitors, is what gives the companion its detailed, living quality. The avatar/fetish is the "original stamp" for visualizations.

3. The Five-Step Charging Process

Step 1: Memorization (1 week, or as long as needed)

- Environment: "quiet room, one where you will not be disturbed for 15 minutes to half an hour."
- Action: Place your avatar/fetish before you and "spend this time studying it as closely as possible." The goal is to "memorize all the features… so that if you close your eyes you will be able to remember every single detail."
- Refinement: Don't worry about "flaws" in the avatar/fetish; focus on what you want to re- create in your servitor.
- Duration: "I suggest that you do this for a week, or for as long as you think it takes for you to memorize this avatar/fetish completely." This is self-paced.

Step 2: Closed-Eyes Visualization (1 week, or as long as needed)

- Environment: Same quiet room, "darken the light… but try to keep one source of low light focused on your avatar/fetish." (Candle is ideal, but avoid if it has "odd connotations" or "psychological hang up" with dark magic; use flashlight or colored lights if preferred. The goal is efficiency for focus.)
- Action: "try and visualize your servitor companion with your eyes closed… see your servitor companion before you in your mind's eye."
- Intent: This is more than just memory recall; "tell yourself that you are now creating your servitor companion; I want you to tell yourself that you have begun the process, this visualization that you are doing now in your mind's eye is beginning the process of creating this creature." This "personal statement" changes your energy and focus.
- Duration: "I suggest that you continue with this exercise for about a week, or as long as you think it will take for you to be able to visualize your servitor companion clearly with your eyes closed." Intuition is key here for perfection.

Step 3: Open-Eyes Visualization (1-2 weeks, or as long as needed)

- Environment: Same darkened room.
- Action: "try and visualize your servitor companion with your eyes open… floating in the darker part of the room… so that at one end you will have your well lit avatar/fetish and at the other side of the room you will be visualizing your true servitor companion thought form."
- Detail and Movement: "Try to recreate every single detail… so make sure that your visualized servitor companion spins around sometimes as you visualize it so that you add form not only to the front part of it but to the back and sides as well." Practice until it is "perfect."
- Ease: This should be "relatively easy" due to previous memorization and the dark room.

Step 4: Movement and Interaction (1 week, or as much time as possible)

- Action: "try and start moving and interacting with your servitor… bringing more life into your thought form… by visualizing your servitor moving around in a more natural manner." Imagine its limbs moving, looking around, coming towards you, moving away, walking/flying.
- Communication: As it develops, "you can even try talking to it and imagine it responding in whatever way you wish it to."
- Touch: "you might even want to visualize touching your companion; you do this by imagining that you are extending a hand (a type of etheric hand or your actual hand) and you are caressing your servitor." Feel its hair/fur, armor, scales, skin, form.
- Realism: "Feel your companion servitor with your etheric hand or real hand until your visualizations feel very realistic; as real as touching a physical object. This type of ultra- realistic visualization is far easier than you may think, it just takes a little practice."
- Significance: "This step truly brings your servitor companion to life so you must devote as much time as possible on this step." It must "feel real" and "act like a real living thing" to you.

Step 5: The Final Emotional Charge (5-10 minutes)

- Environment: Quiet room.
- Action: Focus on avatar/fetish. Visualize servitor companion in another corner, "interacting with you and it is moving around in a natural fashion."
- Secret Name: "as you do so slowly repeat your companion's secret name three times."
- Belief Infusion: "After each repetition… feel with every ounce of your being that this servitor companion before you is real and it is therefore alive. Play with your own beliefs here and try to feel with every fiber of your being that this thought form is now real and alive."

- Peak Intensity: "On the third and last repetition of the name, I want you to focus all your attention and effort in believing with every single ounce of your being that your servitor is there now alive. Feel this vividly, feel it being alive, know that it is alive with all your being, with every single ounce of your will." This is an "intense exercise," potentially causing physical sensations like sweating. Maintain focus for 5 to 10 minutes.

4. The Activation Command

Upon completion of Step 5: "When you are done, in a loud and commanding voice say, '(servitor's name) you are alive!'" Result: "Now your servitor is a real thing, to be called forth whenever you mention its name. Your servitor companion is now alive and fully charged and you can begin to interact with it as you desire. Depending on how well you visualized and how much effort you made in your final charge in step 5, this will now be a powerful thought-form indeed and it will begin to interact with you if you let it."

5. Ongoing Charging and Overcoming Doubt

- Sustained Energy: "If you interact with your servitor companion on a regular basis, then you will not need to formally recharge it again since each interaction will recharge this thought form."
- Addressing Doubt: If problems arise in reaching the point of easy interaction, it's "most likely because there is a part of you that still doubts its existence."
- Powerful Quote: The chapter concludes with a quote attributed to Don Juan (from Carlos Castaneda's works, implying a mystical lineage): "What we need to do to allow magic to get hold of us is to banish doubts from our minds. Once doubts are banished anything is possible." This powerfully reinforces the critical role of belief and the elimination of skepticism for magical results.

Chapter 4 provides a meticulously detailed and progressive guide to manifesting the servitor

companion, emphasizing not just visualization techniques but the deep integration of sensory

experience, emotional intensity, and unwavering belief. It is a process of consciously bringing a thought form to vivid, interactive life.

Chapter 5: Control Your Servitor (Pages 17-19)

This chapter addresses a crucial aspect of servitor interaction: maintaining control over your creation. It emphasizes the creator's role as the master and provides practical advice for effective management, even addressing fears of rebellion and offering a method for dissolving a servitor if necessary.

1. Initial Interaction and Developing Connection

After charging, the servitor is "ready to please you in any way that it can."

- Summoning: "you will most likely begin by calling it to you."
- Clarity Over Time: Initial visualizations might not be "physically crystal clear," but this improves with more interaction. "your servitor will become more and more physically real the more that you interact with it."
- Building Relationship: "you will want to begin to start a relationship with it; to do this I recommend that you talk to it. Call it by its name and share funny stories with it, or ask it to do certain things for you."
- Intuition as Communication: Through interaction, you'll develop an "inner sense," a "little voice," which is actually "your servitor companion's voice." Listening to it allows "communication to begin between you and your servitor companion." Over time, this flow will become effortless, like a "regular conversation," or even faster, evolving to "interact with your servitor through your mind." The author shares that his own conversations with his companion (Blue) are "hilarious" and bring instant laughter.
- Servitor Performances: You can ask it to "do different things for you" to "delight you," like dancing or flying around the room. This "awesome thing" might seem like delusion to some, but "when you have charged your 'thought form' properly, when you are no longer tricking yourself as it

were, when you are no longer making an effort to see this thing. Then, at that moment, things change, the world changes!" This reiterates the book's core premise that mental creation influences reality.

2. The Paramount Rule: Creator as Master

This is the most critical teaching in the chapter, bolded for emphasis

"Now, from the very beginning of this relationship that you are now developing with your companion, you must make sure that you place yourself firmly as the master. This can be a very difficult subject for some so I will put it in bold letters for you; You have created a servant companion, you have not created a partner." The author acknowledges that some people struggle with dominance in relationships, even with pets, but stresses that for working with thought forms, a "very strong intent or will" is essential. This doesn't mean being a "bully," but "taking charge of your own mind and never let yourself be swayed or bullied into anything; at least not when it comes to your work with thought forms and your servitor companion." "To make it simple, think of it this way: You are the master, you are superior. You are the creator and leader of your creations; they are lesser than you and must always bow to your will. You then loosen their leash a little bit when it pleases you but they must forever be in your

control. You are not dealing with an equal, you are dealing with a servant." This clear hierarchy is vital for successful servitor work, allowing for both control and "fun" with the companion, and ensuring mastery over one's own thought forms.

3. "The Dog Whisperer" Analogy for Control

The author strongly recommends watching episodes of "The Dog Whisperer" (Cesar Millan) as a

direct parallel

"This is truly the best show for anyone engaging in the act of creating thought forms because it tells you so much about creating alpha dominance and becoming a pack leader as opposed to being controlled and manipulated by your creations."

Key principles from dog training apply

- Obedience: "Your pet must come to you when it is called. It must move aside when you order it to and it must stay put when you tell it to do so." The servitor must always obey without hesitation.
- Boundaries: When not interacting, it "must stay away and must be reprimanded if it keeps popping up when it is not expected."
- Ultimate Teacher: "Your servitor then is one of the greatest teachers that you can have to help you focus your mind and control your personal intent."

4. How to Command a Servitor

The method for giving commands is specific

"You make a servitor do what you want by focusing your mind, in this present moment, on what you want... without effort or strain. It does no good for you to try to beg it... scream at it... cry and whine." The trick is "not effort but focus." "see what you want to happen in your mind's eye and it will happen." If the servitor acts contrary to your will, it's due to your own mind not "clearly focusing on only, that is only, the one thing that you want." Distractions (e.g., thinking about other things while commanding) dilute focus. "A true and focused command, one that will be followed without reservation, must be focused like a laser. You focus completely on what you want without strain or effort and when this is done perfectly, your command is followed perfectly, without hesitation. As you focus your mind in this way, energy will naturally accumulate on your desire and intent. As the energy around your intent grows, your desire will be followed."

5. Troubleshooting: Servitor "Rebellion" (It's Your Focus, Not Theirs)

If the servitor seems "rebellious," the author is clear: "first and foremost realize that this is a problem that you have, not your servitor." It's due to incorrect focus or excessive "effort" (trying to "will" it, thinking it can resist).

Suggestions for correction

- "Study 'The Dog Whisperer' a little more."
- Practice focusing your mind on one particular thing to the exclusion of everything else. (e.g., focusing on an apple, letting other thoughts pass). This strengthens mental focus.
- "Stop trying so hard, your efforts should be directed towards focusing your mind, not in trying to will your servitor to follow your directions."
- "Ignore your servitor." Temporarily banishing it (by withholding attention/psychic energy) is a way to "recharge yourself and refocus your energies."

6. The Ultimate Discipline: Draining the Servitor (Erasing Existence in This Reality)

If a creator feels they've "made a mistake" or the servitor is "no longer in your control," a method to dissolve it is provided. The author corrects the misconception of "rogue" servitors: "servitors do not go rogue... your mind goes rogue." So, "control your focus and your intent and there is no problem." However, for an extreme case, the technique for absorbing the psychic energy (attention) given to

the servitor is detailed

- Summon: Call the servitor or bring its image/name to mind if it won't come.
- Exhale (80%): "Breathe out in a quick manner."

- Inhale & Suck Energy: "Breathe in slowly… imagine your throat is very constricted, it is very hard for you to breathe in. As a result you begin to breathe in air through the palms of your hands, literally sucking air from the palms of your hands into the center of your being."
- Visualize Absorption: Imagine a "white light, sort of like a luminescent fog, that is withdrawing from the servitor and is being sucked into the palms of your hands." This is absorbing its "life force."
- Exhale Quickly.
- Repeat: "Once again inhale slowly, sucking in the life from your servitor through the palms of your hands. Feel the pressure of your pull, your suction force…"
- Persistence: Continue until the servitor's "presence is dwindling… until your servitor is completely gone and you can't feel its presence anymore." This may take days or weeks, and might need to be repeated if the presence returns.

7. The Metaphysical Nature of Dissolution

The author clarifies that servitors are never truly "destroyed"

"Servitors/thought forms can never be truly destroyed; no thought can ever be destroyed after it has been created. Those that tell you that you can somehow dismantle a thought form truly don't know what they are saying. A thought is forever, but it is the conscious attention that we give it that transposes it into what we consider our vibrational frequency, our objective reality." By draining its "life" (the attention/psychic energy), you remove its ability to exist "within this frequency that we call consensual reality." The servitor will continue to exist and fulfill itself "in its own way in realities that you might never be aware of." It's an aspect of "your creativity, of your power as a creator." It just won't "be able to interact with you in this dimension because you have taken its power away." "This then is the final step really, you give life and you have the power to take it away; at least within this probable universe that we call our objective and consensual reality."

The chapter concludes with a liberating message: "Create with care and take responsibility for these creations. But most of all have fun and try not to take things so seriously. Control your mind but explore your feelings and let the power inside you bring light, color, and magic to your life. Magic is all around you, you just have to let it out." This reinforces the playful, empowering aspect of the entire practice, always grounded in self-mastery.

Chapter 6: Maintenance and Care of Your Servitor Companion (Pages 20-22)

This chapter, despite its "boring" title, offers a profound insight into how daily interaction and emotional engagement serve as the continuous "charging" mechanism for your servitor companion. It emphasizes that fun and joyful attention are the key to its development and proper "care."

1. The Primacy of Focus in All Actions

The author begins by establishing a fundamental principle applicable to all tasks, including servitor

work

"Whenever we do something physically or mentally, in order to do the very best that we can, we need to focus completely on this one act." Using the example of washing dishes, he illustrates that multitasking leads to errors. Similarly, with

servitors

"In order to do a good job with your servitor, you need to focus on what you're doing... That is the only trick; focus your mind on this present moment and on the one thing that you are doing, forget about everything else." This reiterates the importance of single-minded attention, a core teaching from the previous chapter on control.

2. "Having Fun" as Maintenance and Charging

The core teaching of this chapter is unveiled

"Aside from that, the maintenance and care of your thought form means 'having fun with your servitor companion'."

- Attention is Energy: "Whenever you play and interact with your servitor, you are paying attention to it. This attention that you are giving to your servitor is what essentially charges it and develops its personality."
- Emotional Fuel: "The more fun that you have with it, the more laughs that you enjoy in its presence the better, because it is through these strong feelings and attention that you saturate it with the kind of energy that it needs to develop, grow, and maintain itself." This highlights that servitors are not charged through arduous rituals but through the very joy and engagement of the creator.

3. A Day in the Life with "Blue" (Author's Personal Example)

To make the abstract concrete, the author shares a detailed, relatable anecdote of his interaction with his own servitor companion, "Blue" (a change of name to protect innocence). This narrative is rich with specific examples of how Blue acts and how the author responds, illustrating the principles of interaction, personality development, and control.

- Blue's Playfulness: Blue immediately appears, floats upside down with a "stupid smile," makes funny remarks like, "'I'm a cloud.'" The author's internal "growl" turns into a "little smile," showing a relaxed, affectionate dynamic.
- The "Crowded Places" Vent: The author vents about crowds, and Blue appears "encased in what looks like a clear plastic beach ball," with "little limbs stick out from the beach ball but they are encased in yellow rubber gloves and boots." Blue then embodies the author's frustration by "whipping all around him trying to hold the evil crowds... like whatever he was

trying to hold back was too much for him." This is an example of Blue mirroring the author's internal state in a humorous, externalized way.

- The "Tiny Violin" Performance: Blue's most impactful performance is when it appears with "a really tiny little violin… with a look of sadness and self-pity on its face." This utterly ridiculous sight breaks the author's negative mood, making him "start to laugh out loud." Blue laughs too, and the author forgets his "griping."
- Quiet Companionship: Blue quietly hangs out while the author watches TV, and when the author muses about getting a cat, Blue replies indignantly, "'Well, if you would rather rummage through kitty litter encrusted poop than have an intellectual conversation with me, go for it.'" This playful snobbery is endearing to the author.
- Physical Interaction: The author "absentmindedly pet him and he starts to purr," showing a natural, almost physical interaction has developed.

4. Insights from Blue's Behavior

- Developing Personality: "many of its personality traits developed on its own. It has become quite the comedian for example and seems to enjoy making me laugh as much as possible. It has also developed a superior attitude when it comes to certain things and can definitely be a snob at times."
- Controlled Freedom: The author lets Blue "get away with a lot because… the ultimate goal of his little show is to try and make me laugh." However, "I am always in control and will let it go on only to the point that it is entertaining me. If at any time I feel that it is getting a little too mischievous, I will stop him in his tracks. I do this by either giving him a stern look and reprimand him or turn my attention away from him completely." This is how control is maintained – through focused attention and withdrawal of it. Blue's apologies further solidify the dynamic.
- Natural Interaction: "If ever I get tired of my interactions with Blue, it goes away… Generally speaking, if I don't pay attention to it, it just sits around quietly keeping me company or it moves on to where I can't see it." It also disappears instantly on command. The "trick is to always maintain a fine

balance between giving it complete freedom and reining it in. With practice though this becomes a really natural process, and there is no feeling of a fake type of interaction."

- Servitor's Need for Leadership: Blue "requires and appreciates my leadership because this allows it to have a very unique relationship and structure."

5. Addressing the Fear of Rebellion (Reiterated)

The author directly confronts the "Frankenstein phobia" again: "Am I afraid that Blue will turn on me somehow? Am I afraid that I am playing with fire as it were? Of course not!" He clarifies: "Blue is mine, my creation. I gave him a kind of life through my energy and attention and I can take that energy and attention away if and when I choose."

This reinforces the previous chapter's teaching

"The prevailing theory is that any thought form that develops enough... will free itself from the maker's control. But this is a fallacy... thought forms cannot attain sentience within this dimension and no matter how powerful a thought form might be, it can never overcome the concentrated intent of even one human being."

Any "misery" caused by powerful thought forms is because people "do not believe in thought forms and therefore ignore any evidence to the contrary, or these people are not knowledgeable in matters of energy manipulation, and they have never been successful at controlling their subjective reality." He again recommends his book "The Vampire's Way to Psychic Self Defence" for overcoming negative subjective feelings and clarifying the distinction between rogue thought forms (which don't exist in this dimension) and "Inorganic Beings" (which are real but often misidentified).

Conclusion: The chapter ends with a powerful reiteration of the book's core philosophy

"PLEASE then have fun with your servitor creations! Have fun with your Servitor Companions! Let them show you through play and pleasure how to control your inner reality and your intent. Create with joy and freedom. Discover

how wonderful your creative power is and how magical and beautiful this world can be." This chapter beautifully illustrates that the "maintenance" of a servitor companion is not a chore but a continuous, joyful, and deeply personal interaction that strengthens both the servitor and the creator's magical abilities.

Chapter 7: Create a Servitor Advisor (Pages 23-24)

This chapter introduces a specialized type of servitor companion: the Servitor Advisor. It outlines its unique capabilities and, most importantly, clarifies how it functions not as an external source of information, but as a tool for accessing the creator's own deep, intuitive knowledge.

1. The Servitor Advisor as a Specialized Companion

The author notes the "near infinite diversity" of servitor companions and introduces the advisor as "incredibly useful" and "the best kind of companion" for some. "As the name suggests, servitor advisors are usually used as advisers on any topic imaginable." Examples include learning an instrument, music composition, or martial arts. An advisor could help "understand key concepts and motivate you to practice and to develop correct form."

2. Capabilities of a Servitor Advisor

A servitor advisor can

- Give you advice
- Correct mistakes
- Disclose secret information
- Keep you on task
- Inspire, motivate

3. How a Servitor Advisor Works (It's Not True Knowledge)

The crucial clarification is made: "Well, if you will remember what I have already mentioned about thought forms, there is no way that even a highly complex servitor advisor could know and access information like this."

The advisor doesn't possess external knowledge. Instead

"What a servitor advisor does is that it inspires your inner psyche and creates a kind of scaffolding that allows you to access deep inner knowledge. In many ways you could say that a servitor advisor is a self-created muse."

- Image Connection: The advisor's image (e.g., old martial arts master, futuristic android) should connect to the information sought. This image, when focused upon with "great deal of your attention and therefore your psychic energy," becomes "real" to you, inspiring further attention and development.
- Network Connection: "All of this attention and psychic force develops the network connection between you and it, as I had mentioned in the first chapter. It is this network connection that creates that scaffolding into your inner psyche."
- Voice of Intuition: Through growing interactions and network complexity, you "are able to delve deep into your psyche for intuitional information and this servitor advisor becomes the voice of this intuitional information."
- Self-Fragmentation: "You are essentially doing all the work but it is your advisor that seems to be relating all of the information that you are acquiring thanks to your co- relation. Another way of saying this is that a servitor advisor allows you to fragment a small part of your personality which can then help you access and interpret internal knowledge."
- Ego Bypass: "The fact that the servitor advisor is seen as an outside and separate entity is highly beneficial to your ego because it allows you to access and work with information that your ego would otherwise find intrusive and would therefore not allow you to access." This is a key psychological benefit, allowing access to parts of oneself that the conscious ego might resist.
- Growing Clarity: As the connection grows, "your ability to access intuitional knowledge grows. This means that as your ability to relate with your servitor companion grows, it then is able to relate more and more powerful information to you. This information becomes clearer and easier for you to put into practice."

4. Author's Personal Example (Blue as a Muse)

The author draws parallels to his companion, Blue

"my interactions with my servitor companion Blue were constantly making me laugh because I found them to be very witty... it is indeed the case that I'm usually only this funny when Blue is around. That is Blue is my muse and it is because of our highly developed network connection that I am able to come up, through his actions and my own, with such funny material." He emphasizes that Blue is both "me and at the same time it is not me," allowing his psyche to "play with itself," develop, and grow "beyond just my ego self."

5. Servitor Advisor vs. Channeling

A crucial distinction is made

"You must understand that this is not channeling. Channeling involves the contact with another conscious entity that is most likely no longer focused in physical reality. This on the other hand is essentially the exploration of inner knowledge through the creation of an artificially created window into my inner being." This "window" develops with use and can be adjusted or even "completely dismantle[d]" if desired.

6. Creating a Servitor Advisor (Modified Charging Steps)

- Avatar/Fetish Selection: Begin by finding an avatar/fetish that "represents the kind of advisor that you are looking for." (e.g., blind kung fu master for martial arts, futuristic computer for computer science). Again, avoid images of known people.
- Charging (Modified Step 4):

o Steps 1-3 are the same as for a regular companion.

o Modification in Step 4: When you start interacting with your servitor, imagine it "absorbing huge amounts of information into its personality." Visualize it "absorbing a kind of light... sort of like a mini black hole; this light represents

the information that it is sucking into itself." At the end of this step, you should feel that it "has absorbed huge amounts of information in the field that you have chosen for it."

o Finish charging with steps 5 and 6 as usual.

7. Interacting with Your Advisor

- Start Simple: "I personally suggest that you start by asking it simple questions at first." This allows time for the crucial "network connection" to develop.
- Profound Answers: Due to the detailed visualizations in step 4, you'll soon get "highly educated answers that will surprise you in their profoundness."
- Ongoing Development: "The network connection is therefore very important and you develop this network by interacting with your servitor companion on a regular basis. Eventually you will be able to get truly specific answers to your questions, get advice on form or technique, and you will even be able to debate ideas and issues."

Chapter 7 thus presents the Servitor Advisor as an advanced application of the servitor companion

concept, specifically tailored to unlock and organize the creator's latent knowledge and intuition, functioning as a powerful inner guide and muse.

Chapter 8: Servitor Lover? (Pages 25-27)

This chapter delves into one of the most intriguing and controversial applications of the servitor companion: creating a servitor for intimate companionship and pleasure. The author addresses the concept directly, exploring its benefits, warnings, and the unique aspects of its creation and interaction.

1. The Direct Answer: Yes, You Can

The chapter opens by immediately answering the titular question

"Well the answer is of course yes; you can definitely create a servitor lover."

- Variation of Companion: It's a "variation on the servitor companion" that specializes in a "specific aspect of companionship."
- Benefits: Besides general companion benefits, it can be dismissed without "recriminations" or "guilt" because it's a "servant thought form," not a person. Its growth depends on your interactions.
- Customization: "You can mold it into whatever image you desire, with any capabilities that you desire; you can essentially make it do and be whatever you want."
- Sensory Experience: Crucially, if properly charged and maintained, this creature "can actually be felt, and can touch you back!"

2. The Core Principle: Do Not Humanize

This is a critical, bolded warning

"Do not therefore humanize your servitor; do not fill your thought creations with feelings of guilt, imposed beliefs about good and evil, repressed anxieties, or worries."

- Servant, Not Partner: Repeatedly stressed throughout the chapter, "it will be a servant… You are in charge always; your servitor is just that, a servant." This means you can love it as a servant and allow it freedom, but never treat it as an equal.
- Emancipation: The servitor lover is for "emancipation" and the "pursuit of greater pleasure." It allows you to "explore your personal desires and feelings" and "discover these values" without "personal repression."
- Secrecy: Re-emphasizes the importance of keeping all servitors secret to avoid intrusive intent from others. Acknowledges that "highly sensitive person[s]" might perceive energetic bundles, but they won't see details. If a servitor becomes physically visible, people will likely be too emotionally overwhelmed to notice specific (e.g., "scantily clad nymph") details.

3. Pros and Cons of a Servitor Lover

- Pros: "no worries, no birth control, no recriminations, no prejudice, and no STDs."
- Cons: "People need people. Don't let your Servitor Lover (or companion for that matter) take over your life. They should be used for emancipation and the pursuit of greater pleasure, not as an excuse to become a hermit." This ensures balance and prevents isolation.

4. The Critical Warning: Avoid Known People (Reiterated and Expanded)

"Another thing that I would suggest to you is that you do not create a servitor lover from the image of someone that you know, have known, or plan to meet in the future."

- Network Interference: Using an image of a known person creates "trouble" due to the complex, emotionally laden "network" already established in your psyche with that person. This can project "repressed ideas and emotions" onto the servitor.
- Altering Real Relationships: If you use an image of someone you plan to meet or admire, it will create a "network connection that has everything to do with a servitor and nothing to do with an actual individual." This "will greatly alter your relationship with that person in the future when you finally meet him or her, because you will be meeting a person whom you will identify with in a master to servant relationship, this can greatly alter and perhaps ruin a future relationship."
- Start Fresh: "When you are creating a servitor lover therefore, remember to start fresh. Keep it light, think of it as a game, and explore your fantasies. You are not trying to re-create the one true love of your dreams; you are an adult exploring adult pleasures. Focus on the physical, explore the limits of what you consider to be beautiful and desirable and forget about anything having to do with mutual love. Mutual love is found between the hearts of individual people, human souls connect. Not with your servitor, because your servitor has no heart or soul."

This clearly defines the servitor lover as a tool for personal exploration and fantasy, distinct from genuine human connection.

5. Selecting the Avatar/Fetish for a Servitor Lover

- Physical Focus: "Start by thinking of your ideal lover from a completely physical point of view." Visualize desired qualities (big/powerful, fragile/gentle).
- Artistic Creation: If you're a talented artist, create your own. "physical detail is of the greatest importance here."

- Cyber World & Manga: Highly recommended sources for images and collectible dolls.
- Realistic Images: "image collection from a famous model or actor that you find absolutely ravishing (naked images are best of course)." Emphasizes that this is not the actual person, so it's guilt-free.
- Fantasy Creatures: Elves, mermaids, nymphs. A crucial point: "if you choose a creature like this for your servitor lover, that this servitor will not have the magical powers of such a creature, nor does it have to act in a way that resembles what this mythic being acts like in legend." This is good for creating a "vampire lover or the like" without the baggage of real mythical powers.

6. Charging the Servitor Lover (Emphasis on Physical Detail)

- Preparation: Compile images into a "file." If possible, get a physical doll.
- Charging Method: Same as a servitor companion, but with a heightened focus on physical detail.
- Step 4 Intensification: "I had said that you might want to take a week or more to make sure that you practice feeling your servitor with your imaginary hands. With a servitor lover this is a critical facet of its charging so I would suggest that you take as much time as you need in this step." You must become "intimately aware of the feel of every single nook and cranny of your servitor lover."
- Increased Detail: This focused attention will cause the servitor's physical details to increase quickly.

7. Desire as a Creative Impetus

The author addresses potential apprehension about creating a servitor lover

"Please don't. Believe it or not, desire is truly a big part of mental development. Desire imbues you with the impetus and energy necessary to create an objectified form or event so that you can derive pleasure from this creation and in this

way explore your beliefs and values. Desire (this of course includes sexual desire) is also the impetus that our inner self uses to get us to work with energy and to develop our abilities as responsible creators." This reframes sexual desire as a powerful, positive force for mental evolution and reality manipulation.

8. Strategic Choices: Companion vs. Lover

- Companion sometimes lover: Provides great interaction, making the servitor "quite detailed and powerful quickly" and potentially more pleasurable as a lover.
- Lover only: Becomes "very specialized in its makeup," avoiding personality traits unsuitable for an ideal lover. The choice depends on personal desire. The creator always has the power to "completely alter" or "dismantle" a servitor.

9. Interacting with Your Servitor Lover

- Blurring Reality: Recalls the example of petting Blue, where it became hard to distinguish between imagining and physically touching. This is key: "all of our physical actions are essentially a mental construct… a vividly imagined physical action is almost the same thing as actually doing it." (Cites T. Norretranders, Alvaro Pascual-Leone).
- Mental Interaction as Valid: "There will be no physical interactions as such with your servitor lover. It just means that at certain moments, especially if you decide to use that technique called the 'servitor room' discussed in the next chapter, your interactions with your servitor lover will happen mostly in your mind and they will be just as valid within your mind as they will be physically."
- Autoerotic Practices: Initial interactions will involve "purely mental and autoerotic practices." This uses the servitor's image to "excite yourself sexually," which powerfully charges the servitor. As realism increases, you'll shift from self-stimulation to more physical stimulation of the "ethereal lover."

- Practitioner Preference: Many prefer purely mental interactions within "servitor rooms" for greater intensity and flexibility (e.g., "zero gravity, underwater, another planet, using different costumes and settings").
- "Magic Truly Begins": The servitor acting in "random ways that will catch you by surprise" increases pleasure because it feels like interacting with "a real living lover."
- Benefits of Sexual Energy: The sexual energy used in interaction is "very powerful," leading to quick development of a "sensual and dynamic servant lover."
- Real-World Application: The servitor lover can "increase your pleasure, reduce your loneliness, and explore the limits of your desires." Moreover, it can help you "become a better lover with 'real' people because it will introduce you to and help you develop different techniques that will turn you into an amazing lover." This is a significant point, highlighting a positive feedback loop for real-life relationships.

Chapter 8 is a provocative yet thoughtfully constructed guide to creating a servitor for intimate

companionship. It emphasizes absolute creator control, the importance of physical detail and sensory engagement, the transformative power of desire, and strict boundaries to keep the servitor distinct from human relationships.

Chapter 9: Servitor Companion Room (Pages 28-29)

This chapter introduces the concept of the "Servitor Companion Room," an internal, psychic space designed to enhance interaction, deepen the servitor's reality, and further bridge the gap between subjective and objective experience.

1. The Bridge Between Objective and Subjective Action

The author refers back to his personal experience of petting Blue, where the distinction between mental and physical interaction blurred. This is because servitors are "creatures that bridge two realms" – the objective and the subjective. "Certainly the biggest reason why we all create servitors to begin with is that they allow us to fulfill certain desires, but the truly amazing thing about them is that when we go about doing this, we begin to truly understand how it is that we shape our own reality. We follow a step by step procedure that allows us to take a subjective thought (or idea) and turn it into an objective reality." Servitors, as powerful thought forms, are products of "intense attention and emotions," shifting their vibrations to become more "solid" and able to interact with "objective/physical reality." Since our entire world is the result of subconscious psychic actions, servitor creation allows us to become "skilled 'conscious' creators." This physical universe is usually created automatically, without conscious awareness. Servitor creation, however, is an "amazing creative exercise" that "allows us to manifest some of our desires and at the same time it gives us a very good idea of how to develop this god like ability further, and completely alter all the facets of our lives." It shows "how a quite consciously created thought goes from being purely subjective and ethereal in form to a much more objective thing that can alter our physical world." "It is that bridge then, that movement from a mental thing to an objective thing that

truly shows us the power and the magic deep within all of us. Since this bridge or gap is so important, it is a very good idea to create what I like to call 'The Servitor Room'."

1. What is the Servitor Room? "The servitor room does not exist in physical reality, it is a place in the mind that you create in order to specifically interact with your servitor companion, advisor, or lover." It's likened to the "white room where all is possible," or the "'room without walls'" familiar to meditators.

3. Benefits of the Servitor Room

- Enhanced Interaction: "In this internal place, it is much easier to interact with a servitor companion… because your imagination is literally unbound and your external sense data is replaced by internal sense data and construction that has a far greater facility."
- Full Sensory Experience: "In this room you will be able to hear, see, feel, taste, and smell your servitor in a far more direct way. As a result your interactions become far more real to you…"
- Intimacy with Servitor Lover: "If you have created a servitor lover for example, it will be much easier for you to become intimate with it for the first time in this room… you will be able to experience your servitor lover in a far more sensual way than you could in the objective world; at least for the first few times you get together."
- Continuous Charging: "each one of these interactions helps to charge it. The reason for this is that each interaction in this room focuses so much attention on your servitor."
- Development of Servitor & Creator: "it is also a lot easier to further develop the physical look and fine detail of your servitor… you also develop and expand your abilities to do the same in the physical objective world. In other words this room then truly becomes a bridge

from the subjective into the objective as it helps to train your neural structure and it helps to charge your creations."

4. Creating the Servitor Room (The Process)

- Preparation: "close your eyes in a quiet place where you will not be disturbed for a while." Focus on the light through closed eyelids—a "big clear canvas of different colors."
- Relaxation: "find a nice quiet place… about 15 minutes to half an hour and try to relax your body as much as possible. I suggest taking three deep breaths and with each exhale focus on relaxing your body more and more." If thoughts intrude, open eyes, relax, refocus, then try again.
- Superimposing Servitor: "When you can close your eyes and can clearly see that blank canvas before you, try to superimpose the image of your servitor on it." Make it move around. This action will "naturally heighten the meditative state" and lead to the room developing "depth" and "thickness."
- Embracing Hallucinations: As the servitor moves, you might experience "certain colors and other hallucinations." "I personally find that the best thing to do is to go with the flow of these hallucinations because they help to deepen my meditative state." The critical point: "never lose sight of your servitor, that you always keep it as the most prominent feature in your mind's eye." This focus improves with servitor charge and practice.
- Adding Features (Optional): Once a "real sense of being inside an internal room" and a clear servitor image are established, you can "consider adding furniture and other more distinctive features." Create any kind of room or even a garden.

5. Two Methods for Room Development

- Blank Room ("Room without Walls"): "completely blank so that it is always just a dark internal place where you and your servitor can interact completely alone." This method is "highly effective way to focus solely on yourself and your interactions with your servitor."
- Detailed Room: "actually develop a room and in this way have a really fun and exciting place where you and your servitor can have many adventures together." It doesn't have to be a room; it can be "a place."

6. Choice and Flexibility

Both methods are "legitimate" with pros and cons. The choice depends on "what you enjoy most and what you feel most comfortable with." You can start blank and add detail later, or create different rooms for different purposes. This is "completely up to you and it really just involves a little extra time on your part. Do believe me though when I tell you that these servitor rooms are definitely worth it and make your interactions with your servitor companions far more powerful."

Chapter 9 establishes the Servitor Companion Room as an essential tool for creators to deepen their

connection with their servitors, enhance sensory experience, and refine their ability to consciously manifest desires, all within a personal, internal space.

Conclusion (Page 30)

The Conclusion summarizes the profound implications of servitor creation, tying together the book's themes of technology, human connection, personal growth, and the rediscovery of innate magical ability.

1. The Paradox of the "Communication Age"

The author begins by critiquing modern society

"In order to describe our modern world we sometimes use the term 'the communication age'. We are very proud of ourselves... because we are now able to interact and share information in ways that our recent ancestors would not have believed." However, this progress has a cost: "Unfortunately the communication age in many ways is an oxymoron because even though we have increased our communicative power exponentially, we have also managed to isolate ourselves from our family and tribe." He paints a picture of modern lives where people "interact more with electronic gadgets than they do with people," leading to a decrease in "physical interaction" and a growing sense of loneliness.

2. Servitors as a Solution to Modern Loneliness

In this context, servitor companions emerge as a vital tool

"Perhaps it is in this new modern world, this new communication age, this new 'cyber age', that we need servitor companions the most." While emphasizing the continued importance of human-to-human contact, the author asserts that servitors "can help to satisfy an incredibly powerful need within the human heart to interact with a self 'outside' our own." They can directly address the "loneliness that is part of this modern existence."

3. Servitors as Catalysts for Personal Evolution

The author links servitors to intellectual and personal growth

"Perhaps the loneliness of modern life is inevitable because as we grow intellectually we also require more time to ourselves in order to explore the great vastness of our new technological and mental potential." Servitor companions provide: "happiness, increased pleasure, company, advice, and a type of support that can help us to confront the vastness of our potential as individual human beings in this new technological age."

They enable the development of the "powerful intellect" needed for the modern world

"Through their ability to help us rediscover our inner magic, servitor companions allow us to let go of our constricting one dimensional ego. With them we are truly free to have fun and play without any self-importance or self-limitation. With them we can explore the full depth of our true desires, and with them we are free to explore all our inner thoughts and ideas in an incredibly vivid new way; to entirely redefine our concept of 'I am'." This is a profound statement about self-actualization and expanding consciousness beyond egoic limitations. Exploring different aspects of the psyche without "recrimination from others and from ourselves" can "greatly expand the scope of our personalities," making one "more intelligent" and "far more capable." This "expansion of the self, thanks to our servitor companions, can actually make us far better at

interacting with other human beings and teach us ways to develop healthy human relationships that empower us." This counters any notion that servitor work leads to unhealthy isolation.

4. Bridging Cultural Gaps and Future Technology

The author contrasts Western taboos against inner exploration (seen as "childish") with Eastern acceptance. He sees cyber culture, video gaming, and comic books as recently re-opening the West to inner magic.

"The servitor companion represents a bridge that allows us to truly objectify this inner magical reality that is currently available to us only through our toys, our games (video or otherwise), and our quickly expanding cyber culture." The servitor companion is presented as "the next step in the West's intellectual revolution," representing the ability to "truly merge with our inner reality and to expand beyond the limits of our personality." Furthermore, they can serve as a "blueprint of sorts that will help us develop and come to grips with advances in Artificial Intelligence and Virtual Reality."

5. The Purpose of Life: Fun, Magic, and Creation

The ultimate message is one of joy and creative liberation

"Most importantly though, a servitor companion will show you that life is meant to be fun, to be a realm in which we enjoy ourselves immensely through the creation of our greatest fantasies. Our toys, our games, our silly little fantasies represent the inner need and the capabilities within all of us to live in magical and adventurous worlds."

The servitor companion is painted as a gateway

"A servitor companion is like a bridge to that inner magical world that most have lost contact with. They open us up to the realm of the magician's apprentice where all things have the possibility of coming to life and interacting with us, they are the rabbit hole that leads us into Wonderland, they are the doorways into the magic of our inner reality and the emancipation of our beings

through great creativity, happiness, and play." This is a beautiful, poetic summary of the book's central teaching: life is meant for joyful creation and exploration of one's inner magical potential.

6. Concluding Quotes

The book ends with two evocative quotes, reinforcing its themes

- Elwood P. Dowd (from "Harvey"): This quote speaks to the profound, enriching nature of invisible companions who bring joy and wonder, often surprising and impressing others who might not perceive them directly. Harvey, the Pooka, is Elwood's invisible rabbit, mirroring the servitor's role as a companion that can be "bigger and grander" than tangible offerings.
- Alice in Wonderland: "The mad Hatter asked, 'Have I gone mad?' Alice replied, 'I'm afraid so. You're entirely bonkers. But I'll tell you a secret. All the best people are.'" This final quote perfectly encapsulates the book's adventurous spirit, suggesting that embracing the "bonkers" (the unconventional, the imaginative, the magical) is the path to truly living and belonging among "the best people." It's an invitation to step beyond the mundane and into a world of self-created magic.

The conclusion powerfully reiterates that servitor creation is not just a magical practice but a path to deeper self-understanding, psychological liberation, and a more joyful and magical experience of reality, fitting perfectly into the challenges and opportunities of the modern age.

Book 5: Out of Body Experiences: Quickly and Naturally (2016)

Let's embark on this fascinating journey through "Out of Body Experiences: Quickly and Naturally" by John Kreiter. We'll unpack each chapter, section by section, ensuring no detail is lost, and bringing the core teachings to life. We'll start with the Introduction and Chapter 1.

Introduction: A Glimpse Beyond the Veil

The book opens by setting a grand stage: our universe. NASA's stunning images reveal a cosmos of billions of galaxies, making our Earth seem like an "insignificant blue speck." Yet, despite this vastness, human perception, limited by our physical senses, tends to box us into a world of "objects" that we see, hear, touch, taste, and smell. Science tells us our senses only grasp a tiny fraction of the electromagnetic spectrum, but we find it hard to truly believe there's more.

This limitation leads to a profound misconception: we define our universe as a "cold and sterile place, full of hard atrophying objects," and entertain the lonely thought that we might be the "only intelligent sentient beings in the cosmos."

The Core Problem: Limited Perception and Beliefs The author challenges this narrow view, suggesting that if we could "perceive just a little more," we'd realize we are "surrounded by a world beyond description." This reality is "full of nameless wonder," an "infinity" that can feel both "terribly scary" and "maddening."

Over thousands of years, as a species, we've inadvertently "narrowed the scope of our perceptions," creating a "barbaric sight" of the universe. We've forgotten a time when humanity didn't perceive itself as merely a "physical thing; a thing inside a box surrounded by other hard things."

The Book's Grand Promise: Breaking Free from the Physical Body This book, then, offers a path to liberation. It's about "finding a way out of this object filled world, so that you are able to go beyond the physical limitations that we

currently take so much for granted." The ultimate goal is to "break free of the type of hypnosis that binds our consciousness" and the "object filled world that leaves us feeling cold and apathetic." The most "constricting object of them all" from which the book will show you how to break free is "Your Physical Body."

The Surprising Ease of OBEs John Kreiter makes a bold claim: having an Out of Body Experience (OBE) is a "relatively easy thing for us human beings." He believes readers will be "very surprised at how easy having an OBE can be!"

The biggest hurdle isn't the difficulty of the techniques themselves, but rather "getting a person to try the techniques presented and to persist in applying these techniques until a breakthrough in awareness is achieved." Such breakthroughs, he notes, can happen "very quickly." By following the procedures in Chapter 3 and Appendix B, one could "begin a journey in minutes!" This initial success often leaves the practitioner "amazed at the simplicity of the techniques required and at the power of their own minds to go beyond preconceived limitations."

The author identifies the primary obstacle as "overcoming limiting beliefs." Beliefs are "the underlying order, the axioms, upon which we structure and develop our reality." The book's teaching process is designed to "expand current limiting beliefs" so readers can accept the probability of a new possibility. This is achieved by offering a "new world view" that the mind can contemplate naturally, thereby "expanding the mind and creating the groundwork for new beliefs and therefore new actions."

Navigating the OBE Landscape: Information and Experience To support this expansion, the author dedicates significant pages to "what an Out of Body traveler encounters and has to deal with in his or her journeys." This material is presented from "different perspectives using different terminologies" to avoid "bogging down" the book, aiming for quick practical application.

As a compromise, the bulk of this supplementary material, detailing the "mind warping laws that make Out of Body travel so astounding," is placed in Appendix A. This allows readers to quickly grasp the OBE techniques and start their journeys, delving into the deeper theoretical aspects later as questions arise or as they face belief-related difficulties.

The Ultimate Journey: Exploring the 'Dark Sea' The book promises a "complete methodology" for the "greatest human journey possible" – exiting the physical body and shedding its limitations. Freed from these confines, one can "explore all the things that you have ever wanted to know about in this physical world, and beyond." The author introduces a term borrowed from Carlos Castaneda: the "Dark Sea." This term, he believes, is the "most accurate and evocative name for the infinity out there that unites all possible realities."

Traveling through the Dark Sea allows exploration of "new dimensions that are host to alien worlds and life beyond description," which are "as real and as varied as anything that you could find in this reality."

Natural, Easy, and Fun Techniques Kreiter asserts that his processes are "natural and as such far easier than the techniques expounded in other books on the subject of Out of Body travel." While patience and attention focus are required, the training doesn't have to be a "chore." Instead, the techniques are described as "actually quite fun and provide a wealth of stimulus to keep the mind occupied at all times."

The ultimate outcome: "The refinement of your attention in order to develop, maintain, and deploy your consciousness beyond the confines of your physical body will change your reality forever!"

The Introduction closes with a powerful quote from Carlos Castaneda, "We are men and our lot in life is to learn and to be hurled into inconceivable new worlds," perfectly encapsulating the adventurous spirit of the book.

Chapter 1: A Few Points Before We Start

This chapter immediately dives into the current landscape of belief surrounding Out of Body Experiences, acknowledging the divide between believers and skeptics.

Belief vs. Skepticism: A Modern Divide The author notes that while more people now believe in OBEs, this shift has also intensified rivalries and "great debates" between believers and non-believers, often with an "almost religious fervor." He mentions studies on OBEs and Near-Death Experiences (NDEs) that "go a long way in proving the validity" of these phenomena and "consciousness's ability to seemingly step outside of the body." However, skeptics, rooted in their own "belief systems (which they refer to as undeniable fact)," find "many holes in these studies." The author's conclusion is blunt: skeptics will likely remain skeptics until they have their own undeniable experiences, while believers will face backlash from those adhering to a "materialistic religion" they call science. He doesn't "hold his breath" for scientific establishment acceptance.

The Author's Stance: Beyond Delusion John Kreiter openly declares his position: he believes that the idea of human consciousness being "trapped within a cold mechanical object filled world is quite literally delusional." He sees it as a "societal and self-imposed misconception" so entrenched that doubting it now seems like "insanity."

He attributes his conviction to personal experiences, including OBEs, which make it difficult for him to understand why so many believe reality is limited to what our "very limited" human senses (picking up only a tiny fraction of the electromagnetic spectrum) can perceive. While he's detailed this in another book ("The Paranormal Experience"), he assures the reader it's not a prerequisite for understanding this one.

Action Over Argument: Finding Your Own Truth The author makes it clear that he's not interested in debate or "cheeky approach[es]." Instead, his method is practical: "in this book I will provide concrete actions and techniques that anyone can use in order to have Out of Body Experiences quickly and easily, so that they have a chance to find their own truth."

What makes his approach unique is its ease, as it "uses the natural tendencies of human consciousness," working with the natural flow rather than against it. This means no "long boring exercises" or forcing oneself to "wake up in your dreams" through difficult methods.

Why Background Information is Crucial To properly present these techniques, background information on human consciousness and subjective

experience is provided because it will

- Allow you to begin to explore your own beliefs about what is possible and naturally lead to greater possibilities.
- Give you concrete reasons as to why this type of ability (projecting consciousness) is so natural and beneficial to your growth.
- Provide you with the operational data that you will need in order to navigate and prosper in a wholly new environment.
- Allow you to have a sense of what is possible so that you have a benchmark that you can then strive to attain in your own journeys.

The "mind needs answers," and this information helps it "grasp the significance of what it is possible and what it is about to do."

Dispelling Fear: Consciousness is Protected Before delving into the core techniques, the author addresses some "points clear" which are not meant to scare, but to clarify. He explicitly states that what he's about to mention "has nothing to do with the possible evils that many people tend to equate with Out of Body travel and paranormal investigation in general."

His crucial reassurance: "Your consciousness is far more powerful than you suspect and has the ability to be far more flexible than you are currently letting it be. In other words, your consciousness is inherently protected and there are no devils or evils out there that can harm you as long as you conduct yourself with a modicum of common sense."

This powerful statement concludes with: "We are all powerful beings who unfortunately have been taught to settle for a very limited slice of the reality pie." This sets the stage for expanding the reader's self-perception and understanding of their own innate abilities.

Before We Get Going (Within Chapter 1)

This section directly confronts the primary psychological hurdle for aspiring OBE travelers: fear.

The Foremost Obstacle: Fear The author asserts: "The first thing I want you to realize then is that the first obstacle to conscious expansion and to Out of Body travel is fear." He acknowledges this fear as "very real," even for himself. It's not a fear of physical harm but of being "utterly overwhelmed by the sheer vastness of it all." He likens it to standing before an impending storm, realizing one's own insignificance in the face of immense, beautiful, and overwhelming power.

Overcoming Fear: Inherent Power and the Double Body To overcome this fear, one must "trust in your own inherent power" and understand that your "Double Body (which I will show you how to create in Chapter 5) cannot be crushed like a

simple porcelain doll." This "traveling consciousness has great resources at its disposal and can protect itself during its excursions beyond the flesh." Beyond this inherent protection, the book promises "techniques that will allow you to circumnavigate any obstacle that you might face."

Effort and Consistency: The "Night Course" Analogy While the methods are "pretty easy, natural," and "can be done by anyone," they demand "time and effort to do them in a consistent basis." The author draws an analogy: it's like taking a "night course" – not in sewing or car repair, but in "project[ing] certain portions of your conscious ego beyond the confines of your objective physical reality."

Initially, the practical benefits might not seem as obvious as learning a physical skill. However, the author stresses that what is learned here is "truly life altering and therefore highly practical."

The Second Basic Realization: Consistency and Profound Benefits "The second basic thing you must realize is; Out of Body practice takes some effort and getting

good at it won't happen overnight." This practice, however, offers immense personal benefits

"direct knowledge in many areas that you might be wondering about" and the opening of the universe to "truly magical and often times beyond words" realms.

As one practices and delves into their subjective reality, a natural reaction is to "question your personal identity" and feel "small as an individual self" when confronted with the infinite.

Consciousness Beyond the Body: Multiple Perspectives The author explains that "consciousness does not reside in your body as much as you think it does," and one can experience "more than one individual 'Here and Now' perspective at a time."

Those who fear this greater reality might mistakenly perceive "demons and ghosts," believing they'll be "destroyed or overcome by a greater evil." This is a crucial misconception: "This is not the case; you are an incredible multifaceted being that has the ability to be much more than you might now suspect." The journey becomes a "constant adventure," leading to "deep inner joy" as one sheds self-imposed "prisons."

The Third Key Point: Trusting Your Indestructible Self "The third thing that you should know is that things might get weird; a part of you might fear that you will lose yourself within a greater reality." While such fear is "healthy" as it rallies energy, it's not helpful long-term. The paramount understanding here is: "Know that you yourself cannot be destroyed, that the person that you are now cannot be overshadowed, that you can trust in greater aspects of yourself to keep you safe because the you that you are can never be terminated."

The Final Point: Encountering Alien Life Drawing from Horatio's wisdom ("more things in heaven and earth..."), the author concludes this chapter with a surprising, yet vital, point: "My final point in this chapter then is that you will quite possibly come in contact with what can only be considered alien life."

He makes these points upfront to prepare the reader, not to instill terror. He wants understanding from the outset to prevent fright from derailing the "fantastic journey."

Self-Created Fears and Actual Encounters A significant reassurance is offered: "ninety-nine percent of the scary things that you might find out there will actually be of your own creation." He references his work on "servitor creation" to highlight "the great power of thought; thoughts are things, especially in the inner realms."

However, he also promises to teach how to "overcome these negative self-created entities." The method will even allow one to distinguish between a "self-created thought form or actual foreign energy." Knowing a negative internal event is "self-created" is "incredibly freeing psychologically" and makes it easier to overcome.

Finally, regarding genuine "alien life," the author describes the encounters as "incredibly rewarding," like "walking into the 'Mos Eisley' cantina." While some aliens are best avoided, the sheer "diversity and wonder" are worthwhile. He promises to teach how to deal with any actual alien life encountered. Footnotes [1] provide external links to scientific evidence for near-death experiences and out-of-body experiences for those seeking further validation.

Let's delve deeper into John Kreiter's "Out of Body Experiences," moving from the foundational Introduction into the intriguing personal narrative and conceptual groundwork of Chapters 2.

Chapter 2: Fun Times with Great Grandma

This chapter serves as the author's personal justification for his beliefs in Out of Body Experiences, grounding his theoretical framework in concrete, lived experiences from his childhood. It aims to bridge the gap between abstract concepts and relatable, albeit unusual, phenomena.

The author begins by referencing his statement from the Introduction about not believing in a "cold mechanical world filled with objects" and his conviction in the mind's ability to leave the physical body. He then asks two key questions: How does he justify these beliefs, and how do they pertain to OBEs?

A Typical Day in My House

John Kreiter answers these questions by sharing his childhood experiences. He asserts that his beliefs are justified "the only way that I think truly matters; by having these experiences myself." Before his own conscious OBEs, he held a common perception: OBEs were possible for some people, but he personally couldn't experience them.

However, he explains he was "far luckier than most" due to his upbringing with a remarkable figure

his great-grandmother. From a very early age, he witnessed "what a person who mastered some these powers was capable of." Her most astonishing ability, one that filled him with "equal doses of fear and wonder," was her "odd ability to on occasion be in two places at the same time." This phenomenon is known as bilocation.

He sets the scene: a Spanish colonial house with rooms opening to a central garden courtyard, doors often open for coolness and scented air. This provided a natural "fortress-like environment" for him and his sister. The author notes his great-grandmother was a "very scary" but loved figure, whose presence brought about "crazy things" that "completely alter[ed] my reality" by doing

"impossible" feats. His mother, a "total skeptic" and "highly stubborn," struggled to deal with these paranormal events, leading to "hilarious" battles where she'd deny phenomena even as "a glowing orb shot past her head."

Then, he recounts a recurring, ritualistic event

Whenever his great-grandmother left the house for a stroll, "another aspect of her would stay behind." This presence manifested through distinct and loud sounds of her "walking up and down the

central courtyard," specifically the "dragging her heels on the concrete surface" of her hard-heeled "Laura Ingalls shoes." This sound was so clear and pervasive that "everyone in the house" heard it – his father, grandmother, mother, sister, and himself.

Each time the sound began, a ritual ensued: his mother would ask, "John is your grandma outside!?" He would run out, find "absolutely nobody in the courtyard," and return screaming. Despite verifying that the heavy front door post (making entry impossible for anyone, let alone an elderly woman) was in place, the sounds would resume upon his return. His mother's persistent skepticism, despite the clear evidence, amazed him, as they even searched the entire yard for the source of the noise without success.

Beyond the sounds, neighbors frequently reported seeing his great-grandmother "somewhere far by herself," even "sweeping the sidewalk with an old broom," at times when she was supposedly at home under their watchful eye due to her age. His grandmother fondly recalled an instance where her brother hosted the great-grandmother for evening tea, yet she had "never left the house." This led to the amused remark, "This Rosa is a special girl alright."

The author reflects that these experiences, especially the haunting sound of the heels, were the driving force behind his "persist[ence] in finding answers to the Out of Body Experience" even before he had one himself. He considers himself lucky to have witnessed such phenomena firsthand, realizing that his great-grandmother demonstrated what was possible, and his mother showed him that "skeptics will ignore what is right in front of their faces if they are stubborn enough." Ultimately, he learned that "no matter what they think, believe, or do, the impossible will always be all around us. In the end, the only person that matters in this regard is yourself."

This personal anecdote sets the foundation for the book's core premise: the physical world is not as solid or limited as we perceive, and consciousness is capable of far more than typically believed.

Where then is the real me that is creating this body?

This section pivots from the personal narrative to a profound philosophical inquiry, directly connecting the author's experiences to the nature of reality and consciousness, and laying the conceptual groundwork for understanding OBEs.

The author poses the fundamental question: if the world isn't "a cold object filled world ruled by cold mechanistic laws," how does this justify the Out of Body Experience? He states it has "everything to do with it."

The Core Delusion: Consciousness Trapped in a Body He identifies a "greatest aspect of this delusion" that humanity has imposed upon itself: "the belief that we have, that our consciousness is trapped inside an object (our body), is the greatest aspect of this delusion that we have forced ourselves to believe, and therefore experience." This leads to a view where "we see ourselves as a consciousness stuck in a box, stuck in a bigger box" within a supposedly sealed universe.

The Symbolic Nature of Reality

If, as the author and others suggest, reality is different from our common understanding, then

- "there are indeed no objects out there as we currently understand the term"
- These "objects" are "merely symbolic representations/constructions of internal aspects of our own personal and shared psyches."

Extending this, our physical bodies themselves are also "symbolic constructions that hide a greater truth." Since these constructions are "created through the power of thought" and "are not the hard objects that we think they are," then "our body is not the hard thing that we think it is." Instead, our consciousness is "just using this 'self' created construction in order to completely focus a part of itself into the physical plane."

Redefining the "Spirit Self" When we ask "Where then is the real me that is creating this body?", we often look to a "heavenly realm," speaking of a "spirit" or "greater self" projecting "down into the material world." The author cautions against this "descent" idea, explaining that it implies "movement through space and time and sometimes even descent in morality," which he believes is an illusion. The mechanistic "point A to point B" movement is not applicable.

The True Source: Within Instead, the "greater part of us does not project downward from some heavenly realm but that it actually comes from within ourselves." This is a critical teaching: "If you must look for a greater being (your spirit), you shouldn't look up to heaven to find it, you should actually look within because the doorway to Out of Body Experiences and to our complete being (our psyche) is found within our inner reality, our subjective reality, and not above."

The Energetic Nature of Reality Our senses, trained from birth, perceive solid objects, including our bodies. However, the truth is that these "objects" are "not solid, but are actually pools of energy with a type of energetic mass that is vibrating at a certain electromagnetic frequency." Our physical senses only pick up a "very small portion" of this energy, leading us to misclassify them as hard objects due to conditioned belief.

The Psyche: Beyond the Body's Limits The "greater truth is that the psyche is so powerful and so creative that it has the ability to focus incredible amounts of energy and attention in multiple planes/dimensions of existence." Therefore, the physical person we see in the mirror is "only one note within an entire symphony of actuality. You are only one aspect of a greater psyche that straddles many dimensions."

Crucially, this doesn't diminish the individual: "But you are not insignificant and you are not powerless." As an individual consciousness, while not possessing the same "power of creation as the complete psyche," we "still create a great portion of your own physical reality, and you can project aspects of yourself in a similar way to what your psyche does."

The Power of Individual Consciousness: Being "Here and There" This leads to a profound revelation: "What this means is that your individual consciousness, with the right effort and training, has the ability to be both here and there at the same time!" This means perceiving separate "Here and Now" perspectives

in multiple places simultaneously, and creating "multiple body constructions" (symbolic representations of itself) at these locations. The key difference is that these individually created bodies are not as solid as the physical body.

The Astral Body / Double Body: A Focus Point The author explains that while our ego-consciousness primarily focuses on the physical body ("our 'Here and Now' place"), it can also focus on a "completely different 'Here and Now' location" and

create an "etheric body construction" there. This less dense "second body" is referred to as the Astral Body or Double Body.

This astral body, being "far less energetically dense," can "perform feats that are impossible for the physical body; this includes the ability to fly through the air and travel to distant locations in the blink of an eye."

However, a critical point is made: "I don't want you to get caught up in the idea that you need this second body construction in order to have OBEs." The astral body is primarily "psychological scaffolding" that helps the traveling consciousness identify with a new location. Often, an OBE may occur without an astral body, with the consciousness experienced as a "presence, a spectator watching a scene," or perceived by psychics as a "very small glowing ball of light" or "glowing orb."

Reasons to Employ an Astral Body

Despite not being strictly necessary, the astral body is an "incredible asset" for

- "immeasurably helpful in focusing your attention in a new location."
- "help[ing] you to deploy energy and manifest in this new location; which means that you can manipulate in this new location with ease."
- "allow[ing] you to fully immerse yourself in a new dimension or event."
- "even allow[ing] a master OBE traveler… to let go of this physical world and enter another all-inclusive world permanently."

The Double Body solidifying exercise involves the traveling consciousness "moving through space by changing its vibrator state, instead of moving the physical body." It helps consciousness feel "more secure and solid" and "sensually experience" the new location in a familiar way.

The process of creating a Double Body is consciously a "visualization and attention exercise," but subconsciously, it's a complex act involving "large projections of energy and a change of vibratory frequencies."

The Relationship Between Frequency, Energy, and the Double Body

"The greater the change in frequency, the greater the change in awareness. The stronger that the projection of energy is, the more solid that the Double body becomes."

Humans naturally deploy "great amounts of psychic energy" and change frequencies daily. The trick for OBE travel is to do this "more consciously and direct[ly]" and to "develop the focus of our attention so that we can make big changes in our vibration." While small changes are like daydreams, larger changes can be challenging. The Double Body is presented as "a perfect solution" to this, making it easier to exit the physical plane and maintain OBE focus for longer periods, enabling deep travel into other dimensions while retaining a familiar sensory experience.

This concludes Chapter 2. The author has successfully woven personal experience with profound metaphysical concepts, setting the stage for the practical techniques to follow. We now understand that the body is not a prison but a temporary focus point, and that our consciousness, as part of a larger psyche, has the inherent ability to project itself and even create a "Double Body" to explore other realities. The key lies in understanding and consciously controlling our focus and vibratory state.

Let's continue our deep dive into John Kreiter's "Out of Body Experiences: Quickly and Naturally." We've laid the philosophical groundwork, and now we move into understanding the states of consciousness and the foundational exercises.

Chapter 3: Different States of Consciousness

This chapter addresses a crucial point often debated in OBE circles: the state of consciousness required for these experiences. Kreiter challenges conventional wisdom, offering a more natural and accessible approach.

The Range of Subjective Experiences in OBEs The author begins by stating that, contrary to popular belief (even among successful OBE initiators), a "wide range of subjective experiences" are possible while traveling Out of the Body. An explorer of inner worlds can be "here and there simultaneously," or even "here and there and there and there and there, etc." At each new "Here and Now" perspective, one can create a "new body construction," potentially even "animal or fantastical alien forms."

However, this knowledge alone doesn't explain how to achieve these states of awareness or enable these new body constructs.

Inconsistencies in Traditional OBE Techniques Kreiter highlights a "discrepancy" in available OBE material regarding the conscious state needed.

Many believe

- OBEs require long meditative rituals involving body relaxation, manipulation of energetic centers, and forcing the etheric body out.
- The best way is to enter a state "on the border between sleep and wakefulness" and then project.
- Others advocate learning lucid dreaming first, then projecting from the dream state.

These "big inconsistency[ies] in techniques" often lead to a "dry and technical approach" where consciousness is categorized into four distinct brain states based on electromagnetic frequency: Beta, Alpha, Theta, and Delta.

- Beta: Normal waking state, fast/high wave frequency (like a "choppy ocean"). More conscious/present as an ego.
- Alpha: Slower than Beta.
- Theta: Slower than Alpha (often associated with deep relaxation, meditation, light sleep, dreams).
- Delta: Very deep sleep consciousness, much slower wave frequency (like a "calm and tranquil lake"). More unconscious.

Challenging the Brainwave Dogma Traditional teaching suggests attaining an OBE requires shifting from Beta to Theta or Delta

frequencies. Kreiter points out the problems with this belief

- It creates a "fine delineation in frequency ranges" that can cause problems, as there's "no easy, in other words natural, way to train a person to go from the fully conscious state into a deeply relaxed and possibly unconscious one; aside from perhaps taking a nap."
- The belief that OBEs are impossible outside a specific brainwave state becomes a self- fulfilling prophecy, as "belief… is of great importance when it comes to any subjective/hyper- natural action."
- OBE teachers often imply "deep sense of work that needs to be done," turning a natural process into an "obstacle-filled road with varying degrees of difficulty."

The Author's Core Teaching: Focus of Attention Kreiter's approach is radically different: "the only training that is required is the focus of attention." By learning to focus attention in specific ways and maintaining it, one can "propel large parts of our awareness (our consciousness) into different planes of existence, and even alien worlds."

This "focus of attention" training is not an "arduous physical and mental task" involving uncomfortable postures, sore throats from chanting, or "highly boring meditative routines" that just make you fall asleep.

The book's techniques also don't demand

- Learning to wake up in your dreams consistently.
- Feeling energy vibrations or projecting them externally, which "can take years to master."

OBEs as Natural By-Products of Awareness Kreiter asserts that the average person is wrongly led to believe they need "superhuman effort" for an OBE. On the contrary, "the exact opposite is true when it comes to achieving OBEs; these experiences are natural by-products of human awareness, all that is required is that you begin to exercise the attention/focus muscles that most of us forgot that we had."

This book, therefore, teaches the natural way to

- Inner Exploration
- Lucid Dreams
- Out of Body Travel

The Nature of the Inner Realm: Chaos and Distrust He clarifies that "by natural I don't mean the lazy way or the 'way too simple to be true' way." Instead, it's natural because "your consciousness can do it without much prodding on your part. In other words, it is the way our minds are logically built to function. It is the way our ancestors explored the inner world, it is how they traveled and knew things without ever moving physically."

This internal realm, including our dreams, can appear "highly chaotic at first" because we're "not used to the kind of laws that operate here" and are "very inexperienced at consciously manipulating in this place." Fragmentary dream snippets seem "convoluted and strange," and even experienced OBEers report "strange phenomena like objects morphing," "scenes changing," or "encounters with weird, alien entities."

The biggest obstacle to changing consciousness states is "the mistrust, sometimes even great fear, of the inner subjective realm." People fear repressed images or view these explorations as a "waste of time" filled with irrelevant "convoluted images and thoughts."

The Importance of Understanding the Inner Plane Because of this "lack of trust in the validity of the subjective experience," the author believes it's best to "first understand the laws and complexity of this inner world." This understanding is crucial

because

- "It is through this inner plane that most OBE travel takes place."
- "It can help you to understand how to navigate your way through it once you get there yourself."
- "Understanding, and then eventually exploring, this environment yourself can greatly increase your intellect and personal knowledge."
- "It allows you to imaginatively contemplate how you will move and how you will manipulate in this other reality, which can be of great help in changing negative beliefs about the possibility of Out of Body travel."

The mind "needs answers" to grasp the significance of what's possible. Originally, these "laws that govern the inner subjective realm" were to be in this chapter, but due to their length and complexity, they are moved to Appendix A. This allows readers to immediately learn the practical techniques for changing consciousness and having OBEs, with the deeper theoretical material available later.

The chapter concludes by promising to show "just how easy it can be to change levels of conscious awareness."

Chapter 4: Moving the Awareness Dial

This chapter introduces the central metaphor for controlling consciousness during OBEs: the "awareness dial," and provides the foundational exercises for shifting one's perception.

Movement as a Vibratory and Psychological Affair The author asks the reader to consider a physical object nearby. Our senses and "common sense" tell us it's a fixed distance away. However, Kreiter states that "this measured physical distance is only applicable in this physical plane; in this physical plane's frequency range."

The moment one lets go of this physical plane, even slightly, "this kind of physical distance, and therefore physical movement, no longer applies." From a non-physical perspective, "all movement becomes a vibratory affair, a psychological one."

The Dial of Awareness: Shifting Focus to the Subjective Realm The concept of "changing the dial of awareness" is introduced. The author acknowledges that most people associate OBEs with leaving the body and exploring the physical world like a ghost. This is indeed possible with the astral/Double body. However, a crucial prerequisite is emphasized: "in order to travel and explore the physical world in this manner, you first need to change states of awareness; you need to alter that awareness dial… This means that you first have to go into the subjective realm."

Once this "dial has been altered" (meaning "stepped away from physical focus and begun to focus on the inner (or subjective) plane"), then one can proceed to create an astral body and explore either the physical dimension or "an infinitude of other possible dimensions."

The Stability of the Physical World vs. Other Planes This shift in awareness can be "scary at first" due to the "seemingly chaotic nature of the other planes." Our physical world feels "highly stable, rigid in fact." This stability, Kreiter explains,

is maintained because "we have learned through years of work to maintain our focus just so, and to ignore any sensory data that does not agree with what we as a human community have decided does not belongs here." In the physical world, "only 'common sense' mechanical laws apply."

Movement is a Change in Focus In OBEs, to travel from one point to another in the room, one cannot physically move. Instead, "You will actually need to change your subjective (or psychological) perspective or viewpoint. This change in subjective standpoint is a vibratory change; you are essentially changing the frequency of your being, and as you do so you move through what we refer to as space. All movement is frequency modulation."

Therefore, to change one's frequency, subjective standpoint, or spatial position in the OBE state, "you need to change your focus. All movement therefore comes from a change in focus!"

Moving through physical space without the physical body involves "a certain type of frequency modulation," which will be taught when creating the astral/double body. But first, the author emphasizes the need to "go inward," which is easier than full-blown OBE travel and demonstrates the flexibility of consciousness.

The "Here and Now" Point To understand this movement, one must first grasp "what focus of awareness is" and identify the primary focus point for physical beings: the "'Here and Now' point." This is achieved by focusing "solely and completely on this present moment."

Exercise: Here and Now

This practical exercise is designed to help the reader deeply experience their primary conscious focus point.

1. Preparation: "Find a comfortable quiet area where you can sit, a place where you will not be disturbed for a few minutes."
2. Focus on Present Moment: "Focus all your attention in this present moment."

3. Engage Vision: "Focus your vision on all the things that are around you, all of the things that are here with you now. Use your peripheral vision and keep your focus on all the physical things before you."
4. Engage Hearing: "Open yourself to the all of the sounds around you; focus on hearing the sounds around you now."
5. Engage Smell and Touch: "Smell the world that you see and hear, and finally feel the things around you as well. Pay attention to the temperature of your body, to the feel of your clothes next to your skin, to the temperature in the room."

This is your Here and Now point! It is the "'present' point where your consciousness intersects most vividly with your physical environment."

The author likens this to "tuning a radio or focusing a lens"; a "perfect spot" on the attention dial yields "perfect focus," without "static" from other "stations." Achieving this perfect focus might create "a little tension," which the reader is encouraged to feel.

Alternating Focus

- After five minutes in the "perfect 'Here and Now' point," "relax and allow your attention to relax with you." Let senses "wander off naturally."
- Then, "once again focus your attention on the present moment just like you did before." Find the perfect "Here and Now" and hold the tension.
- Repeat this alternation "a few more time[s] until you have a really good feeling/sense of where your perfect 'Here and Now' point is."

This exercise is "very important" as it can be a "wonderful gateway into other planes of existence and OBEs," and also a good grounding exercise upon returning from a journey.

Exercise: Turning the Dial

Building on the previous exercise, this one introduces the conscious shift of awareness.

1. Initial Focus: Find and hold the "Here and Now" point for "at least two minutes."
2. Directed Shift: Instead of simply relaxing, "close your eyes and feel like your attention, the focus of who you are, shifts over to a point in space beside you, where that cup or cushion are that you noted at the beginning of the exercise."
3. Non-Physical Movement: Understand that "Your physical body is not moving, but your attention, that non-physical part of you is."
4. Initial Perceptions: As you shift, you "might begin to see things from your new perspective," "the world from new angles," "strange visions that don't seem to correlate at all with the physical reality," "strange geometric shapes or perhaps hear odd sounds." This is compared to "a radio with the station dial turned ever so slightly away from the local (your physical) station."
5. Patience and Acceptance: "Don't push it, just let it happen naturally. If you don't pick up anything different then don't worry, just try again on a different day."
6. The Grey Zone: Don't expect "anything coherent." Most likely, you'll pick up "static in between stations, a section of space that I like to call the Grey Zone."

This exercise's purpose is to help identify your "Home Station" clearly and "discover how your mind can naturally project away from it in an easy and natural way."

Daydreams: Shifting Awareness

This section eloquently connects our everyday mental activities to the core mechanics of OBEs, reframing common experiences as sophisticated shifts in consciousness.

The author points out that humans rarely remain perfectly focused on their "Home Station." Instead, "We are constantly fluctuating in and out of subjective feelings and images, often times reliving memories or thinking about possible future scenarios."

Daydreaming as Consciousness Projection

Crucially, Kreiter states: "Many of us… spend most of our waking time daydreaming, and as you must now realize, a daydream is a projection of consciousness; it is the consciousness traveling, without moving physically, away from the Home Station." This is done so "smoothly and quickly that we often don't even realize that we are performing a quite complex shift of awareness."

He challenges the negative perception of daydreaming, often condemned by Eastern doctrines like Zen that advocate constant "Home Station" focus. While there are "many benefits" to focusing on the Home Station (centerdness, strength, power, meeting point of objective/spiritual), "complete focus on this physical Home Station point, every day, all day, is detrimental in the long run because it greatly limits human consciousness." The mind needs to vary its focus, and daydreaming is "a natural and healthy mental action."

Directing Traveling Consciousness

The problem arises when we "give your mind too much free reign and fail to pay attention to and direct your traveling consciousness." "The trick then, is not to try and focus your attention on the Here and Now all the time and always, the real trick is to pay attention to your mind and to direct it when you need to." The subjective experience is not just rewarding; it also helps "deal emotionally and creatively with the problems that we face every day." This "change of the dial away from the Home Station" is what grants access to our creativity.

Deepening the Subjective Experience

The subjective experience is a "type of daydreaming," an intense inward focus. It can go "very deep into the psyche," so deep that "you are no longer in this world." This is not an "inward" physical movement, but "literally altering dimensional awareness," a "vibrationally or trans-dimensionally" shift into "a completely different and quite separate alien world."

As one enters this subjective realm, the first encounter is often the "Grey Zone." This zone "can at first appear to be random chaos" due to "weird geometric shapes and disjointed images." Coherent images might appear "odd and strange" and not directly related to oneself, often feeling "somewhat superficial," like "watching something on a screen."

More experienced daydreamers might go "far deeper," experiencing "very clear sensations" within an "interior landscape." The "deeper you go," the more "real" internal sensations become. This deepening is a "larger and larger turn of the dial away from the Home Station," signifying "brain waves are becoming slower and slower, and that you are going deeper and deeper into a trance-like state."

Maintaining Focus

The journey into deeper subjective states can lead to a "sleep like state that is referred to as Lucid Dreaming." While exciting, this introduces several common obstacles faced by Lucid Dreamers and

inner explorers

1. Difficulty Remembering Self: It becomes harder to maintain self-awareness within the subjective realm.
2. Difficulty Remembering Experiences: Upon returning to the physical "Home Station," it's harder to recall what was done or seen.
3. Complicated Control: Maintaining control over oneself and the inner environment becomes more challenging.

The Solution: The Double Body or Internal Monologue The author states that "The best solution in dealing with all these problems is to create a Double or etheric body." This Double body helps "overcome all the problems listed above" by providing a "safe homey, environment" for the traveling consciousness.

For those who haven't yet mastered the Double body or prefer not to use it, the recommended technique is "keeping an internal monologue going." This means "you actually talk to yourself as you are going through this subjective journey, describing all that you are experiencing."

Method 1: Internal Monologue

This is a direct, internal narration technique. As you close your eyes and begin your subjective journey (seeing a bridge, feeling a breeze, hearing water), you "describe this experience through a personal monologue." This monologue is "internal," meaning "you are talking to yourself inside your head (no one else can hear it but you)." Examples: "I see a bridge in the distance and feel a breeze on my face. As I turn towards the bridge, I hear the sound of rushing water and get the impression of a clear mountain spring." This practice has ancient roots and can be done alone.

Method 2: Scribe

This method involves a partner. The subjective traveler is the "medium," and the partner is the "scribe." The medium enters the subjective realm and "begins to describe what he or she is experiencing." In this case, the monologue is "spoken out loud" and "written down by the scribe." The scribe can "ask questions and can try to guide the medium into matters of interest" but must be "careful so as not to disturb the medium's subjective journeys."

Method 3: Self-Recording

A modern variation of the scribe method. The "medium" (traveler) sits with pen and paper or an electronic recorder. They maintain the monologue and "draw or write down the things that he or she is experiencing." This method is similar to the Remote Viewing techniques used in the CIA's Stargate project. The author notes that electronic recording devices have increased the popularity of this method, thanks to the work of Dr. Win Wenger and his Project Renaissance.

Body Paralysis

This section addresses a significant obstacle in deeper subjective exploration and OBEs.

The techniques involving speaking, writing, or drawing ultimately face a problem: "The onset of body paralysis." As a subjective traveler goes deeper into the subjective state, "his or her body will essentially turn off." This is believed to be a "natural survival mechanism that allows the mind to experience REM (dream) sleep while the body is safely catatonic in bed." The critical point is that as you travel deeply into the inner realms, "your body will begin to turn off," making

physical actions like speaking, writing, or drawing "more and more difficult until it finally becomes all together impossible because your mouth and hands just won't work anymore."

The Recommended Solution for Depth: Inner Monologue Therefore, the author suggests: "I therefore suggest that you use the inner monologue (talk to yourself in your head) technique because it is a very useful way to remember yourself and stay conscious in your inner voyage, and a good way to remember your experiences after you come back to your Home Station." While a tape recorder might be useful "at first to help you discover just how powerful, vivid, and all- encompassing these inner journeys can be," the ultimate goal is to "get in the habit of maintaining an inner monologue," which allows you to "go very deep and will not have to worry about your mouth going catatonic."

Exercise: Deep Internal Projection

This exercise is designed to consciously alter the "awareness dial" beyond simple daydreaming, facilitating deep immersion into the inner realm.

1. Preparation: "Find a nice quiet place where you will feel secure and you won't be disturbed for ten to twenty minutes."
2. Position: "It is also a good idea to try and find a good sitting position." The author recommends sitting (to avoid falling asleep) and emphasizes comfort over traditional meditative postures (to avoid physical discomfort that distracts). The goal is to "forget about the objective world for a while so that you can focus completely on the internal one." Forgetting the body is difficult if sore.
3. Home Station Focus (5 minutes): With eyes open, "focus on the environment around you… your 'Here and Now' Home Station for at least five minutes."
4. Close Eyes & Fall Inward: Close your eyes, but instead of "letting yourself go and allowing yourself to fall into yourself," "become aware of the individual 'you' that is inside your physical body." This internal 'you' "is now looking through your physical eyes and is only seeing the inside of your eyelids; it feels, hears, tastes, and touches through the physical senses only."

o Realization: Realize that "it is this individual you that can change the dial of its awareness and can move through Space and Time to experience another plane of reality."

o Imagining Movement (Playful Approach): "Imagine that you are moving away from the physical body construct that you currently occupy; this should not feel like a difficult thing." If it feels hard, you're "trying too hard." Approach it like "playing a game," a "kids pretend game," not trying to make it "real" in your mind at this stage.

5. Turning Senses Inward

o Vision Inward: "As you fall into yourself and this cozy darkness… begin to turn all your senses inwards." Instead of looking at eyelids, "try and turn your vision into yourself and patiently wait (without forcing) for those images that begin to appear." These might be "colors or random geometric shapes and finally begin to see objects or perhaps whole scenes."

o Hearing Inward: "Turn your hearing inward as well so that instead of focusing on what is going on in the room around you, you begin to listen to the sounds inside, in this new place."

o Feeling Inward: "Also turn your feelings inward. Forget about how your body feels and try to feel deep within yourself, you might be surprised that as you do so you will get the sensation that you have become aware of an inner space. Explore this space with your feelings."

1. Exploring the Inner Plane: "Spend some time exploring this inner plane." Initially, just "allow the inner realm to present itself to you." Don't worry about finding things or discovering answers; "just let it happen and enjoy the journey." Recognize "just how big and complex this inner place can be."

2. Maintaining Focus for Depth: "In order to go deeper and deeper you just have to maintain your focus on this inner world, trying to forget about your physical world and your physical body as much as possible." If focus wavers, gently bring it back.

Body Paralysis as an Indicator

As you go deeper, your body "will start to feel really lethargic," indicating you're "approaching body paralysis." This might manifest as your head "start[ing] to bob" or finding it "harder and harder to speak out loud." This means you are "greatly altering your state of awareness and your body is beginning to cross a threshold that will allow your consciousness to fully immerse itself in the inner planes." If you don't experience paralysis, "don’t worry about it." The "only really important thing is the focus of your attention."

This is the "natural way to change levels of awareness." There's no need to distinguish Beta from Theta or specific symptoms. The crucial threshold is "the point where your physical body begins to experience sleep paralysis," which serves as a "good indicator that you are pretty deep."

Remembering Your Journeys

This section addresses one of the most significant challenges in inner exploration: memory retention.

The author recommends actively voicing, taping, writing, or drawing what is experienced during the subjective journey. "The power of doing this is twofold:"

1. Increased Vividness and Depth: "By talking or drawing and writing what you see, you create a type of biofeedback loop that allows you to greatly increase the vividness and the depth of your visions."
2. Enhanced Memory Retention: "You are able to remember your inner journey to a much greater degree."

Kreiter considers memory retention "truly the greatest hurdle for those who engage in BOTH inner exploration and classic Out of Body Experiences." He believes most people would be "utterly speechless" if they could fully recall the "richness and the complexity of their journeys beyond the body," waking up with only "fragments" that prevent reliving the "haunting beauty."

By combining the "Deep Internal Projection" exercise with a chosen monologue method, readers can "experience this great richness yourself."

The Double Body as a Vehicle

The chapter concludes by looking forward: the next chapter will teach "how to have classic OBEs," where one travels through the "objective physical world" using an astral/double body. While an astral/double body isn't strictly necessary for all OBEs (as Appendix B will detail for instant OBEs without one), it's presented as "the perfect vehicle for the traveling consciousness" for deeper, immersive experiences in "other vibrational realms."

Let's continue our in-depth exploration of John Kreiter's "Out of Body Experiences: Quickly and Naturally." We've established the foundation of awareness and the nature of consciousness. Now, we move into the practical steps of developing and utilizing your 'Double Body' for extensive exploration.

Chapter 5: Create and Solidify Your Double (Part 1)

This chapter directly confronts the core beliefs that often hinder individuals from experiencing Out of Body Experiences (OBEs). Kreiter emphasizes that our expectations and assumptions shape our experiences in the inner realms, making it crucial to re-evaluate our foundational beliefs about consciousness and reality.

The Power of Beliefs in OBEs The author begins by stating that our pre-existing ideas about OBEs, based on our beliefs, dictate "what that experience is all about." These beliefs then lead to assumptions about "how a person goes about having an OBE, what is possible in this state, and what a person will experience once they finally get there." It is therefore "very important… that we examine the beliefs that we hold about OBEs because thoughts are instantly made manifest in the inner realms." This means "whatever belief that we hold going in there will manifest instantly and therefore mirror back what we expect. In other words, you will see and experience what you expect to see and experience."

If one is unaware of these influential beliefs, they might not "see the true reality that lies beneath your personally created delusions," and these limiting beliefs can make having an OBE "very difficult."

Two Erroneous Core Beliefs Kreiter identifies two specific "erroneous core beliefs" that he blames for most difficulties in

cultivating OBEs

1. The "One Body, One Spirit" Delusion

o Belief 1a: We are "just a body and nothing else" – this leads to disbelief in OBEs entirely.

o Belief 1b: There is "only one body and one spirit" – accepted by many who believe in OBEs, this implies a single spirit leaves the single physical body.

o Author's Critique: These beliefs, often tied to "personal religious or metaphysical beliefs," greatly influence what people expect to experience and therefore do experience. Kreiter suggests that teachers and writers of OBEs, holding these assumptions, may unintentionally "cloud" what is truly going on.

His book aims to show that "there is no such thing as just one traveling spirit body," as this belief creates "many limitations that don't in fact exist." Instead, it's possible to have a "multitude 'Here and Now' points of view," meaning the ability to occupy not just one or two, but "multiple bodies and therefore multiple subjective perspectives." The only real limit is the "inherent power of your own consciousness." Furthermore, one can be "aware of more than one subjective state at the same time." While focusing intensely on the physical body (as taught from infancy) diminishes awareness of the "internal subjective/etheric/soul/astral body," with training, one can become "aware of the astral body/bodies and the physical body simultaneously." The "one soul or etheric body" assumption leads to believing the mind is limited, similar to the physical body. This can restrict perceptions and experiences, assuming data can only be received in a certain way or at a certain time.

2. The "Altered State Prerequisite" Delusion

o Belief 2: OBEs require being "asleep or in a very deep altered mental state."

o Author's Critique: This belief turns OBEs into a "nearly unattainable goal for most." If one doesn't manifest the "supposed symptoms" of such a state, they believe they can't have an OBE, and thus they don't.

o Author's Solution: Chapters 3 and 4 (and Appendix A) aim to dismantle this, showing that "there is no need to be asleep or to engage in some complex meditative practice to explore the inner realms." Changing the "awareness dial" is "easy once you understand the basic concept," something we've been doing naturally our whole lives (e.g., daydreaming). The new element is "practice controlling the focus of your attention" to avoid "randomly frolicking about your awareness dial like a drunken monkey." With practice, one can consciously direct the mind into deep inner realms even from a "waking conscious state."

The "It's All In Your Head" Delusion (Third Limiting Belief)

As readers practice and prove the new beliefs, they will confront a third limiting belief

- Belief 3: "While traveling in the inner realms you are not moving through Space, you are just going deeply into your mind. This is the belief that it's all in your head."
- Author's Critique: This belief is "wrong." As discussed more extensively in Appendix A, "movement through Space and Time is not what we think it is." Physical plane laws don't apply when the "awareness dial" is turned.
- The Truth: "When you travel into the inner realms, you are moving through space. You are occupying a whole new geographic location that is as concrete as the corporeal one we call physical reality." The phrase "traveling inward" is used only for lack of better words; it's "not really inward at all," but "altering dimensional awareness." Human reasoning struggles with non-physical movement, but daydreams and initial "dial" changes are "small movements by your consciousness at first, but it is movement none the less." The crucial realization: "You are not stuck inside your head!"

The book's aim is to help readers question these old beliefs through conceptual understanding, empowering them to take "the final steps to the complete awakening of your Out of Body abilities," which are achieved by creating and solidifying the "Double body" and having an OBE with it.

Chapter 6: Create and Solidify Your Double (Part 2)

This chapter continues the discussion on the Double Body, providing practical steps through a narrative lens, and highlighting the importance of perception and intent in its development.

The author acknowledges that the book's concepts might initially be "difficult to get your head around" not due to complexity, but because they represent a radically "different way of thinking about the world." To ease this, he uses "many diverse terms" and presents knowledge from "a number of

different angles." This multi-perspective approach aims to

- Allow information consumption "in an easy and natural way."
- "Develop new neurological patterns in your mind," instilling new thought patterns for effortless contemplation and exploration.
- "Naturally expand the volume of the new neural networks… or that you are expanding upon if you are already familiar with these concepts."
- "Help you to access this new information from a number of different perspectives, and in this way you will be able to create new and greater patterns of connection within your mind."

Reading the material is thus a "natural launching point" for exploring inner reality and OBE possibilities. The author then shifts to a "little story," a "biographical tale" based on his "own work and personal explorations," framed as a set of first-person procedures.

Scouting Awareness: The Author's Motivation The author reveals his personal motivation for OBEs: "deep explorations into the far reaches of the unknown," acting as an "awareness scout" to see "how far the winds can take me, and what I will find when I get there." He contrasts this with others' motivations, such as

exploring the physical plane, distant planets, sensual pleasures free from physical limits, or even living in "alien worlds." He stresses that all such explorations are "equally valid."

The procedures described represent "the beginning of one voyager's journey," leading to "innumerable paths" once the Double's initial development is established.

How He Begins (A Narrative of Practice) The narrative begins with the explorer finding his "Home Station," appreciating the radio metaphor for changing frequencies. He focuses on his "most present present," his "most intense 'Here and Now'

point," and then explores his "inner reality." Upon closing his eyes, his senses relax, and he experiences a "floating daydream," observing "different shapes, images, and even sounds." He realizes he gets "a bit too relaxed," losing concentration, and is "forced to use the technique of talking to himself in order to remember and to truly focus consciously on his inner journey."

Within "a few days of inner exploration," he understands his Home Station and the "slight turn of the awareness dial." He realizes he's been "altering his awareness all along in a quite natural way." This newfound awareness makes him feel it's "imperative that he begin to take responsibility for his flights of imaginative fancy" and "go deeper" while staying conscious.

The Double Body: Conscious Creation for Control To achieve deeper, conscious exploration, he decides to "work hard until he can develop his etheric body Double." This is his path to "develop control over his consciousness so that he can begin to explore the depth and breadth of his world using his Double body."

He reiterates the process: sitting comfortably, focusing on the "most present moment" (Home Station), and marveling at the clarity and joy. He understands that while the Here/Now is satisfying, it's "still a box that he needs to escape from time to time," but knowing he can always return offers peace.

The Shift from "Doing" to "Pretending" He tries again, closing his eyes, attempting to project a part of himself out of his physical body, but struggles. He then remembers the crucial teaching: "all limitations are created by the self." He

decides to "just give up" trying to do something and instead "just have fun, to just play a game of pretend." He pretends he is "out of his body," in a second body, "floating in the middle of the room."

This shift to a playful attitude allows him to "easily visualize himself floating… like a disembodied ghost." His focus oscillates between the floating visualization and his physical body. He realizes the importance of training his attention to "focus for longer and longer periods of time on his floating, ghost-like form."

Seeing and Hearing: Developing the Double's Senses The key to solidifying the Double is "the more that he can focus on his floating body, the more that he can feel that he is in his Double body, the stronger that that the Double body will become."

To build the Double, he starts with the sense organs, beginning with the eyes. He reasons that a "floating ghost's eyes" need form to see well. He doesn't need to "grow cells or construct nerve endings"; he just needs to "practice seeing with them." "The better that he can see through his etheric eyes, the more developed and solid that they become." This becomes a "fun game": sitting, focusing on the present, closing physical eyes, and "pretend[ing] that he is seeing through the eyes of his Double body."

After a week of this, moving the Double body around and viewing the room from different angles, he can see "quite clearly" from the Double's position, even seeing his physical body. He finds looking at his new Double hands "incredibly fascinating," noting their tendency to "change form and warp in the most surreal shapes and colors." Distractions from the physical body (itches, sounds) initially pull his attention back, but he discovers the "ability to go from one body to the other in a flash is quite natural." He even contemplates "being able to become aware of both bodies at the same time."

He realizes he doesn't need to be asleep or in a deep altered state; it's about "developing a laser-like and unwavering focus in the new location." He just needs to "focus on where he wants to be and then just let the physical body take care of itself."

As he sees his Double hands clearly and realistically, he focuses on other body parts until his entire Double body is "clear and distinct." He notes that "the clearer that he can see his Double body, the more real that his new etheric position becomes." This starts as visualization but naturally becomes a "completely real experience."

Next, he works on his etheric ears. Sounds in the room might be similar but altered in direction or quality due to the Double's slightly different location. He finds Double ears "tend to work quite well from the get go" and can experience "dual awareness," shifting between physical and Double hearing. The longer he focuses on Double hearing, "the more that it seems to solidify his new location in the Double body." This takes another week.

Touch: Grounding the Double in Feeling He then focuses on feelings and the sense of touch. By vividly visualizing the feeling of being in the new body, he can "really feel what it feels like." He practices rubbing his Double hands together, vividly imagining the sensation until it feels "solid and very real." He then tries to feel "every single part of his new body," both as a tactile entity and as an "inner knowing." This takes another week.

Finally, he dedicates a couple of days to smell, deciding against taste for general OBE travel. He uses the rest of the week to further refine vision, considering it the "most important sense." He acknowledges that Double vision won't be perfect initially and will refine over time with continued use, but it's "always better to refine the Double as much as possible before any real travel begins."

Completion of Double Body Creation

The entire process of Double creation and solidification takes "just over a month." It requires effort but is "fun." He now possesses a "very real and concrete Double body that he is able to access quite quickly in just about any situation." The final step is to "begin to explore his world."

Chapter 7: Taking Your Double for A Spin

Having created and solidified the Double Body, this chapter moves into the exciting phase of using it for actual travel and exploration.

The Utility of the Double Body The Double Body is presented as "a wonderful way to explore the physical plane" and "very helpful when it comes to exploring certain aspects of the Grey Zone, especially if you are exploring certain complex sensory realities."

Assuming a month of practice has resulted in a well-established Double, the reader is now "ready for the next step which is to use this powerful body... to travel beyond the confines of your room."

Initiating Travel with the Double

The process begins similarly to the creation exercise

1. Comfortable Position: Sit in a comfortable position, like a couch.
2. Home Station Focus: Become aware of the present moment, focusing on the 'Here and Now' for at least a minute.
3. Visualize Double: Close your eyes and "visualize yourself in your new body, as you have done throughout your prior work," floating in the middle of the room.

The Nature of Double Body Movement: Desire Is Intent Moving the Double body beyond the room is "just a matter of moving that body." If the creation exercises were done properly, the reader should already have experience moving the Double around the room.

The movement of the Double is a "difficult concept to try to put into words" because it relies on a "personal intent that is seldom... discussed in the modern world." This is the same intent used to consciously move within a dream or control a "personal servitor."

"The act of moving the Double from one place to another basically involves the natural desire to do so. This natural desire focuses your intent and allows you to fully visualize the movement that you want within your mind." This visualization triggers "thought which quite naturally

combines with psychic energy." This "energy/thought burst" is "intent in its most fundamental form

Desire Is Intent."

Simply put, to move your Double, "visualize your desire in the most clear and precise form possible. The best way to do this naturally is to just desire an outcome."

Consciousness, The Double, and Physicality The author reiterates that the Double body is not your consciousness; your consciousness is "free; it is beyond space and time." The psyche (total being) limits itself in the physical body to fully participate in this plane. The Double Body is a "highly complex servitor," a "powerful and highly specialized thought form." While it starts as a thought form, its connection to the ego consciousness becomes so sophisticated that it "could eventually substitute the physical body as the main focus point of the conscious ego."

This connection is established by developing the Double's new sense organs, creating a "neural link" between the conscious self and the etheric Double. This Double has both an "exterior form" (often resembling the physical body) and an "interior one" (an "etheric Central Nervous System").

Moving the Double is like moving a thought form, but "YOU are the thought form and you are therefore controlling it from within." The goal is to establish a "nearly permanent station in the Double body."

Moving Beyond the Room After comfortable movement within the room, the next step is to exit. This is achieved by "imagining, vividly and with complete focus, that your body turns and moves from one end of the room to the other." Due to prior work, intricate movements like "somersaulting through the air, flying up down and sideways like superman, or even gliding on your back as if you were swimming in a pool of water" should be possible. The author stresses that comfort in moving and sensing with the Double in the room is a "prerogative before you leave your room."

To exit, "simply will yourself through a wall and into another room or out into the street." The world then becomes "a great new mystery to be explored because there are literally no limits to where you can go and what you can see in this new form."

Challenges and the Role of Memory Exiting the training room for the first time can be challenging, as initial perceptions through the

Double's eyes are often "made up of memories." This can feel like "vivid visualization and delusion." "THIS IS NOT a type of cheating but in reality it is the only way that your consciousness can at first deal with what it is trying to do at an energetic level." The mind provides "mental reference points" to help the Double "stay on target and refine its ability to focus."

Legitimate Sensory Data: Identifying "Ultra-Sensory" Perceptions You can identify when you've picked up "legitimate sensory data" beyond memory by noticing things that "don't quite seem to fit the regular pattern," especially "in the periphery of the event." These "odd breaks in expected pattern" are a "great sign that you are picking up true 'ultra-sensory' perceptions which means that your Double's abilities to perceive on its own are maturing."

The Double Body's Enhanced Perceptions "The Double body is pure energy and is therefore vibrating at a much higher frequency than the physical body that you have left behind. This higher vibratory rate means that it has access to a far greater range of the electromagnetic spectrum."

This allows it to pick up

- Probable realities
- Past and future events
- Telepathic communications
- Thought forms and non-organic entities
- Alien entities that sometimes blunder in from other dimensional worlds

The physical world might seem "alien" through these new senses. While confirming perceptions against physical reality has some benefit (e.g., for "extra-sensory abilities" used by "early man" for hunting), Kreiter advises against

spending "too much time to try to prove" the reality of Double body perceptions using physical standards. The complexities of OBE perceptions make direct comparison "very difficult." He recommends developing a "wider interpretational framework" similar to "dream events" for symbolic data.

Exercise: Traveling as your Double

This exercise outlines the practical methods for using the Double Body for extended travel and data gathering.

Goal: Explore possibility of data gathering using your Double.

1. Initial Travel & Verification

o Begin by traveling out of the room with your Double body.

o Go to "places nearby so that afterward you can go verify your inner visions to see if there is any correlation between what you saw and what was actually there."

o It's best to go to a physically familiar place initially, as "Your memories act like a homing device that allows your Double body to vibrationally find the location that you seek."

2. Two Methods to Reach Destination

o Method 1 (Fly-through): "exit your body as you usually do by imagining yourself in your Double, hovering above the ground near where your physical body is resting." From there, "literally fly through the air, going through walls or any other physical objects… until you get to the place that you wish to visit."

o Method 2 (Instant Materialization - Author's Preference): "instead of projecting your Double body beside your physical body… instead focus your attention on the one particular place you want to visit." With this method, you "instantly materializ[e] in the new place of your choosing." The key is to "first see the area I wish to visit clearly and then look[ing] at my hands" and maintaining focus until "everything begins to solidify."

3. Experiencing the New Place: Once in the new location (by either method)

o Solidify Double: "first look down at your hands in order to help solidify your Double in this new place."

o Engage Senses: Once you "feel really there in your Double body," "look around and try to experience this new place with all of your senses; take note, in other words, of everything that you see, hear, feel, and perhaps even smell." Take ample time.

1. Returning: "When you are done, either fly back or quite simply force yourself to open your physical eyes so that your consciousness is transported back into your physical body instantly."

5. Recording & Verification

o Upon returning, "write down all of the things that you experienced during the Out of Body excursion."

o A voice recorder during the OBE is recommended, as it helps "maintain your focus and conscious attention on the Double body and the place that you want to visit."

o "As soon as you can, go visit the area where you traveled… Using your notes, try and confirm the things that you saw… Pay special attention to those things that are usually in the periphery of your attention."

Phantom Images and Events

This section defines a peculiar yet important aspect of OBEs.

Definition: "Phantom Images" are "peculiar images and events that sometimes pop in and out when you are in the Out of Body state." Examples include "a flying pterodactyl perhaps or a random chair that seems to pop in from nowhere." Environmental elements might also "morph into different shapes or disappear altogether."

Significance: It's "good to keep track of these Phantom Images because they can greatly affect your Out of Body Experience and can provide you with information that goes beyond the reasonable linear modes of information gathering that we are all used to."

Reality of Phantoms: Despite the name, "there is nothing ‘unreal’ about them. They are always quite legitimate sensory perceptions that are as valid as any physical object that you might encounter in the physical world." They are called "Phantoms" due to "their amazing ability to appear and disappear, and to be able to morph from one thing to another in the blink of an eye."

Returning to Your Physical Body

This section details the experience of returning to the physical body and addresses potential challenges like sleep paralysis.

The "Open Eyes" Method: "One final note… is to just opening your eyes in order to find yourself back in your physical body. This is a very good method to get back into your physical body instantly."

The Challenge: Body Paralysis However, if you've been out for a "long time," instantly opening your eyes "can sometimes get a bit problematic." This relates to "sleep paralysis," a common fear in paranormal circles. "What is happening here most often is that the physical body has not adjusted to the return of the conscious self." The body, paralyzed as a "natural condition" for REM sleep and OBEs, struggles to adjust if consciousness returns "too quickly."

The Terrifying Aspect: Being paralyzed is traumatizing. It becomes more so because, in this state, the "physical self can become aware of things that it usually blocks out when the conscious self is fully connected to the physical senses." This includes becoming aware of "non-organic beings and Phantom Images, things that they could never perceive during the normal waking state."

Advice During Paralysis: "So, if you use the method of just trying to open your physical eyes in order to get back into your physical body, you might find that it is somewhat difficult at first to take control of your physical form… do not panic." It will take "a little bit of time for your physical body to adjust to the return of your conscious self. Just stay where you are, don't panic, and wait for your entire being to become cohesive again."

A Sign of Accomplishment: "If this does happen to you, I would actually take it as a sign of accomplishment. It shows that you have actually made a big change in your conscious state." It indicates you've traveled "quite far from your Home Station," leading the physical body to "shut down in order to give the traveling consciousness greater freedom." The final advice is to "stay calm and wait for your body to adjust to your return."

Chapter 8: Interdimensional Travel With Your Double

This chapter introduces the concept of using the developed Double Body not just for physical world exploration, but for venturing into other dimensions.

The Double Body's Immense Potential The Double Body is hailed as a "powerful mental creation" capable of exploring "the entirety of the physical plane," from "deepest oceans" to "farthest stars." The author suggests one could spend "the rest of your life exploring this physical plane and you would never tire of the wonder and beauty that is accessible to you."

Two Basic Methods for Exploration

To explore the physical world (and by extension, the interdimensional), two methods are used

1. "Fly-Through" Method: "I project into my double which is usually a few feet from my physical body, and then fly to the destination of my choosing."
2. "Instant Project/Manifestation" Method (Author's Preference for Distance): "I close my eyes and project my consciousness instantly to the place a wish to visit. I then manifest my double body there instantly as well." This is done by "first seeing the area I wish to visit clearly and then looking at my hands," maintaining focus until "everything begins to solidify."

Benefits of Each Method

- Method 1 (Fly-through): Best for being "more adventurous" or when "not exactly sure of the location."
- Method 2 (Instant): Best for "very distant place, like another planet, or when I know where I want to go but I don’t really know how to get there."

Phantom Images Revisited: Clues to Other Realities Engaging in these explorations often leads to "curious things that will make you question the nature of

reality." The first hint is the re-appearance of Phantom Images. These images lead to questions

"What do they mean? And how do they affect this physical world?"

Another baffling aspect for experienced OBE travelers is the "great lack of life out there" in the physical cosmos, despite encountering "diverse forms of alien life" scattered and few. This scarcity, combined with interdimensional Phantom Images, makes the OBE traveler question "the nature of existence, especially as it relates to highly advanced sentient life."

Mars Example: Beyond Physical Perception The author provides an example of traveling to Mars with the Double Body. Physically, Mars is barren, with "natural land formations" or abandoned, worn-down structures. However, upon spending time there, Phantom Images might appear, such as "large futuristic cities." These might initially be dismissed as "fanciful dreams." Yet, a nagging question arises: "might this vision actually be real somehow; you might begin to ponder the audacious possibility that the life that you seek might actually exist in different dimensional fields."

Interdimensional Travel: A Natural Progression After repeated experiences with such "odd visions," the OBE traveler develops a "great desire to travel not just within the physical world but interdimensionally as well." This is a "very natural step because it is quite easy to change vibrational frequencies while you are in the double body." The Phantom Images themselves are "proof" of the Double Body's "ability to perceive interdimensional data" and offer "clues as to what might be there, unseen, in those other planes of existence."

Shifting Frequencies for New Realities

Returning to the Mars example: if one were to "shift your levels of awareness," i.e., "change your doubles vibrational frequency in a certain direction," one might be "incredibly surprised to discover that in this new plane (or dimension) the planet Mars is a thriving world with incredibly interesting and diverse life."

This applies to the entire physical plane: by shifting the Double's frequencies, one can "experience this same physical area from a different dimensional perspective." This allows experiencing the "infinite variety of probable dimensions that exist there; indeed, each point in space/time holds infinity within it."

The "Awareness Dial" Applied to Interdimensional Travel The techniques from Chapter 4 (changing the receiver's dial) are recalled. Just as one picked up slightly different sensory information from planes subtly different from the Home Station, the same technique applies here. One can see Mars as it exists in the "Home Station" frequency, and then "shift your double body's frequency a bit and experience a slightly altered view."

This reveals that "Mars is barren and desert like only in some dimensions, in others it thrives with life." Recognizing this leads to a "great craving for exploring not just the physical but also the interdimensional."

Mastering the Key Component: Frequency Change While in Double Body To explore the interdimensional universe, Kreiter recommends starting by exploring the inner realms without physical movement, using the refined Double Body. Once proficient, one can then explore other physical places interdimensionally.

The "key component to the technique… is that you use your double body to not travel somewhere in physical space, but that you instead change your double body’s frequency and instantly transport yourself into another dimension." This means phasing "out of the physical plane and arrive at another plane (or dimension if you prefer) instantly."

This is achieved by "changing the frequency of your double body; I refer to this as changing the dial away from your Home Station, at other times I refer to this as changing levels of awareness. Whatever you want to call it, what it is really is the ability to deeply change the focus of your conscious attention while you are in your double body."

Exercise: Changing the Frequency of Your Double Body

This exercise provides the practical steps for consciously shifting dimensions while in your Double Body.

1. Preparation: "Begin by finding a comfortable sitting position on your couch as usual."
2. Home Station Focus: Find your 'Here and Now' point and focus attention on it for "at least a minute."
3. Enter Double Body: "Close your eyes and visualize yourself in your double body as you did before. See yourself floating in the middle of your room as usual."
4. Deep Connection: Spend "at least five minutes floating like this in your room." "Try to experience the physical room with all your double body's senses." This step is "highly important" for "establishing a deep connection with your double body," which over time will "alter your state of awareness." The author reminds us there's no need for complex meditative routines to change mental states; "All you have to do is to just visualize being in your double body and experiencing the world around you through your double's senses for a little while." This is a "playful, interesting, and natural way" to shift conscious state. Take as much time as

"YOU FEEL" needed; "Time is irrelevant," and "intensity of focus is what matters." When you feel "completely focused and solid inside your double body, you are there."

1. Altering Vibrational State (Loosening Grip): "After this focus of attention on the double body has been achieved, it is time to begin altering your vibrational state. You do this by patiently and slowly loosening your tight grip on the physical plane."

o To keep the Double focused on the physical plane, you initially focus its attention on physical things (couch, walls, physical body). This focus is like the "Here and Now" feeling, "maintaining yourself locked into it."

o Now, you "slowly and patiently let go of that focus; let go of that feeling/ sense of being in your most present 'Here and Now' moment while in your double body."

1. Navigating Change & Maintaining Control: As you loosen focus, "the world around you will start to change shape." This is where you need to be "most careful and truly calibrate this change." Failure to do so can lead to an "overwhelming" flood of images and loss of control, potentially causing unconsciousness or falling asleep.

o This shift happens because "your physical body is trying to adjust itself" to your consciousness moving away, entering a "catatonic state."

o The deeper you go, the "easier it becomes to lose conscious control and fall into unconsciousness." The key is to "let the mind relax and change frequency ranges without losing conscious control."

o Control Mechanism: As the world changes shape, "tense up on the focus that you exert through your double body's senses." Do this by "focusing your attention on one of the random images, or sense experiences," that appear. This image acts "like an anchor holding you within that particular dimensional/vibrational range."

o Example: If walls disappear and a "gorgeous waterfall" appears, focus attention on it and "'will' your double body's senses to fully engage with this waterfall so that you are experiencing it as fully as possible." This transforms a "seemingly phantom image" into an "objective event existing within a different plane of reality." By focusing, you are "solidify[ing] your position in a new dimensional reality."

1. Dealing with Loss of Focus: It's normal to be "knocked off" and carried away by new images initially. This means your "ability to fine tune the change in your vibrational state is not very precise yet." The solution is to "practice focusing your attention on these random sensory experiences that keep coming up." This trains the "focus required to be able to find cohesion in a new vibrational/dimensional plane."

2. Achieving Cohesion and Travel: Continue this practice until you can "maintain complete cohesion in a new dimensional plane for extended periods of time." "Conscious cohesion in a new dimensional plane is of key importance because without this ability you will not be able to navigate your way through the other dimensional planes of existence."

o If blasted away from a scene, don't worry, just try to attain cohesion in the new place. This practice "will eventually allow you to control your vibrational state. In time you will find it quite easy to change from one place to another; which means that you will be traveling from one dimension to another."

The Rewards of Interdimensional Travel

This "interdimensioanlly" travel is an "amazing experience," revealing places and experiences "beyond words." An "entire lifetime can be spent doing this type of travel," and the lessons learned are "life altering." Eventually, through understanding patterns in vibrational fluctuations, one can "easily pinpoint where you want to go and what you want to see."

Once mastered, apply this to new physical locations, then move interdimensionally from there. This allows for deeper discovery, including traveling into the past or future of a place, or exploring "probable universes where things moved in a completely different causational line, creating totally different realities."

Alright, let's continue our profound exploration of "Out of Body Experiences: Quickly and Naturally" by John Kreiter. We've delved into the creation and use of the Double Body, and now we move into the crucial aspects of protection and deeper exploration.

Chapter 9: Protecting Your Double Using Energetic Containment

Having learned to project and travel, the next vital step is understanding how to protect oneself in the non-physical realms. Kreiter emphasizes that while the Double Body offers inherent protection, there are still challenges to navigate.

Inherent Protection and Rare Obstacles The author begins by asserting that it is "imperative" to provide techniques for self-protection, but immediately reassures the reader: "I can’t stress enough the fact that you are inherently protected while traveling in the Out of Body state." He adds that "most of the aggressive things that you will encounter out there will be of your own making." Furthermore, your Double Body is described as "an incredibly strong structure" and "nearly invulnerable to external damage as the term is understood from our physical perspective."

Despite this inherent safety, "it can face some obstacles that can cut your trip short or that can make these trips highly unpleasant." This chapter provides "basic procedures" to "overcome most of these obstacles."

The Core of Self-Defense: Energetic Control Out of Body self-defense, according to Kreiter, boils down to one major thing: ENERGETIC

Control.

He clarifies that "energetic control" is synonymous with "the ability to control all personal action." Our common understanding of "action" is often limited to physical action. However, Kreiter stresses that "physical action is only the external consequence of internal action; that is all physical action begins internally in the form of thoughts, emotions, and intent."

The Pitfalls of Thought Control for the Explorer Conventionally, containing and directing internal energy (or "psychic force") is often advised through "thought control." The idea is that thoughts direct the mind, which directs the brain, which then projects energy outward as emotions, thought force, and physical action. Thus, controlling thoughts should control everything else. For example, "Think better thoughts and you will have a less negative reality."

However, Kreiter argues that for the Out of Body traveler – an "explorer, a seeker of truth" interested in "discover[ing] new realities" – this type of thought control is "not ideal" and indeed "the worst thing possible" because "thought control destroys true perception."

He illustrates this with a compelling personal example

He once encountered what he believed was a "black hole" in the far reaches of the physical universe while traveling in his Double Body. Though feeling safe due to distance, the sheer "power of what I witnessed was so overwhelming that I felt that I was dying, that I was being ripped apart." He describes it as an "endless nothing that is so big, so deep, and so beyond scale that it pulls on the very essence of you," likening it to an extreme version of the stomach drop felt in a descending elevator, "magnified a million times." This was "probably the greatest fear I have ever felt," almost causing him to become unconscious.

He then presents two scenarios if he had applied conventional thought control

1. Successful Thought Control: He might have successfully distracted himself by "thinking about something else, like pink bunnies," soothing his "breaking mind." But this would have meant "skew[ing] my perceptions" and likely "zipped out of where I was and would probably have ended up in some crazy cartoon farm somewhere in another dimensional plane." He emphasizes: "Had I changed my thoughts, had I thought anything at all at that moment, I would not have seen what I saw; I would have only seen what I thought I should see." The true explorer values raw experience over comforting delusion.

2. Failed Thought Control: He would have "failed miserably, wasting my energy trying to overcome that maddening juggernaut with my little thoughts." This would have led to losing focus, losing connection to the phenomenon, or losing memory of it – "What a terrible waste."

For those exploring "personal desire" in OBEs, thought control is useful for shaping experiences. But for the "seeker of truth," "emotional control" (energy control) is paramount, not thought control. The seeker needs to experience "it ALL completely, with less thought if possible, not more." This means allowing "logical deductions," instincts, and perceptions (even "dark or evil") to happen freely, as this is "the only way to SEE clearly."

Therefore, "self-defense demands energetic containment which means that the OB traveler needs to control his/her emotions directly without altering his/her thoughts."

The Question: "But how is external action the consequence of internal action? And how do we stop emotion without controlling our thoughts?"

Emotion as Energetic Thrust

In our physical bodies, emotions and energetic projections are experienced differently than in the Double Body. We often forget that "all our motions and emotions are really energetic thrusts." Kreiter defines it clearly: "Emotion is energetic motion that is not expressed as physical action."

When experiencing strong emotion, he invites introspection: notice what your physical body does. Emotions tend to "tense up parts of your body in a similar way that your body might tense up when it is doing physical activity." This points to emotion being "a type of internal motion."

This process is similar to physical action: the brain sends "energetic impulses" (nerve impulses) to muscles, causing contractions and movement. "Every physical movement is energy moving energy."

Emotional energy travels through the body like nerve impulses, but often encounters "kinks" (blockages), causing it to "accumulate" and "ooze out… like a kind of mist," felt as tension. Whether kinks exist or not, "all such emotional energy release from the body has the effect of turning you into a big giant glowing ball of energy."

In the etheric/Double Body, this emotional discharge happens similarly but "in a much cleaner fashion" because there's "no physical tissue to slow down the energetic impulses." Emotions are felt as a "knowing, as a type of angst," but still lead to "a projection of energy away from the body." This then creates a "biofeedback loop" where the symbolically experienced event generates more emotion, amplifying manifestations.

The Consequences of Emotional Projection in the Double Body

"Your emotions are your reality when you are in your double body." "Whenever you project emotion, you manifest instantly." Because the Double Body operates in a "higher vibratory field," "manifestation is instantaneous."

- Sadness can manifest a "rainy day or a gloomy grey room."
- Love can manifest a "lovely sunny day or a cute kitty."

This instantaneous manifestation can be "highly problematic" due to the "self-sustaining loop." Feeling an emotion creates a manifestation, which in turn intensifies the emotion, leading to larger, more powerful manifestations. This can quickly devolve into a "self-created pit of emotional angst," requiring either "complete control over yourself or end the Out of Body session."

Beyond self-inflicted chaos, an "emotional outburst" makes you "shine like a glow bug." This emotional energy, while appearing as objects or events to you, is perceived by other entities as "a glowing beacon that spells F-O-O-D, or at least a beacon that attracts some curious thing to investigate." He compares it to turning on a "big giant spotlight" in the deepest ocean, attracting all sorts of creatures.

While we are always "aware energy" and will attract some attention, "we can control how much energy we are projecting so that instead of radiating light like a lighthouse on a dark night, we can subdue this light so that we attract the least attention possible. This can be done through emotional control."

The Two Biggest Problems from Lack of Emotional Control

1. Self-Created Obstacles: "You create all sorts of obstacles for yourself because as you experience negative and positive emotions. These energetic outbursts then create instantaneous manifestation within the astral (for a lack of better words) environment." These manifestations can be "distracting and sometimes even painful."

o Example: Intense rage can "literally create a monster" (e.g., "a large hairy dark shadow beast") that can impede travel, attack, and cause "great pain." This monster is "not some creature that existed independently… it is a thing of your own creation, that is fueled by you, and that can be just as real and debilitating as encountering the real thing."

1. Beacon for Entities: "You act like a beacon, attracting thought forms that have been created by others, non-organic energy predators, and even alien life that is either curious or predatory

in nature." This is because "emotions are a type of energetic radiation" in the inner plane, perceived as "multicolored light" and "food" by many entities.

The Solution: Energetic Containment Kreiter's personal preference for inner/astral travel is to "move unseen and unfelt" by "keeping my energy contained within myself, in other words by controlling my emotions and impulsive reactions." This doesn't mean suppressing all emotion, but rather using logical discernment to know when it's safe to express freely and when "self-defense demands energetic containment."

He believes the best way to learn this is in the "more stable" physical body, observing how physical emotions, impulses, and intense thoughts create "energetic bursts." The goal is to "practice controlling these bursts in a measured way." Once mastered in the physical, the same "feeling/intent" can be used in the Double Body.

The Mechanics of Emotional Control: Pulling Energy Inward Traditional advice like body relaxation helps emotional energy exit the body quickly (like releasing a kink in a hose), but it "does not stop emotional energy output." "However, in order to truly halt emotional energy output, what you need to do is actually pull all of that energy into yourself instead of letting it project out. This is the only way to truly stop most energy output."

He dismisses psychic shields as ineffective because they are

- Hard to maintain.
- Require more energy to create, attracting more unwanted attention.
- Usually break under strong emotional outbursts.
- Mentally costly due to high attention demands.
- Create a barrier, making you "less sensitive, and therefore less aware."

Instead, he recommends pulling emotional energy inward. While his other book ("Vampire's Way to Psychic Self Defense") details breathing techniques, for the Double Body, it's done through "feeling/intent."

Exercise: Emotional Control in the Physical Body

This exercise teaches the fundamental 'pulling in' technique for emotional energy.

1. Understand the "Sucking Feeling/Intent"

o Place "a cup or something small in front of you, on a table."

o "Try to make that cup come towards you using just your mind; pull on it with your mind."

o The cup likely won't move, but the purpose is to "get to know that feeling/intent of trying to suck that cup towards you." This is the sensation to use to pull emotional energy into yourself, preventing it from projecting out.

2. Practice During Daily Emotions

o "Pay attention to yourself and your body reaction as you go through a typical day."

o When a strong emotion (hate, love) arises, "catch yourself, then pay attention to what you are feeling and what your body is doing."

o The author describes feeling emotional energy "running through my body like an electrical current," "pooling in certain areas," "tensing my muscles."

o The Action: "The next time you feel a strong emotion, instead of trying to just relax your body or trying to somehow halt this powerful energy... try instead to pull this energy back into yourself." Use the "sucking feeling/intent" learned from the cup exercise, "pretend that you are reabsorbing that energy into yourself." You should feel "instantly better and far less emotional."

3. Practice with Impulses and Thoughts

o Apply this to "impulsive reaction[s] or feeling[s]." "Catch yourself in the act of it and use that sucking feeling/intent to pull that energy back." Try to contain it "before it has a chance to escape your body."

o If "suddenly frightened, contain yourself by pulling all that fright back into yourself and hold onto it until the fright goes away."

o Even "powerful thought[s]" can be drained of their power so they "no longer blocks the world around you."

Benefits of Daily Practice

Consistent practice leads to being "completely centered and grounded," experiencing an "incredible sense of freedom" from "emotional tempest[s]." The author describes feeling "like being a stationary pillar in the midst of a storm," becoming "far more sensitive to the surges of energy all around you as the people

around you go about their life projecting energy left and right." This energy "accumulates and pools into tides that roll past you like wave after wave of energy."

Emotional Control in the Double Body

This section applies the 'pulling in' technique directly to the Out of Body state, revealing its profound effects on perception and reality manifestation.

Applying the Technique in OBEs

The first step is to "Get to know that feeling of being grounded and centered, that feeling of being a pillar in the tide of human emotion." In the Double Body, when any emotion arises, "pull that emotion back into yourself using the sucking feeling/intent."

When in the Double Body, "bring that feeling of being grounded back to yourself, and use the sucking feeling/intent when you need to." The author states that "The most amazing things will begin to happen when you do this."

The Immediate Effect: Collapse of Manifestations "The most obvious change will be that certain parts of the world that you are in, while in your double body, will collapse." This happens because "you have withdrawn the energy that was needed to create them; when you remove your energy, they quite simply disappear."

Two Outcomes After Emotional Energy Removal

1. Revealing True Reality: "If while in your double body, you are moving through this physical plane, or another alien world, then sucking all this energy back into yourself will reveal the real world before you, minus all of the prejudiced baggage that you were creating."

o Kreiter reminds us that "manifestations while in the double are almost always instantaneous so whatever we expect, we create and in that way we cloud our perceptions; so that we end up seeing what we think we should see instead of what is actually there."

o "By pulling your energy you will be assured that you are seeing whatever world you are in as clearly as possible." This is crucial for true exploration.

1. Identifying the Grey Zone: "It can also be the case that when you pull your energy and all your personal manifestations disappear, that you might be very surprised to note that the world around you is actually a Grey Zone or a Black Sea; a seemingly endless dark expanse."

o This means that you weren't in a separate alien world or the physical world, but in "a personally created event; one that you had completely created with your mind."

o "So by pulling your energy back you can find out if you are truly in an actual world that exists on its own, or if you are in a personally created event." This discernment is a powerful tool for the OBE traveler.

Traveling and Manifesting in the Grey Zone

One can travel through this "dark Grey Zone like in the same way that you might travel through an endless sea," moving away from the physical world towards other alien worlds "also contained within this place." Alternatively, one might choose "just use parts of it to manifest your wildest fantasies." In this Grey Zone, "you can create your greatest joys and your most horrendous nightmares depending on the intent and emotions that you project; energy projection creates instant manifestations easily in this place."

Encounters in the Grey Zone

The Grey Zone is also populated by "other travelers from other planes of existence." These include

- Conscious or unconscious OBE travelers (often remembering experiences as "odd but ordinary dreams").
- "People who have died in our physical world" – some parts of the Dark Sea are "full of departed people that are experiencing aspects of life beyond the flesh."
- "Alien denizens from far away worlds."

Recap of Energetic Containment

1. Practice Energetic Containment in Physical Body: Use the "sucking feeling/intent" to pull energy inward. "Practice makes perfect."
2. Use in Double Body: Apply this same feeling/intent in the Double Body to "stop most emotional release without clouding the Out of Body world." If an "emotional energy leak" occurs, "pull that energy back into your double body."
3. Instant Feedback: You'll "know instantly that you have been successful because you will feel very calm and stable." If you reabsorb energy, you'll feel it "coming back into your double body." A significant portion of your "external world will disappear," possibly leaving you "facing a dark seemingly endless space" (the Grey Zone).

Addressing Encounters and Self-Defense

Consider encountering a "monstrous thing" while traveling through the physical world in your Double

Body. This raises three problems

- "How can I encounter a monster like this in the physical plane?"
- "How can I feel such intense emotion in by etheric body?"
- "How do I overcome this thing that seems to want to hurt me?"

Kreiter explains that our physical world is not rigidly "object-filled." Our physical senses are trained to ignore much "sensory data," aligning with a collective belief system. In our more powerful Double Bodies, our "new senses" pick up "all sorts of extra-sensory perceptions that are usually invisible to

us." These "Phantom Images" are often

- Thought forms (created by you or others).
- Lower non-organic life (preying on human energy).
- Higher order non-organic sentience (predatory or benevolent).

These entities can be a "big nuisance," getting in the way to "feed off your energy" or "investigate." "Fear and wrath" created thought forms can even attack.

The Solution: The good news is that if you encounter these "phantom creatures" that don't want to leave, you can "circumvent all such entities by controlling your personal energy. If you master the ability to control all emotional output, you become invisible to them." Even "wrathful entities move away because they only attack individuals who reflect energy back at them." "If you do not project or reflect emotion, you become invisible to lower order entities, and unappealing to the higher order ones. In this way, energetic containment becomes an Out of Body traveler's best friend."

Chapter 10: Exploring the Grey Zone for Fun and Profit

This chapter elaborates on the nature and potential of the Grey Zone, positioning it as a fundamental realm for exploration, personal growth, and interaction with different realities.

The Nature of the Grey Zone The Grey Zone is described as a "very interesting place," like "the void that exists in between worlds," or "the nothing that holds everything," or "the dark sea, that contains all the worlds available for exploration."

Crucially, "This Grey Zone is free from any of the constraints that bind us in any world." The distinction between worlds lies in their applicable "laws." Our physical world, for instance, has "certain energetic laws" that create "cohesiveness" and a "containment bubble," separating it from the Grey Zone and other worlds. However, this doesn't preclude "worlds within worlds or bleed through from the Grey Zone into certain sections of a particular world."

As an Out of Body traveler, you can explore

- Our physical world
- The Grey Zone
- Other complete worlds besides our own (alien dimensions)

Travel Through the Grey Zone: Vibrational Movement

Chapter 7 focused on physical world exploration with the Double Body, emphasizing the 'Home

Station' feeling to stay rooted. Chapter 4 covered inner dimensional travel into the Grey Zone without a Double Body.

Chapter 8 integrated these by showing how to travel interdimensionally with the Double Body. This

"interdimensional travel is really just a vibrational movement through and across the Grey Zone to get from one dimension to another." Chapter 8 demonstrated how to "travel into the Grey Zone with your double body."

Distinguishing the Grey Zone

A common question arises: "How do I tell the difference between the Grey Zone and other alien worlds or dimensions?" The unfortunate truth is it's "sometimes very difficult," because "whatever you project you instantly manifest in the Grey Zone." This makes it hard to know if you're in a new alien realm or merely projecting desires.

Kreiter offers three major ways he uses to differentiate

1. Attempt to Manipulate Reality: "I try to make an object change shape or disappear." If you see a tree and try to change its shape or make it disappear by projecting energy, and it doesn't, then it's "most likely a real separate thing that exists in its own world," an "alien plane," or "an alien entity" within the Grey Zone. If it does change or disappear, it's a self-created manifestation.

2. Trust Your Intuition: "Your intuition is a very powerful ally in the Out of Body condition, trust your instincts."

3. Energetic Containment (Best Method): "The best and most useful method that I employ is Energetic Containment." As outlined in Chapter 9, "I use the pulling in energy feeling/intent to suck energy back into my double." "If certain objects or aspects of the world that I am in disappear, I am fairly

certain that these were personal creations and not individual things or worlds existing on their own." This is the most reliable way to discern between self-created illusions and independent realities.

Advantages of Using the Double Body in the Grey Zone

Using the Double Body for Grey Zone travel is "advantageous" because it allows for "certain perspectives which can only be possible when you have a strong sense of self-identity." The Double Body allows you to "experience many things from a perspective that will feel very much like having a physical body." This "familiar" frame of reference is important "at first" for understanding. It also helps "establish a more coherent understanding of how space and time work in this Zone," allowing for "new territory" and "internal maps." This "self-coherence provides a more logical constancy which can be invaluable in the darkness out there."

Reasons to Explore the Grey Zone

There are two primary reasons to explore the Grey Zone

1. Connecting Link: "It is the connecting link between all worlds. As such travel through this Zone is a requirement of any kind of interdimensional exploration."

2. Inner Work and Growth: "It is in this Zone that we do a great deal of our inner work and spiritual growth."

Kreiter notes that we often explore the Grey Zone unconsciously in our dreams, but lack control or conscious memory, making directed growth difficult. By using the Double Body for conscious and directed Grey Zone exploration, one can "learn a great deal in a very short amount of time."

Probable Events

One of the Grey Zone's powerful aspects is the ability of the conscious self to interact with the "whole psyche." Kreiter defines "psyche" as the "complete being," avoiding the religiously loaded term "soul." "The conscious self, the you that you are now, is but a strand in the totality of your entire psyche." Within the Grey Zone, you can "interact with the greater part of your being and ex-

plore probable worlds where you engage in a multitude of possible alternate realities." This is done by interacting with "symbolic and sometimes quite literal images and events."

Experiencing Alternate Realities

You might experience events or react to objects not present in waking reality, such as owning a different car, or even "being a completely different person; perhaps even being a different gender." These "alternate probable events" are similar to dreaming, explaining why remembered dreams often seem "convoluted."

Conscious Exploration: To explore these probable realities consciously, "what you need to do is to follow certain objects or events and attain cohesion within them by focusing all your attention on them." Using Chapter 8's techniques, you can "engage in what might seem like complete alternate realities." These feel like "little weird dramas" you're thrust into. Because you are in your Double Body, you can "fully participate," either watching like a play or becoming a character. The best part is "you will remember these adventures completely."

Time in the Inner Zone: "The things that can be learned from such journeys are amazing." Time in this inner Zone is "measured in intensity, not in sequential movement through space." Thus, you can gain "a lifetime of experience in an hour of physical time." Imagine experiencing life as a musician, parent, thief, or saint, despite your physical reality.

Discovering Lessons from Probable Realities

By exploring feelings, images, and events projected by yourself and the psyche, you can "discover what certain probable realities might entail, and what lessons they can teach." This is like being in an "ultra-powerful virtual environment where you can freely contemplate probable futures and realities," with the psyche acting as a "super computer that talks to you through virtual events and symbols." "Then realize that all of these probable realities DO exist somewhere; you are not imagining all this, you are traveling through space and time!"

Overcoming Phobias

The Grey Zone offers a powerful means to confront and overcome fears. Just as positive probable events can be explored, so can feared ones. People often encounter "very dark things" in the inner realms and tend to "move away quickly" or disengage. However, Kreiter suggests "it is a better idea to engage these difficult realities because overcoming them can be a powerful growth experience."

Confronting Fears in the Double Body

"Confronting phobias in this place can be one of the most difficult things that you will do in your life, but in this place, in your powerful double body, you are not powerless, and winning here can completely change your life."

Example: Illness and Spiders

- Illness: You might feel "weak all of a sudden" and experience being "sick with some disease that you know will kill you." Exploring this in the "virtual environment" allows you to "discover why these thoughts and ideas are in here with you, why you might even want it to happen in some way, and most importantly how you can nullify this event if you want to." This might involve experiencing the debility to find inner will for health, or realizing the illness stems from a limiting belief that can then be changed for a better outcome.
- Simple Phobia: For a phobia like a "big hairy spider," "Quite literally fighting this spider and killing it with your double body might be how you deal with this phobia." Such a "seemingly one-dimensional battle can be incredibly empowering, especially if that spider was a symbolic representation of a bigger issue."

Manifestational Control: The Control of Energy Projection

This section highlights the direct link between consciousness, energy, and the instant creation of reality within the Grey Zone.

The ability to take your "complete double body into the Grey Zone" is a "great asset" for "controlled energy projection." In this inner plane, "all energy projection has consequence."

Negative Consequences of Energy Projection (Recap)

- "It can be both a beacon to other entities."
- "It can cloud your awareness."

Positive Consequence: Instant Creation

These negative aspects are balanced by a "very positive one; in this place you can instantly create whatever you want!" This means "you can literally do anything that you could possibly imagine in here." Similar to lucid dreaming, but with "far more aware of where you are and what is going on." You can "travel to different areas within the dark sea and can then begin to manifest entire realities from the ground up."

The Reality of Manifestations

If you've been Out of Body for a long time, the created reality "will be as real as the most real

physical thing that you have ever done." This is because as you "focus your attention for longer and longer on your double body," and as your physical body "relaxes NATURALLY more and more… (even becoming completely paralyzed like it does when you are dreaming)," your journeys "into this manifestational wonderland will become as vivid and real as any waking life event has ever been."

Training Your Double

In this state, you should "explore all your energetic and manifestational capabilities" by "exploring all your desires and creating entire worlds in which to have fun in." You can also practice "controlling your energy output like I showed you in Chapter 9" to see the power of "complete energetic containment" and how it helps "overcome the obstacles." All of this "will allow you to train your double in energy projection."

Movement with Your Double Body

This section summarizes how conscious movement within the Double Body is achieved and refined.

All the previous practices (energetic containment, manifestation control) train you to become an "expert at moving and doing things with your double body." This movement requires effort because it's "markedly different" from physical movement. "This movement involves the use of your personal intent which is accessed through your highly developed focus of attention; you focus all your attention on your desire to move there, without any contradictory thought whatsoever, and you move." Once you have "mastered moving your double body, all things get a lot easier."

How to Overcome Life Obstacles

This final section of Chapter 10 highlights the profound, practical benefits of conscious Grey Zone exploration for personal growth and problem-solving in waking life.

Conscious Dream Work and Energy Re-balancing

A "great deal of the dream work that we all do when we are sleeping involves a re-balance of personal energy as we face difficult life obstacles and contemplate probable future events." This work is usually unconscious because we rarely remember dreams clearly.

"By being able to enter into the Grey Zone while fully conscious in your double body, you can now do much of this work consciously and deliberately." The benefits are "awesome" and "truly priceless." Unconscious learning often manifests as intuition or strong feelings, which can be lost if we don't trust them. Now, with conscious entry into this realm where "most dreams happen," experiences "will not be easily forgotten."

Overcoming Obstacles Through Symbolic and Literal Engagement

"You overcome life obstacles by allowing your greater psyche to project seemingly random events and ideas that you then have to overcome or face directly in one way or another." These are not random but "actually symbolic and sometimes quite literal problems and possibilities that can affect your future." You can also "consciously create probable events that can help you discover the feasibility of a future plan and can help you decide if this is something that you really want to be a part of."

Healing and Growth

"As you do this, you will be addressing issues and re-balancing your energy, while at the same time becoming much wiser because your life experience and creativity will grow at a fantastic rate."

Examples: Contemplating getting a new car or facing the possibility of divorce. Since these events "can feel VERY real when you are deeply focused, you will for all intents and purposes be actually living through these powerful life events."

Energetic Release and Freedom from Anxiety

Overcoming these obstacles in the inner realm allows you to "discover whether such probable events need or should be a part of your physical reality and what the consequences of such actions will be." Your Double Body experiences significant "energy projection" dealing with these events, sometimes so powerfully that they are "experienced intensely by the physical body as well." "This energetic movement… can free the ego self from emotional blocks and even regulate the physical body's chemistry so that these inner experiences happen in lieu of the 'real' thing." In other words, experiencing difficult inner realities (like a terrible separation) allows your "conscious self and the physical body [to be] freed from having to experience these events in the physical world in order to release pent up anxiety."

Clear Intention and Wisdom

"It is very important when facing inner events that you make your personal intentions very clear so that you fight to overcome that obstacle whatever it may be." This allows you to "discover ways to overcome these difficulties, let go of toxic emotions, and grow wiser from each such event."

Let's continue our in-depth journey through John Kreiter's "Out of Body Experiences: Quickly and Naturally." We've now established the foundational concepts of the Double Body and its initial uses. Now, we delve into the profound conclusion of the book and the crucial theoretical underpinnings found in Appendix A.

Conclusion: The Grand Journey Beyond the Ego

The concluding chapter shifts focus from practical techniques to the profound personal and existential implications of Out of Body experiences. It addresses one of the most "intriguing aspects" of OBE travel: its natural tendency to lead a person towards "the development of a greater awareness beyond the confines of the ego-centric self."

The Ego Under Pressure: A Shattering but Expansive Realization Kreiter highlights a critical, yet "seldom talked about," issue for the OBE traveler: the impact on the ego. "From the moment you exit your physical body, your ego is put under greater and greater pressure as it begins to realize how small its ideas of self are." This "assault on the ego" begins subtly when you first see your "inert physical form" lying "helplessly across the room," and intensifies as you "explore the limits of your perceptual possibilities."

Exploring "probable realities," where you might experience entirely different life situations or even different identities ("a person or entity that you did not think you were"), begins to "erode all sense of personal ego identity." These "interdimensional jaunts" make it clear that "the you that you think you are is but one small pearl in a very large necklace."

Fear of Dissolution: The Ego's Defense Mechanism While ideally, this ego expansion happens slowly, allowing for adjustment to "ego shattering realizations," a major problem often arises as journeys become more intricate: FEAR. This fear, typically experienced as anxiety, is traced back to "the self's fear of dissolution." This anxiety can be so intense that it "can stop any further Out of Body journeys, terminating any possible chance for an expanded reality."

Growth, Not Destruction, of the Ego The "only fix for this problem is time, and the traveler's unbending desire to find out what is over that next hill." Kreiter advises taking time to "rebuild the structure of who you think you are" after "ego shattering journeys." However, he emphasizes that with each restructuring, "your ego-self will become stronger and bigger, expanding as it journeys on and on."

A crucial distinction is made: the goal is not to destroy the ego. "WE NEED THE EGO, without it we would go insane." The ego is the part of the mind that interacts with the physical realm, our intellect. To become "more powerful," the ego must become "stronger and far more complex." Believing that overcoming or destroying the ego is necessary for power and awareness is a "costly mis-

take" that "waste[s] a lot of time and energy" trying to subjugate something that "can never be cast out completely." Instead, it "take[s] away that extra power and ability." The true goal is to make the self "more disciplined, more complicated, so that it can shatter the boundaries and prejudices that limited its potential in the past."

Cultivating Wanderlust: The Drive for Infinite Exploration Therefore, it is "very important… to cultivate wanderlust for inner exploration; the deep desire to want to jump into an eternity just to see what happens." This ensures "you will never run out of the need to go farther, explore more, and grow bigger."

Overcoming fear through time and the desire for adventure leads to a point "very hard to describe." These journeys push "beyond our conceptions of what is possible for the self; to the very limits of what a human being can become." Such ultimate experiences "are beyond words and can only be experienced."

Becoming an Alien Being: Beyond Humanity's Limits Eventually, as a "very seasoned traveler" who has explored "the infinite mystery out there and the infinite mystery that you yourself are," you will "voluntarily let go of the rigid ideas of who you are." "When this happens, you will begin to explore realities beyond human possibility, even beyond the double body that you have so meticulously created." At this point, experiences transcend "rational semantics," and you "will essentially begin to become an alien being in your own right and might perhaps decide to live an entire life in a wholly different realm as a being that is beyond the humanity that you left behind."

This includes experiencing life as "an amorphous cloud," or "a multidimensional gestalt of selves, each separate and distinct," where "the limits of the single ego-self are broken." This allows for a "multitude of different identities existing within one body," uniting and empowering the entire gestalt.

The Transformative Return

Upon returning to the physical body, a period of adjustment is needed for the "intellectual consequences." This time of "restructuring" might even lead to questioning "the purpose of your physical existence." However, these journeys and the subsequent questioning will ultimately help you

"become even more cohesive as an individual and they will greatly expand your intellect and creativity."

The Psychonaut's Freedoms

The book's techniques enable participation in dimensions usually lost in the subconscious. Even lucid dreamers seldom grasp the "grand vastness" or the possibilities if they had "greater control over the double body." As an OBE traveler, you are a "psychonaut; an explorer of interdimensional reality, an aware creature that is learning to separate itself from the physical dimension that traps most humans."

Mastering these techniques grants you the freedom to

- "Discover the extent of this physical reality in a way that is not possible using the physical body alone."
- "Travel beyond this dimension and explore the very limits of time and space."
- "Discover the limits of the Grey Zone, the immensity of the Dark Sea that unites all dimensions."
- "Explore whole other worlds teaming with a variety of alien life that is beyond the imaginings of the greatest science fiction writers."

The author expresses a "selfish desire" for more people to become "explorers of the Great Outer Worlds," to return with tales "so grandiose, that it is literally beyond words," and to share "that haunting look of utter wonderment." This shared experience fosters a sense of not being "completely alone in our journeys into the Dark Sea."

The conclusion ends with powerful quotes from Albert Einstein, Aldous Huxley, and H.P. Lovecraft, reinforcing the themes of transforming reality through thinking, doors of perception, and the wonder of the unexplored.

Appendix A: The Laws That Govern Out of Body Experiences

This appendix delves into the fundamental principles governing the inner subjective realm, providing a crucial theoretical framework for understanding and navigating OBEs.

Overcoming Mistrust: The Need for Understanding Kreiter reiterates a key point from Chapter 3: "the greatest obstacle to changing states of consciousness is the mistrust, sometimes even great fear, of the inner subjective realm." People fear repressed images or dismiss subjective explorations as a "waste of time" filled with irrelevant "convoluted images and thoughts." To counter this, it's "best to first understand the laws and complexity of this inner world." Understanding this "inner plane" is "very important to the Out of Body traveler because:"

- "It is through this inner plane that most OBE travel takes place."
- "It can help you to understand how to navigate your way through it once you finally get there yourself."
- "Understanding, and then eventually exploring, this environment yourself can greatly increase your intellect and personal knowledge."
- "It allows you to imaginatively contemplate how you will move and how you will manipulate in other realities, which can be of great help in changing negative beliefs about the possibility of Out of Body travel so that you can finally have these experiences yourself."

The author presents these "inner laws" as "objective units" for "ease of understanding," similar to how we think of physical laws. However, he warns that these "objectifications are for ease of understanding only." "All laws, or aspects, of the inner subjective world interrelate and interweave, so that no one aspect can exist alone from the rest." Everything is interconnected and affects everything else.

Defining the Inner Realm: Not "In Your Head" This "inner subjective verse" is "the world inside yourself, the world that you see when you close your external eyes and instead look within." It is "your subjective reality, your mind, and the bridge into the deepest realms of the human psyche." It's also known as the "Dark Sea" or "Dreamscape." It can also be called a "Grey Zone," an "infinitely

vast place" like a "dark ocean that separates one all-inclusive world (or dimension/plane) from the next." Our physical world is just one of many "pearls" floating in this sea, explorable once you learn to navigate.

A critical clarification is repeated: "Please note that even though I make reference to an INNER verse, this place is actually beyond Space and Time as we usually understand the term. This is an actual other place, ITS NOT IN YOUR HEAD, it's just that the only way to get there is to close your physical eyes and instead look within." The author acknowledges the difficulty of describing this complex topic with linear language, offering these guidelines as a starting point for exploring a world "beyond words or rationalistic logic."

Time and Space Are Not Linear; Nor Do They Exist as One United Entity

This section lays out a fundamental difference between our physical reality and the inner subjective realms regarding the nature of time and space.

Physical World vs. Inner Realm

In our physical world, "time is a linear function," with a past, present, and future. Movement through space requires a change in time, and vice versa. "In the inner realm, this is not the case." In the Grey Zone, it's better to think in terms of "frequencies or psychological states as opposed to coordinates." Physical movement, as we understand it, "does not happen here," but rather "there is only change in frequency or intensity."

Moving Without Moving: Frequency Modulation When we desire to travel somewhere physically, we think of cars or airplanes. For distant planets, we imagine spaceships. We rarely consider traveling "without moving physically, of going into ourselves in order to move without." Yet, that is precisely what happens when traveling "inward" into the Grey Zone. "We are essentially changing the focus and therefore the frequency range and intensity of our consciousness, which allows us to move without moving."

Time and Space Defined in the Inner Realm

"Time in the inner realm is best understood as intensity, and Space as vibrational frequency modulation." By "fine tun[ing] these through the focus of our attention," we "tune into a certain space/time

coordinate." This change is like a "fine instrument correcting its pitch," or in human terms, "a change in psychological states."

Nonlocality and Superposition

"Space and Time, and therefore the totality of this inner world, have no fixed coordinates like they can have in our world." They exist in a state of "nonlocality," meaning "each point in Space and Time is interconnected. In other words, everything within this world is omnipresent; there is not separation between one thing and another." Furthermore, all things in this realm exist in a state of "superposition," meaning "each and every 'Here' point manifests all the possible probable states that it will ever have; all things exist at once, manifesting all possibilities, in an infinite, spacious 'Now'."

This implies that "space does not take up room like it does in the physical world; a giant universe can quite literally be contained in a grain of sand." Similarly, "Time like Space is unbound, and all time is simultaneous; the past, present, and future exist now, all at once. If space is like a musical note then time is like an intensity of focus; the more intensity, the longer the time." This also means it's possible to "travel through time without having to travel through space, or vice versa." The section concludes with Albert Einstein's famous quote on relativity and the perception of time, lending a scientific touch to the abstract concept.

Thoughts and Emotions Manifest Instantly

This section highlights a critical law of the inner realms: the immediate and direct power of your thoughts and emotions to shape your reality.

Instantaneous Manifestation

"Whatever you think or feel is instantly translated into experienced reality within the inner plane so you have to be really careful about what you think and express emotionally here." The physical world (our Home Station) is "quite thick," vibrating "at a pretty slow rate," which is why it takes "a great deal of time and effort to manifest an event or an object." In contrast, the inner plane vibrates "at a much faster rate," allowing for "instantaneous" manifestation.

Challenges of Instant Manifestation

This instant manifestation "can make traveling through some of this plane difficult" because "anything that you think about or react to can completely changes the scene that you were experiencing just a few seconds before." It also makes it "nearly impossible, until you learn to control your attention, to describe without prejudice what you have just witnessed in your travels."

Dispelling Notions of Separate Planes

The author explicitly states why he doesn't describe "the many planes that other writers sometimes speak of like: The Astral plane, The Mental plane, The Buddhic plane, etc." He refrains from this because he has "never come across these places in my travels and I suspect that much of this material on different planes is the result of the traveler's expectations." "If you expect to see demons or angels, if you expect to only be able to do this or to feel that then you will because that is what you believe, expect, and therefore create; your manifestations are instant!"

The Grey Zone as the Container

He finds it "best to think of the Grey Zone as a vast ocean that contains all other possible all-inclusive and separate worlds or planes of reality." These worlds "float within this sea like pearls in the ocean," their size "irrelevant," and sometimes "one world exists within another, without ever interfering with the other world at all."

Laws in the Grey Zone vs. Other Worlds

Within these "all-inclusive other worlds," there are "always laws that limit the range and possibility of energy, and therefore consciousness." However, "Outside these worlds, in the Grey Zone, all such laws do not apply and manifestation of any kind is always instantaneous." This is why it's "always best to leave all your baggage at home when you travel in here," meaning to release preconceived notions and expectations.

Multiple Probabilities

This section introduces the fascinating concept of probable realities existing simultaneously within and around our physical dimension, and how OBE travelers can interact with them.

Probable Realities: Events and Worlds

The "outer edge of our physical realm is full of what can be referred to as probable realities; some of these are probable events and others are all-inclusive worlds in their own right." To understand this, realize that "every single physical action/decision that you make has a number of probable alternate actions/decisions as well." For example, choosing one door means probable events exist where you chose another door or a window. Each of these probable actions exists "somewhere in its own separate space and time coordinate."

Why Probable Realities Exist

Two key reasons are given for this

1. Consciousness Expression: "Consciousness must always express itself completely; consciousness cannot be restricted; if it doesn't express itself in one dimension then it will find a way to express itself in another."

2. Energy Conservation: "Expression is a form of energy projection," and "these energetic projections follow energetic law which means that this energy cannot be destroyed, it can only be changed over time." Therefore, "each of these probable actions will be expressed FULLY in a probable dimension somewhere."

Destruction as Creation: The Porcelain Figurine Analogy

The author uses the analogy of a smashed porcelain figurine. Is it "lost forever"? To understand, one must realize "there is no such thing as destruction." We operate in a "dualistic world" (black/white, good/bad, creative/destructive), but "the reality though is that nothing is ever destroyed and there are no absolutes because there is no end to reality." This is difficult to grasp on the material level due to our "very limited awareness of time." "The greater truth is that nothing is ever destroyed, and destruction is just another form of creation."

The "God and the Rock" Paradox

Kreiter reinterprets the classic theological paradox: "If God is all-powerful, what happens if he makes a rock so heavy that he cannot lift it?" His answer, if one believes in an almighty being, is that "God

did the one thing that many did not expect… he/she/it created a universe where this rock could not be lifted, and experienced that event fully with all its ramifications. He also created a universe where he could lift this rock and experienced that with all its ramifications." "Within these two polarities there are infinite variations." Applying this to the figurine, it "still exists because there are probable worlds out there where it is still intact." There are also probabilities where it "never existed at all." "All variances exist and they exist like a blanketing cloud all around the physical world that we call home." When traveling into the inner plane via the Grey Zone, "we sometimes run into these probable realities."

Four Core Dimensions of Existence for an OBE Traveler

From these dimensions, "a truly infinite number of other dimensions (or planes)" spring forth for

exploration

1. Our Physical Universe: "this beautiful blue planet and the seemingly infinite space all around us full of billions of other planets and galaxies."
2. Probability Matrix: "Within and around our physical universe there is also an incredibly intricate mesh, or web; a probability matrix." Here, "all possible or probable actions are followed to their conclusion." These "probable universes often develop their own quite separate and unique planes of existence… just like this world is doing." They also create other probable universes, continuing forever. This means our "smallest actions or thoughts help to create or augment new worlds of existence."
3. Completely Alien Worlds: "Completely alien worlds that are as real and concrete as the physical one that we humans reside in." Some are so alien they "defy our ability to perceive them in any sane way."

4. Self-Created Events (Thought Forms): "Complete events created by the conscious self or the greater psyche." These events, objects, and individuals are "thought form creations that are manifested instantly in the Grey Zone." They "can feel just like the physical world," but "are completely mental creations in that all things within them are willfully created thought forms."

Navigating Probable Universes

When traveling Out of Body, you might encounter something that makes you "question the validity of your experience." For example, visiting your mom's house and finding "another completely weird house there" or a "prehistoric looking forest." This might lead you to conclude your OBE is a "complete failure." However, "What could be going on here though, is that you have actually crossed over into a probable universe." A universe where your mom bought a different house, never existed, or humanity never existed. These are "events or worlds in and of themselves." Exploring these probable worlds is "incredibly rewarding" because there is "much to be experienced and learned from what could have been."

Let's complete our journey through John Kreiter's "Out of Body Experiences: Quickly and Naturally," diving into the profound insights of Appendix A and the practical alternative of Appendix B.

Appendix A: The Laws That Govern Out of Body Experiences (Continued)

This appendix acts as a vital theoretical cornerstone, providing the metaphysical framework for understanding the nature of reality and the consciousness beyond the physical body. Kreiter emphasizes that grasping these concepts is crucial for truly navigating the inner subjective realms.

The author begins by reiterating that the greatest obstacle to changing states of consciousness is the mistrust and fear of the inner subjective realm. People often believe this inner dimension is full of "terrible repressed images" or is simply a "waste of time" filled with "convoluted images and thoughts" irrelevant to the 'real' world. To overcome this, it's essential to "first understand the laws and complexity of this inner world." This understanding is paramount for the Out of Body traveler

because

- "It is through this inner plane that most OBE travel takes place."
- "It can help you to understand how to navigate your way through it once you finally get there yourself."
- "Understanding, and then eventually exploring, this environment yourself can greatly increase your intellect and personal knowledge."
- "It allows you to imaginatively contemplate how you will move and how you will manipulate in other realities, which can be of great help in changing negative beliefs about the possibility of Out of Body travel so that you can finally have these experiences yourself."

Kreiter notes that while he presents these "inner laws" as objective units for clarity, they are in fact deeply interrelated and interweave, meaning "no one aspect can exist alone from the rest." Everything within this system affects and supports everything else.

He defines this "inner subjective verse" as the world seen when "you close your external eyes and instead look within" – "your subjective reality, your mind, and the bridge into the deepest realms of the human psyche." This is the 'Dark Sea' or 'Dreamscape', and also the 'Grey Zone': "an infinitely vast place… like a dark ocean that separates one all-inclusive world (or dimension/plane) from the next." Our physical world is just one "pearl" among many, all explorable within this vast sea. A crucial point is reiterated: though called an 'inner verse,' this place is "actually beyond Space and Time as we usually understand the term. This is an actual other place, ITS NOT IN YOUR HEAD, it’s just that the only way to get there is to close your physical eyes and instead look within." The author acknowledges the difficulty of describing this with linear language and offers these guidelines as a starting point for exploration beyond conventional words or logic.

Time and Space Are Not Linear; Nor Do They Exist as One United Entity

This section fundamentally redefines our understanding of time and space in the context of OBEs.

In our physical world, time is linear (past, present, future), and movement through space is inextricably linked to changes in time. "In the inner realm, this is not the case." Here, the Grey Zone operates in terms of "frequencies or psychological states as opposed to coordinates." Physical movement as we know it is absent; instead, there is only "change in frequency or intensity."

When we desire to travel physically, we imagine physical locomotion. But in the inner realm, this shifts. "We are essentially changing the focus and therefore the frequency range and intensity of our consciousness, which allows us to move without moving."

Time in the inner realm is understood as intensity, and Space as vibrational frequency modulation. We "fine tune these through the focus of our attention," like tuning a musical instrument. This translates to "a change in psychological states."

The totality of this inner world, Space and Time, have "no fixed coordinates." They exist in a state of "nonlocality," meaning "each point in Space and Time is interconnected… everything within this world is omnipresent; there is not separation between one thing and another." Furthermore, all things exist in a state of "superposition": "each and every 'Here' point manifests all the possible probable states that it will ever have; all things exist at once, manifesting all possibilities, in an infinite, spacious 'Now'."

This means space "does not take up room like it does in the physical world; a giant universe can quite literally be contained in a grain of sand." Time is "unbound, and all time is simultaneous." The past, present, and future exist "now, all at once." Just as space is like a musical note, time is an "intensity of focus; the more intensity, the longer the time." This allows for the possibility of traveling through time without traveling through space, or vice versa. The section is beautifully capped with Einstein's quote on relativity, "When you are courting a nice girl an hour seems like a second. When you sit on a red-hot cinder a second seems like an hour. That's relativity," offering a relatable bridge to the abstract concept.

Thoughts and Emotions Manifest Instantly

This principle is perhaps the most crucial for an OBE traveler to grasp, as it defines the direct causal link between inner states and outer reality in the non-physical.

"Whatever you think or feel is instantly translated into experienced reality within the inner plane so you have to be really careful about what you think and express emotionally here." The physical world is "thick" and vibrates slowly, requiring time and effort for manifestation. But in the faster-vibrating inner plane, manifestation is "instantaneous."

This instantaneous nature makes travel difficult, as any thought or reaction "can completely change the scene" you are experiencing. It becomes "nearly impossible, until you learn to control your attention, to describe without prejudice what you have just witnessed."

Kreiter avoids using terms like "Astral plane," "Mental plane," or "Buddhic plane," because he suspects they are "the result of the traveler's expectations." "If you expect to see demons or angels, if you expect to only be able to do this or to feel that then you will because that is what you believe, expect, and therefore create; your manifestations are instant!"

He re-emphasizes the Grey Zone as a "vast ocean that contains all other possible all-inclusive and separate worlds or planes of reality," floating like pearls. These separate worlds have their own laws, limiting energy and consciousness. However, "Outside these worlds, in the Grey Zone, all such laws do not apply and manifestation of any kind is always instantaneous." This is why it's crucial to "leave all your baggage at home" – all preconceived notions and expectations – when traveling here.

Multiple Probabilities

This section unveils the concept of a multi-layered reality where every choice and event branches into infinite possibilities.

The "outer edge of our physical realm" is teeming with "probable realities," which can be "probable events" or "all-inclusive worlds." Every physical action or decision has "a number of probable alternate actions/decisions." Each probable action exists "somewhere in its own separate space and time coordinate."

This is due to two reasons

1. Consciousness cannot be restricted; it must express itself completely. If not in one dimension, it will find expression in another.
2. Energy projection (expression) follows energetic law, meaning energy cannot be destroyed, only changed. Thus, "each of these probable actions will be expressed FULLY in a probable dimension somewhere."

Kreiter uses the analogy of a smashed porcelain figurine: it's not destroyed because "nothing is ever destroyed, and destruction is just another form of creation." This is hard to grasp in our linear, dualistic physical reality. The famous paradox of God and the heavy rock is reinterpreted: God creates universes where the rock can and cannot be lifted, experiencing both fully, with "infinite variations." Similarly, the porcelain figurine still exists in "probable worlds where it is still intact." "All variances exist and they exist like a blanketing cloud all around the physical world that we call home." When we travel in the Grey Zone, we can encounter these probable realities.

Four Core Dimensions of Existence for an OBE Traveler

1. Our physical universe: The planet Earth and the vast cosmos.
2. Probability matrix: An "intricate mesh" around our universe where "all possible or probable actions are followed to their conclusion." These probable universes develop into "separate and unique planes of existence," continually creating new ones. Our smallest actions or thoughts contribute to this.
3. Completely alien worlds: Real and concrete, some so alien they defy sane perception.
4. Self-created events (Thought Forms): Manifested instantly in the Grey Zone by the conscious self or greater psyche. These "phantom events" feel real but are "willfully created thought forms" and "completely mental creations."

When traveling OBE, you might encounter something that makes you question validity, like your mom's house appearing as a "weird house" or a "prehistoric forest." This is often a sign you've "crossed over into a probable universe" where events unfolded differently. Exploring these probable worlds is "incredibly rewarding" for learning "what could have been."

Other Planes (All-Inclusive Alien Worlds) Have Their Own Laws

This section distinguishes between the fluid Grey Zone and distinct, structured alien worlds, emphasizing that each operates under its own unique rules.

While the Grey Zone is characterized by instantaneous manifestation and lack of fixed laws, there are other "complete planes that are quite separate, and yet connected to, the Grey Zone and the physical world." When entering these, even in the powerful Out of Body state, one must be "very careful and take note that you might be affected by the new laws that affect this new alien plane."

Kreiter explains that sometimes in dreams, we find ourselves in realities with different rules (e.g., vivid colors corresponding to mood, altered gravity). These "odd dreams" are actually "your consciousness traveling to distant alien worlds where different energetic laws apply." In the Out of Body state, we are "essentially dreaming awake," meaning we can consciously travel to these alien worlds and will be "subject to these world's laws."

The only way to deal with these new worlds is through "control and discipline," knowing "that you are safe in your double body, that your physical body is safe in our home world." Such deep excursions usually require skill and confidence. The author recounts an experience of being in a place that made him feel "so heavy that I could barely move my eyes," like being "crushed." This experience was frightening but short-lived, as his fright instantly "shot me right out of there," proving the Double is powerful and protective.

We Are Not Alone

This section directly addresses the sensitive topic of encountering other beings during OBEs, a concept that can be deeply unsettling to some.

Kreiter calls this "perhaps the hardest thing to put your head around," suggesting it could lead one to an "insane asylum if you are not careful about who you share your experiences with." He states that in the Out of Body state, even in our physical plane, we will "sometimes run into life forms (or a better description would be; other aware beings) that can seem quite alien to us." Chapter 9, on energetic containment, provides the techniques to "circumnavigate these beings if the need arises."

The general list of what you might encounter includes

- Other Human Out of Body Travelers Just Like You: These meetings are "often quite rare," and like people anywhere, "some are great to meet and it is better to just stay away from others."
- Dead People: Encounters with "people in your travels that are no longer alive in the flesh and blood sense." Again, some are "interesting and rewarding," others "more pain than they are worth." These meetings are also "quite rare" and often involve "people you knew."
- Moths: Described as "multicolored jellyfish like creatures" attracted to "the light of consciousness" (human emotion). They congregate in emotionally charged areas (disaster zones, riots, concerts) or electromagnetically active ones (seismic zones). They are "mostly benign" but can be "scary as hell until you get used to them."
- Non-Organic Predatory Life Forms: These are categorized into lower and higher orders.

o Lower Order: Similar to Moths but actively "seek you out and try to hook onto you so that they can feed off your energy."

o Higher Order: "Incredibly intelligent life forms" that can control their "energetic output" and "manipulate perfectly in any dimension," appearing as anything they wish. They often try to "scare you silly so that they can then lap up this emotional energy like a cat lapping up milk." They are the "most annoying and the most dangerous." The best way to deal with them is through Energetic Control (Chapter 9). When you control your emotional energy, you become "very unappealing to them" and they "will leave you alone," as they cannot manipulate or feed off your energy. Kreiter mentions his other book, "Vampire's Way to Psychic Self-Defense," for advanced techniques on "feeding off of these creatures."

- Personal Thought Forms: For a long time, the "vast majority" of what you see in OBEs will be "your personal thought forms." Thoughts are not "wispy ethereal things" but "actually concrete things that have form." In the inner planes, they are "tangible," and you can "smash into a thought-form wall." Unlike stable physical objects, inner world thought forms are "much more malleable and can change their arrangement in an instant." They can form

complex "collectives or gestalts" that become entire events (like a forest). These can be stable for a while, then suddenly morph. Energetic Control helps deal with this instability.

- Other People's Thought Forms: You will also encounter thought forms created by others. Most are weak and easily absorbed by your intent, but some are "true thought forms" with "much more cohesive power and therefore cannot be ignored." If you encounter something out of place like a "large blue bear," it's likely a thought construct. Weak ones or your own will disappear quickly. Powerful ones by others might "try to interact with you." Again, Energetic Control is the best way to become "invisible" and continue your journey undisturbed.
- True Aliens: Kreiter has limited experience but categorizes them into three basic kinds:

1. Visitors to Other Worlds: When you travel to their worlds, you are the alien. They vary greatly in appearance and behavior, some resembling known life, others like sci-fi creatures, and some indistinguishable from humans. Encounters are usually rare until you're very good at deep OBE travel.
2. Interdimensional "Accidental" Encounters: Sentient, intelligent beings that appear "like out of nowhere, morphing into odd and beautiful things, and then flashing just as unexpectedly out of your line of sight again." They are "so powerful that it completely overshadows the scene." These can sometimes "stumble into your dreams." Your attention is "completely drawn" to them, and they might make an ordinary object (like a tree) become "incredibly intricate and beautiful," change shape, or morph and fly off.
3. Advanced Entities/Gods: These travelers have "great control over their movements" and can "manipulate perfectly in any dimension." They are "very advanced entities that have either mastered a very advanced form of locomotive technology or entities that no longer require any technology at all." They "can essentially be like gods to us" and usually have agendas "far beyond any human conceptions of good and evil." Kreiter advises giving them "a wide birth" and letting them be. The best way to deal with them is through Energetic Control. When they see you have energetic control, they perceive you as having "self-direction or will" and "tend to just leave you alone instead of using you like a farmer using a carrot."

Appendix A concludes by acknowledging its length and complexity. The data is "inextricably complex and interrelated," making linear explanation difficult. "Everything is interlinked though, all is one." The purpose is to provide "general directions" while "labeling as little as possible" so that the reader does not impose the author's "personal prejudices" onto their own journeys. The hope is that this material helps the reader navigate the OBE state while maintaining personal freedom of experience.

Appendix B: Mental Projection

This appendix presents an alternative, often easier, method for achieving Out of Body Experiences, particularly beneficial for beginners or those struggling with the Double Body method.

Introduction to Mental Projection

Kreiter notes that for some, "it is much more enjoyable and it is much easier to attain Out of Body Experiences by forgetting about the astral/double body altogether and first trying what I referred to as Mental Projection." This technique is very similar to Remote Viewing.

Definition: "What you are actually doing in Mental Projection is projecting your mind to another place without the help of an astral or double body." This can be done from a "very wakeful state" anytime, day or night, for 15 minutes to half an hour. Mental Projection is "much easier for the ego handle because this method makes the ego feel like it is in complete control at all times." This makes it "one of the best ways to become successful at Out of Body projection."

Once mastered, one can move on to developing the Double Body (Chapters 5 & 6) or stick solely to Mental Projection. Kreiter finds Mental Projection excellent for "fast reconnaissance" of a place or exploring "a complex idea within the Grey Zone." The Double Body, however, is the "quintessential construct needed when you want to leave the physical realm completely."

How to Do Mental Projection (Exercise)

1. Preparation: Find "a nice quiet place" where you can be alone for 15 to 30 minutes. Ensure you are "not mentally or physically exhausted," as the trick is to "stay awake and consciously control the direction of your mind." Take a comfortable sitting position, preferably on a chair.

2. Breathing and Home Station Focus: Take "a few deep breaths" to cleanse your mind and relax. Then, with eyes open, "focus on your Home Station (see Chapter 4) for at least one full minute."

3. Visualize Destination (Place): "Now, close your eyes and visualize a place where you would like to go." It can be anywhere, but for beginners, it's important to choose a place "you know… you have been there before." As you improve, you can project to new, unknown places globally or even across the universe.

4. Engage All Senses: "Imagine this place as vividly as possible. Try to visualize with every one of your senses; that is don't just try to see the place but also try to hear the sounds from that place, feel the environment around you, smell the environment, and perhaps even taste the environment."

5. Visualize Concept (Alternative): If you're interested in exploring a concept rather than a physical place, close your eyes after Home Station focus and allow your senses to relax,

naturally carrying you into the Grey Zone. Instead of focusing on random visions, "try to focus on the concept or idea that you wish to contemplate." Use "the strength of your focus and attention to bring the idea that you want to study into your mind." In the Grey Zone's fluidity, your mind can "move ideas around easily, test probable scenarios, project into future possibilities, approach ideas from different angles," using your "full power of your intellect on any problem."

1. Sustain Visualization (15 minutes): For 15 minutes, "try to visualize that place or the concept that you wish to explore in the most detailed way possible." This can be difficult as the mind "has a natural desire to wander." It's your task to "stay focused" and continually "bring your mind back" if it drifts. If you start feeling mentally tired, daydreaming, or dozing off, "catch

yourself and bring yourself back to a conscious state." The goal is to "consciously will your mind to a certain place or within the bounds of a certain concept," avoiding "free- flow or wandering."

2. Awareness and Recording: When you have mentally projected, "try to become as aware as possible of all the things around you." Have a "pen and paper ready" to write down the details and perceptions when you come out of your 'trance.'

3. Making Sense: After returning and reviewing your notes, "see if there's any way that you can make sense of the new information." This process "can really help your ego awareness to understand that it has the possibility of being far more flexible in its perceptions."

This completes our thorough elucidation of John Kreiter's "Out of Body Experiences: Quickly and Naturally." We've covered the philosophical underpinnings, the practical exercises for shifting awareness and creating the Double Body, navigating various non-physical realms, and understanding the core principles that govern these extraordinary experiences.

Book 6: Overcoming the Archon Through Alchemy (2017)

Let's embark on this profound journey through "Overcoming the Archon Through Alchemy" by John Kreiter, chapter by chapter, section by section, ensuring no detail is lost and bringing the teachings alive.

Introduction

The book opens with powerful epigrams from military leaders Patton and Eisenhower, setting a tone of strategic conflict and the importance of internal resolve: "Better to fight for something than live for nothing" and "What counts is not necessarily the size of the dog in the fight - it's the size of the fight in the dog." These quotes immediately hint at the internal battle and the strength needed to face external challenges that the book will explore.

The author begins by acknowledging the present global state: a world that often appears chaotic and "downright crazy" due to the overwhelming access to information. He posits that this accelerating change isn't random but rather the result of an "energetic flux" with both internal (subjective) and external origins. Crucially, he asserts that a significant portion of this flux is detrimental to humanity, stemming from a "titanic force that does not have humanity's best interest in mind."

However, the core message here is one of empowerment: humanity is not helpless against this force. Through the "correct use of certain energetic techniques," this very "dark force can actually be used in a transformative way to get all the things that you may desire and to break free from the oppressive aspects of this life that we all share." This immediately positions the book as a guide for liberation and personal fulfillment, a direct antidote to feeling trapped "in a cage without walls."

Kreiter then critiques existing self-help literature that focuses on using the mind to change reality. While many such books offer hope and techniques, they often fall short because desired changes either don't come quickly or don't materialize at all. People are left wondering why these techniques sometimes work partially or why they struggle to fight "the system" or maintain focused attention on their desires. The author suggests that these failures stem from a fundamental lack of understanding—perhaps only "some of the truth" has been revealed, leading to wasted time seeking a "perfect technique" that relies solely on Will and focused attention without a deeper energetic context.

The central promise of this book is to provide answers to these questions and offer a "functional way to change your life for the better through the power of thoughts, energetic re-direction, and focused attention." The key lies in introducing a "very ancient system of energetic manipulation referred to as Alchemy."

Unlike much of the cryptic alchemical literature, Kreiter assures the reader that this book contains "no hidden codes," "no half-truths, metaphors, or riddles." Instead, it will "plainly explain how to use Alchemical energetic techniques," directly aiming to "uncover the truth, and using the knowledge gained to beat a system that is designed to take more from you than you could ever get back from it." This transparency is a deliberate choice, allowing the reader to immediately grasp the book's radical premise.

The "truth without compromise" begins with two fundamental Alchemical findings

1. Reality as Infinite Energy: The "Immeasurable Dark Sea."

o The conventional human perception sees a world of solid objects, including ourselves.

o Alchemists, however, discovered "a very long time ago that we are all lost in a perceptive illusion." The solidity we ascribe to objects is an illusion, an "imposed illusion."

o The fundamental reality is "only energy." This infinite energy is better described as an "immeasurable Dark Sea." This concept challenges our most basic sensory perception, inviting us to see beyond the superficial.

1. Humans Are Not Apex Predators: The Archon.

o Our common understanding places humans at the top of the food chain due to our "greater awareness."

o The Alchemical perspective shatters this illusion, revealing that "we are not this top predator by a long shot."

o Instead, "there are many creatures Out There that now consider us food." These "predatory creatures" are "non-organic," meaning they are "not objects as we understand the term, and are therefore beyond current rational perception." They are "energetic conglomerations" that don't require physical form and vary in size from "a goldfish" to "clouds in the sky."

o While some occult groups interact with these beings for power, the book focuses on one specific "non-organic energetic conglomeration" that is "the biggest non-organic life form within our human sphere"—the "Archon."

The connection between these revelations and "fighting back against the system" through mind power

and Alchemy is then explicitly stated

- "Alchemy is solely based on techniques designed to overcome the Archonic predatory non-organic life force that is now consuming the energetic essence of all humankind."
- Its ultimate concern is "the accumulation of the energetic essence of the individual human being."
- Once this energy is amassed, Alchemy teaches how to "redeploy these gains in order to change every aspect of the Alchemist's life; both on a material and spiritual level."

The book promises to detail

- The truth about the Archon and the cause of worldly strife.
- The truth about humanity's energetic essence: how it's absorbed, created, and moves.
- Practical ways to:

o Use the power of the mind to change personal objective reality.

o Employ "Will Force" to redirect people.

o Gain more power and wisdom.

o Become wealthy materially and spiritually.

o Attain Samadhi and Nirvana (stop the flux of life).

o Move beyond this world into other dimensional states.

Kreiter introduces a "new type of causality," the "Alchemical perspective," which is "completely reliant on energetic movements." This contrasts with the "mechanical view" of the "object filled

universe" that humanity currently uses. This energetic view, he claims, provides answers to why things are the way they are, what's truly happening, and offers a "better methodology for acting in this world." It is presented as a

means to "fight against those forces that are now engaged in the act of enslaving humanity," forces that have been active for millennia and are close to consolidating their power.

Most importantly, the book will "reveal the Grand and Holy Trinity of Alchemy!" It promises to show "how to use its secrets to extract, purify and transmute energy in order to break the chains of enslavement." This mastery allows for "true control over all aspects of his or her life," enabling one to "fight against the oppression of the human zombies, that now rule this world in the name of the Great Archon."

The author concludes the Introduction with a bold statement on challenging the perceived reality: "As the world continues its game of dystopian monopoly, I will show you how to walk off the board and poke at it until you get what you want." He further emphasizes the ultimate goal: "Indeed, I am not only going to show you the edges of the board and how to step off it, I am going to show you how to move the monopoly pieces with the power of your Intent alone." This sets up the idea that true power lies not in playing by the existing rules, but in transcending them and actively shaping reality. The quote from Paulo Coelho, "That's what alchemists do. They show that, when we strive to become better than we are, everything around us becomes better, too," perfectly encapsulates the transformative journey promised.

Chapter 1: Beginning at the Beginning

To grasp the Alchemical perspective, the author suggests starting with the "normal human Cognitive Stance"—the prevalent, rational "mundane world view." This perspective, shared by the majority, sees reality as a "very intricate society made of things," where humans are "objects surrounded by other objects." Rationality, considered "sanity and correct thinking," is built on a "narrow logic" derived from a "mechanical interpretation of reality." Within this framework, humans are "meat machines," surrounded by "hard non-sentient objects," and reason is the sole means of effective functioning. Humans are seen as the "apex creature," the only truly sentient beings on the planet.

Kreiter then highlights the limitations of this "limited Cognitive Structure." While physics reveals an "interconnectedness," biology challenges "modern evolutionary causality models," and chemistry hits "insurmountable walls," humanity remains "deeply stuck in a rational stance," akin to a "schizophrenic madman." This suggests a willful ignorance of deeper truths. Despite its benefits (like allowing a shared reality for cooperation), this rational stance portrays life as "cold, predictable, and full of limits."

The author defines "Cognitive Position" as "The organizational blueprint that defines how an aware being structures thoughts, experience and sensual data." This position is influenced by biology, beliefs, energetic level, and external factors. Crucially, "There are an infinite number of cognitive positions, and each one provides a different world view." Therefore, "Changing Cognitive Positions can allow a person to see/experience and act upon the world in different ways."

A "small shift in Cognitive Positions" is achievable by changing beliefs. Each "belief gestalt" inherently carries its own "logical structure" and "causality matrix," meaning it dictates its own understanding of cause and effect. The rationalist claim of only one valid logic is dismissed, with the

author promising to explore "many types of logic" in Chapter 2. A belief structure is likened to a "large sieve" that filters what data is perceived and what is blocked.

To illustrate this, Kreiter uses the example of a boulder in a barren field.

- A rationalistic atheist sees "granite or granitoid," an object, the "end result of cold and highly efficient geological process."
- A fervent religionist sees "a miracle," "the will of God," a "big rock created by God in the beginning of time," embodying "Interconnection" and "hope."
- The key takeaway: "Same place, same boulder, different mental structures." This powerfully conveys how subjective interpretation shapes objective reality. The author adds that "A very large variance in Cognitive Positions… can reveal wholly different worlds; no more boulder, totally different place!"

From an Alchemical perspective, "Cognitive Positions create reality, not the other way around." Using the dominant Western "rationality" as the lens, the book interprets the modern world. Increased population and technology have led to a "chaotic and downright crazy" environment where constant information flow means you "can't even cough without somebody catching it on video and sharing it with the rest of humanity." This "interconnectedness" leads to billions of minds, not always interested in "friendly interaction," but often in "pushing their agendas and opinions on others."

"Political Correctness" is identified as the "newest religious buzz phrase," a dictatorial system enforcing a "certain life strategy." Deviating from it leads to punishment by peers or the state. The widespread adoption of this "all-inclusive herd" mentality, amplified by technology, makes it "one of the biggest memes on this planet." Despite claims of individual freedom, humanity is increasingly influenced by "belief structures" that make people "give up their individuality and share one mind and one social ideal."

The author then introduces Memetics, a more recent concept related to evolution, to explain this phenomenon. While memes are commonly thought of as fads, their "incredible power in all human affairs" is highlighted. A meme is "that which is imitated from person to person." The author draws a direct "amazing correlation between genes and memes." Just as biological evolution is

the copying of genetic material with variation and selection, a meme is a "different type of copying process that serves the same purpose as genetic material!" The profound aspect is that this mechanism is "completely information based; there is absolutely nothing physical about it, it is a completely subjective event that later produces objective results in the host, without the need for genetic transference at all."

Memetics offers a rational model to understand history and humanity's future, viewing belief structures like religions or political ideologies as "large and complex memes." These memes "seem to exist like living organisms that have the need to propagate themselves, going from one human mind to the next."

A truly alarming concept is then introduced: a meme "can dedicate some or all of the resources of the host body to try and replicate itself in more and more minds." This leads to the meme growing in "size and power," becoming "stronger, and live longer," chillingly reminiscent of a "zombie apocalypse" or "pod people" scenario. The author stresses that this is not a metaphor, but a "good cause and effect model" studied by scientists.

The phrase "dedicates some or all of the resources of the host body to try and replicate itself" is highlighted as particularly "scary." A meme, "just like a biological invader, actually uses the host body to try and replicate itself. It quite literally forces the body to go out and infect as many people as it can." This parallels a genetic trait's success with the host's ability to replicate it. The "Politically Correct meme" serves as an example: converts become "propaganda campaign[ers]" using their resources to convert others.

Memetics, while "amazing science" for understanding the world, has a major flaw from the rational perspective: "Scientist can’t measure the true complexity of human thought and the subjective realm in which these thoughts exist." Since it deals with the unmeasurable, it's "not taken very seriously." This rational "Cognitive Stance" demands objective measurements, concluding that "all that can’t be measured, that can’t be defined as an object, is not real."

The author acknowledges the difficulty of a purely rational explanation, as memetics falls short in explaining the origin of memes or why some thrive while others fade. This will be addressed by the "Alchemical Cognitive Stance" in the next chapter.

The illusion of a simple "antidote" to harmful memes, like unplugging from social media, is dispelled. Such detachment is "most often a near impossibility" in modern interconnected life. Even those who can detach are not safe, as the world is "full of an ever-growing population that is itself infected by the many memes of the times." These "belief structures" literally "turn those infected into robots/zombies that serve this powerful new belief structure."

The crucial point: "These robots serve this new meme… they provide these new memes with energy."

The "adherents of this new meme" (the "robots/zombies") give up their energy, even their "life force," for these beliefs, often believing it's the "correct thing to do." They fail to realize that "human thought and attention are very powerful commodities that are being used to feed structures that do not have humanity's best interest in any way." This energetic sacrifice, driven by the desire to "save the world" and propagate beliefs, is seen as a "symptom of viral infection" from the very memes they spread.

The author uses the "gravity" analogy to highlight the futility of arguing against deeply ingrained belief structures: like trying to convince a rationalist they can walk on clouds. Such attempts only lead to conflict and energy loss.

A person who "unplugs" from this "gigantic battle of opposing memes" cannot escape for long. As the "battle rages and grows," they will feel its effects "physically and mentally." The mass projection of attention into belief structures manifests them in the physical world, affecting everything from jobs to the cost of living. The "lone person" will eventually be "forced to convert, act like a convert, or flee."

The modern world's "mass migration" and resource scarcity are presented as "rational" consequences, but the author questions if this "misery" is inevitable. He states that "modern memes create change that is touted as being 'inevitable' by those very memetic forces (rationality being one of the biggest right now) that are causing all the change in the first place."

This understanding, introduced through Memetics from a rational perspective, is the beginning of "great 'illumination'," the "first and most precious jewel in the great Alchemical work," and the "first step in the process of attainment of ILLUMINATUS."

However, to fully grasp this illumination and the "ultimate cause of things," a "different Cognitive Position" is necessary. The rational mind, despite believing it holds all answers, is "very narrow" and its beliefs "block out sensory data that is crucial in understanding what is really going on in this world." Therefore, the author must present the modern world from a different "Cognitive Position."

This concludes the detailed breakdown of the Introduction and Chapter 1. The stage is set for a deep dive into the Alchemical perspective, emphasizing energy, unseen forces, and the power of conscious manipulation to reclaim agency. The key concepts introduced are the "Dark Sea," "Archons," "memes," and the pivotal role of "Cognitive Position" in shaping reality, and the core idea that everything stems from "Internal Action."

Let's delve deeper into the profound teachings of "Overcoming the Archon Through Alchemy," meticulously unpacking each chapter to bring its wisdom to life.

Chapter 2: The Alchemist's View

The author immediately sets the Alchemist's perception apart from the "normal human Cognitive Stance" discussed in the Introduction. For an Alchemist, the world is not merely seen in one way; rather, there are "many different ways to view the world," but only one is considered most accurate: the Energetic Cognitive Position.

From this perspective, the world ceases to be a collection of solid objects. Instead, "life and reality can be perceived as energy." This means that what we experience as reality is fundamentally shaped by "fluctuations and alterations of energy." Crucially, these energetic movements are not constrained by the linear cause-and-effect models that dominate the rational mind. This liberation from linear thought allows Alchemists to "experience time in ways that are very difficult for the average person to even conceptualize." The author admits his own "fondness for linear sequences" which aids his writing, highlighting the challenge of describing such non-linear realities in conventional language.

The world, from an Alchemist's energetic perspective, is an "infinitely magical place" that lacks the "solidity that the average person takes for granted." It is seen as a "churning sea of energy," a "Great Dark Sea"—deep, turbulent, and unknown, simultaneously enticing and frightening. Within this vast energetic ocean, human beings are perceived as "only small bubbles of aware energy, caught within the tides of a Great Dark Unknown."

These "aware life" bubbles, from single-celled organisms to the largest creatures, are "natural bi- products created by the Great Dark Sea as it churns and twist in endless movement." Our individual existence, like that of any bubble, is "brief; here one moment and gone the next." This continuous creation and collapse through "endless pressure" is what defines an "existence or a Life Cycle." Yet, even within this brief existence, there is hope for "evolutionary change and growth."

For the Alchemist, the world is not a rigid, mechanical place. Change isn't achieved through physically intensive manipulations of objects. Instead, "everything is fluctuating energy," and altering one thing into another involves

manipulating these energetic oscillations. This doesn't require physical "tools or mechanics per se"; rather, it demands "the focus and manipulation of energy."

The core Alchemical tenet is that "'all' is energy." The only distinction between different "things" lies in their "oscillations of this energy," which can be modified through the Alchemist's awareness.

This manipulation of awareness is possible through the conscious "acquisition and the correct deployment of energy through personal attention."

Therefore, for an Alchemist, "energy is everything; it is how they get things done and it is how they see the world."

From this viewpoint, the accelerated changes and perceived war on human freedoms are purely "energetic affair[s]." When observing the "modern war upon human freedoms and individuality," Alchemists don't see mere "memes or belief structures"; they perceive "fluctuating energy created as a result of:"

- "the unending movements of the Great Dark Sea"
- "as a result of human attention and Intent"
- "and as result of external ‘Alien’ Intent"

The most shocking revelation from this Alchemical perspective is introduced here: "From a rational Cognitive Perspective, to contemplate the possibility that there are external forces, and even more incredibly Alien life, that are manipulating humanity in order to consume humanity in the same way that we humans consume cattle, seems totally insane." However, "But from an Alchemist’s point of view, from an energetic point of view, that is exactly what is going on!"

The author points out that while the average person focuses on dogmas, political ideologies, and physical conflicts, they struggle to comprehend how "ethereal things like thoughts, ideas, and belief structures could possibly bring about great change." Even if acknowledged as important, for most, the fundamental catalyst remains "physical action." This inability to perceive subtle internal energetic actions and the "Alien intent" behind them is due to an "imposed limitation on human awareness."

An Alchemist, with their refined perception, "is able to clearly perceive these Internal Actions and Alien intent that shape human reality." To them, these "seemingly ethereal things are not invisible suppositions, they are in fact quite real things that they can clearly identify and manipulate." This heightened perception allows an Alchemist to see how thoughts, ideas, and intent "churn within the space around us," and crucially, how many of them are "being projected from a distant mind that desires sustenance."

The core question then arises: Why does the Alchemist's energetic view matter to you? The answer is pragmatic: it "shows Alchemists a way to fight against the negative external forces that now rule this planet." The existence of oppressive forces has been known for millennia, and while many researchers share this information, they often lack a solution for "how to cancel out these negative external forces; a way to truly fight and overcome this dark control!"

The author states his purpose for writing the book: to provide a clearer picture and, most importantly, to offer "information that I find lacking through other sources" on how to confront and overcome these forces. The common advice to "realize what is going on, and fight against it by not taking part in the corruption" is deemed insufficient. Ignoring or physically resisting these "Archonic forces" is "impossible" because "a meme that has become big enough" cannot be avoided.

"The only possible way to fight and win this war is through the correct and constant use of

Internal Manipulation / Action."

This book's central focus is "how to truly fight this malevolent… force, before the coming ‘technological singularity’ makes any large resistance impossible." To achieve this, the author will

reveal Alchemical methods "hitherto been hidden behind jargon, metaphor and garble," providing a "logical framework for what is going on," and crucially, "how to succeed where so many others are now failing: And that is to provide a structured and systemic methodology that can beat the Archonic forces that are currently consuming the human race."

The ultimate hope is for the reader to achieve a "happier, fuller life," "expand your freedom," and collectively "begin to turn the tide against the Great Archon and bring forth a new era in human development." The author stresses that these techniques offer a "coherent and structured outline" for effective action.

The author emphasizes that Alchemy is not flawed chemistry, but a deeply "misunderstood body of

knowledge" due to the "reasoning mind that now rules human perception." He boldly declares

"Alchemy is the beginning and the end (the Alpha and Omega) of all occult knowledge, and it represents in my opinion, the best (and perhaps only) way to both attain power and escape the predatory forces that now stand above humanity." It offers a path to "recover the power that is being sucked out of you every second of every day, and how to use that power to better your world and escape imprisonment."

The book's methodology starts with a rational view, then introduces the Alchemical "Energetic Cognitive Position," highlighting that there are "many different types of logic," not just the mechanistic cause-and-effect logic familiar to the rational mind. Modern physics and computing, particularly Quantum Logic or Quantum Mechanics, serve as examples of "accepted yet wholly divergent logic."

Newtonian Logic operates on a "polarity paradigm" of dualities (yes/no, up/down, 0/1). This logic, hardwired into the human brain, simplifies complexity and allows for technological advancements like computers.

However, this linear logic fails to explain or calculate "the infinitely small or the infinitely large," which are increasingly relevant. This leads to the need for Quantum Logic, a "very powerful and complex cause and effect model that can be used to explain things that seem almost magical to the human mind." The author links this to his previous work on Out of Body Experiences, which defies conventional space and time.

Unlike binary logic, the quantum model "relies on a distributive law that encompasses multiple universe probabilities." This "sounds crazy" but is at the heart of quantum computers, which "literally tap into multiple universes to get answers."

The famous Schrödinger's Cat thought experiment is used to illustrate this. A cat in a sealed box, exposed to a radioactive decay possibility, is considered "both alive and dead at the same time" by mathematics. The act of "opening the box and looking… collapses one world view," forcing the cat into a definite state (alive or dead). This act of "witnessing it, of paying attention to it, creates a probable world and collapses others!" Similarly, quantum computer calculations cannot be witnessed during execution, as observation "collapses the probable world," making the computer act like a "magical oracle that is literally tapping into other dimensions of existence for answers!"

The author assures the reader that full comprehension of Quantum Logic isn't necessary for the book's application. Its purpose is simply to "expose you to a whole new logic and a whole new world view that is being used right now by established scientists," demonstrating the legitimacy and encompassing nature of different logical views. A "new logical view can completely alter the way a

person perceives reality, and as a result, provides a totally different set of possibilities (or tools) that can be used to change the shape of reality."

The "energetic view" is also a different logic, offering different laws for cause and effect. Unlike quantum logic, it requires no complex tools; "the Logic of the Energetic View can be used by a lone human being without any physical con-

traptions." The only requirement is "the training and modulation of awareness." This sets the stage for the explanation of the Alchemical Trinity and its inherent power.

Chapter 3: The Holy Trinity

The chapter begins with a visual representation of the three polarities: VOID (head), OUT (chest/heart), and IN (lower abdomen/stomach area), depicted as targeted points on a human body diagram. This visual immediately grounds the abstract concept in the human form. The enigmatic phrase "URU AN-NA" is included, adding to the mystical atmosphere, though its direct meaning isn't explained at this point.

The author revisits the human perception of self: we see ourselves as "objects" in the mirror. However, the Energetic Cognitive Position sees "an assembly of aware energy... an infinitely small bubble floating inside an infinitely large sea of energy." This reinforces the shift from a materialistic to an energetic worldview.

Humans are "fundamentally energetic things" engaged in a constant "give and take with the entirety of the world." This interaction with the "Energetic Sea" is the "flux and flow of life and death," referred to as a "Life Cycle." Alchemists are intensely focused on the "fluctuations that make up the human Life Cycle" because "energy is everything to an Alchemist." They study how energy affects a person and how these fluctuations occur.

While the intricacies are vast, the core understanding is

1. "Energy is all important to Alchemists."
2. "Fluctuations in energy movement are the natural consequence of existence, they are existence, and their cause can be attributed to two major sources that I will discuss shortly."

The primary reason for energy's importance is the "acquisition and the storing of energy." Without sufficient "extra energy," one "cannot become an Alchemist." This extra energy acts as a

"transmutive agent" or "evolutionary propellant" in two crucial ways

1. "The power of focus:" This is the ability to "direct the mind in one direction for prolonged periods of time." This intense focus allows an Alchemist to "change his or her Cognitive Position" and "perceive reality in a completely different way," even accessing "other world realities." This power to shift perception is gained by the ability to "obtain/ingest/pull-in and store energy."

2. "An extra thrust, or… extra intensity, to the thoughts that an Alchemist can generate." While focus alone can increase thought intensity over time, projecting "extra energy within the body" is the "fundamental aspect of Alchemical work" and the "foundational principle of transmutation." Transmutation here means "the ability to bring subjective experience into objective reality; the ability to change the vibratory state of things."

Therefore, "Extra energy… is the only reason why some people are successful at bringing thoughts to physical reality (manifesting), and others are not. Extra energy is the underlying catalyst of Alchemical transmutation."

The acquisition and conservation of energy are vital for an Alchemist to "change external reality through Internal Manipulation." Without this energy, "true self-awareness" is lost, "drowned beneath the many waves that batter against it as it makes its way through the Dark Sea." These "waves" are experienced as "the push of the world," including "strong thoughts, emotions, opinions, and desires." For most, they are "endless memetic battles" and physical obstacles (disasters, bad traffic, etc.). The message is clear: to be free from external influence and "steer your own course," one needs "enough energy."

The two major causes of energetic fluctuations are

1. External Forces, or External Intent: These are "natural" movements within our "small section of the Dark Sea," akin to ocean currents, storms, and tsunamis. However, within this Dark Sea, there are also "un-natural" currents created by "very powerful living beings (megalithic alien life, from the human perspective) that affect large portions of the Dark Sea." The human race is currently "being battered by the currents from such a life form." This "powerful Alien life creates currents within the Dark Sea through the sheer

force of its Will/Intent. These waves then crash against the human race and change humanity from the inside out." Resisting this "Alien Current" is paramount, as it is a "predatory force that robs humanity of energy." Without awareness or developed Will, humanity is a "small bubble within a tempestuous Dark Sea."

2. Internal Intent, or Will Force: This is the energetic movement generated by the individual human being. Each "aware bubble" creates "energetic currents within and around itself as it changes the focus of its attention." When these movements remain inside the individual's "energetic body" (subjective experience), it's called Will Power or Will Force. When these movements "are able to move outside the individual's body and begin to actually create a current out in the Dark Sea itself, this force is referred to as Intent. It is Intent, which is created by Will Force, through the manipulation of attention, that changes reality."

For most people, Will Force and Intent are "very minor movements of energy," making them "rudderless form[s] that is being pulled this way and that by unseen and unsuspected forces." However, some individuals, through "illumination and hard work, or through natural talent," have learned to control their focus, exerting "a great deal of energetic movement." These are the "great leaders, mystics, psychics, or miracle workers." Alchemists strive to be among these rare beings, not for control over others, but to "overcome all External Intent and free themselves from the forces that would steal their power and limit their possibilities."

The author's goal is to teach the "basics of Alchemy" to enable readers to "develop your own Will Force and Intent" to "fight against a human world and an Alien Intent bent on subjugating you." This involves "mastery of Internal Manipulation," allowing one to "Transmute bad things and events into good things and favorable events," live a "stronger more energetic life," and "bend the Will Force of others, to change their minds, when there is no other way to escape negative memetic attacks."

Alchemists concluded that controlling and manipulating Will Force is the "most important achievement." While no human can control the "external Will of the Great Dark Sea," one can control

their "own Will and perhaps even a tiny bit of the Dark Sea within close proximity to them," by refining personal Will into Intent. This led to a "methodical study of how Internal Will and Intent work and how to increase this power."

This study resulted in the classification of "three major energetic polarities," explaining how humans "moved energy and exerted their Will both inside and outside themselves."

The accompanying diagram (replicated on page 47) illustrates the three energetic polarities on the

human body

- VOID (forehead/third eye area): Represents silence, containment, going inward.
- OUT (chest/heart area): Represents projection, expression, externalization.
- IN (lower abdomen/stomach area): Represents absorption, intake, drawing inward.

The text explains that a person constantly "fluctuated between these three major energetic polarities," a "natural process" essential for being alive and aware. The author admits that these polarities ("In," "Out," "Neutral/Void") are difficult to define due to being "greatly misunderstood" and shrouded in "mythic connotations," which has "made this ‘Trinity’ very difficult to understand."

Other names for the Holy Trinity listed include

- light, energy, mass
- light, soul, body
- Father, Son, Holy Spirit
- purity, activity, inertia
- spirit self, outer expression, denser body
- spirit, mind, body
- positive, negative, void

- etc.

These various names are attempts to describe something "most difficult to explain with words," a result of a "restrictive Cognitive Position" turning "energetic truth" into "indecipherable description."

The author then offers a "far better way to define the triad in objective terms" as the breath cycle

- "in breath" (IN)
- "out breath" (OUT)
- "in-between breath" (VOID) This analogy makes the abstract energetic flow relatable, showing how "the great firmament of existence is built, one breath cycle at a time." "Breath is everything; to stop the breathing cycle… is to die and return both form and consciousness back to the endless flow of the Dark Sea." Energetically, breathing IN is the "subtle flow of energy that is entering the awareness bubble," strengthening its "connection to the Dark Sea." Breathing OUT is this energy being "expelled in a slightly distilled form." Ultimately, "breathing is the Dark Sea flowing through the awareness bubble."

The language itself, designed for physical objects, limits our ability to describe these energetic realities. The author cautions the reader to be careful with interpretation, as "our language will naturally have you seeing solid objects and linear events even though such objects and events are quite literally an illusion." He cites examples of Yogis who can live without food or water or generate heat, defying rational explanation. The rational mind, trapped by language, dismisses such "miracles" as "delusion" because they don't fit its mechanistic view.

This limitation is termed the "Puffer's curse," the "curse of the rationalist perspective." While science has provided many benefits, it has also "helped to bind our potential and taken away much of the magic."

The concept of the "Puffer" is explicitly introduced: "A Puffer is a person who only knows about External Manipulation and therefore, tries to use external disciplines like chemistry or metallurgy to create a something that has no form as they might understand that term." Puffers believe the Philosopher's Stone is

a literal stone created in a furnace. True Alchemists, however, are interested in "Internal Manipulation only," understanding that "the only real furnace is the one inside themselves." The "Philosopher's Stone is not an actual stone; it is an energetic bundle that has been distilled through the manipulation of awareness, and intent."

The "Puffer mentality" creates "objects and complexity where in actuality there is only natural law," largely due to humanity being "forcibly kept in a very limited Cognitive Position." The rational man's view of being a "meat machine" in a "cold, predictable, and full of limits" world is contrasted with the Alchemist's view of "one giant sea of energy," where "people are infinitely small self-aware bundles of energy." The only real difference between things is "energy modulation," giving humans "the capacity to affect the energy within themselves and around them through that modulation of their personal energy/awareness." The more energy one conserves and modulates, "the more that they can do."

The "dumbing down" of human awareness has led to misinterpretation of "energetic truths" throughout history, rendering this information unusable for Alchemical methodology. The true "cauldron" for an Alchemist is "the human body," the "energetic conglomeration of awareness." The Philosopher's Stone is "an energetic ball… refined inside the human cauldron," acting as "a key to open up whole new worlds."

The author returns to the Holy Alchemical Trinity, emphasizing that it is an "energetic truth that has been altered by people like the Puffers." Limited perceptions cannot grasp power without "measurable substance," leading reason to "fight and threaten" and turn the "unmeasurable into things that can then be ruled." This "objectify[ing] the infinity" creates "barriers and cages."

The core takeaway for understanding the Trinity is its simplistic, natural energetic movement, correlating "Internal" action with "External" physical phenomena, such as breathing (IN, OUT, In-Between). This physical act of breathing is a "direct transference of energy," replenishing the body's energetic makeup.

Chapter 4: The Power of the IN Polarity

This chapter dives into the practical application of the Holy Trinity, starting with the "IN polarity," which is concerned with absorption and drawing energy inward. The author acknowledges the

challenge of language when describing energetic concepts, reiterating that Alchemists deal with energy, not physical objects, and that these "energetic ‘forms’ are not bound by space and time."

The foundational principle for all Alchemical practice is BALANCE. "Just like anything in our lives, if things are maintained in balance then stability is achieved." This means a "less random and chaotic flow of energy," where "nothing is more important than any other thing so all things flow in an ordered and impeccable way." Dis-balance, however, "destroys orderly impeccability" and acts as a "painful balancing force" to restore order. An Alchemist seeks balance for harmony but also dis- balance for "strong energetic action."

While no polarity is inherently more important, their roles fluctuate. There is a time for

- Breathing IN: drawing in energy.
- Breathing OUT: pushing energy out, extending one's Will.
- Holding still in VOID: absolution of time, cancellation of thought and energy flow.

Traditionally, Alchemy began with mastering the VOID polarity to achieve energetic stasis (complete quietude of thought). This was a long, arduous process involving focused attention exercises (like staring at a dot) and questioning one's worldview. The goal was to "completely stop their energetic flow" and attain VOID, leading to dis-balance and enabling "amazing energetic feats" like traveling through space and time, and seeing the world energetically. Only after mastering VOID was the IN polarity taught.

However, the author believes this traditional order is no longer feasible in "these frenetic modern times" with billions of minds reflecting "malevolent… external Intent." He asserts: "It is my belief that the only way to begin the Alchemical process of energetic mastery, is to first and foremost learn how to fight the negativity that seems to be so prevalent in these modern times." Therefore, the book's journey starts with the IN polarity to "attain mastery, but also to actually thrive in these dark times."

The IN Tri-polarity (as taught in his previous book, "The Vampire's Way to Psychic Self-Defense") is presented as a means of "psychic self-defense" against "human negativity, and from the energetic predation by the non-organic predatory lifeforms." The world is indeed "flooded by negative energy" from social media, news, and even friends, leading to negative mental states and situations.

The author makes a crucial distinction: "But contrary to what most might believe, it is not negativity that is really the problem, the real problem is excessive energetic flares!"

- "An energetic flare then, is an emotion. It is intense emotional outbursts of any kinds."
- This refers to any intense emotional outburst, whether "negative—OR POSITIVE."
- This outburst releases "energetic build up into the environment" as a "giant flash or a simmering ebb."
- "And it is this energetic outburst that this Alien Force is after. This is the distillation of energy that the Great Archon needs for food!"

These "memes" (belief structures) are part of a "gigantic evolutionary battle" designed to cause "energetic flares" that the Alien Force consumes. While science attributes this to natural evolution, the author questions if this is the "only way to evolve" and if humanity has truly evolved spiritually through this "great meme battle."

He asserts that a "great force Out There, a megalithic Alien Presence that has hijacked human awareness" projects its Intent onto our minds. This leads to humanity believing it is "this screwed up evil thing that has to destroy to create," caught in memes that generate "tempest upon tempest of dark emotion."

Even "memes that speak of endless love, compassion, and peace" (which cause positive emotional outbursts) are problematic, as they make us "give up whatever energy we might have left" which is then consumed. "All of these memes do one basic thing, and that is to cause energetic flares that this Alien Force then consumes!"

He clarifies: "Please note that I am not saying that all emotions are bad, what I am saying is that the vast sum of emotional outbursts are the result of thoughts and ideas that are not our own, and that these emotional indulgences serve no real purpose except to feed a megalithic force that owns us in the same way that we might own cows in a field."

"But there is a way to fight these memes."

The "great benefit of the IN Tri-polarity" is that it offers a way to "fight against this eternal battle for our minds by giving us a way to not only deal with this negativity, but also a way to thrive within it." This polarity enables the "human awareness bundle" to "open itself up to the Dark Sea and actively suck IN the energy all around it, in order to feed itself and gain more energy in order to extend life and power."

The author connects this to Pranayama, Chi-Kung, and Vampiric awakening, noting their commonality in absorbing "life force." However, he points out a critical difference: most of these systems focus only on "positive energy." "The thing is though that, there is no such thing as negative or positive energy; there is only energy!"

Therefore, traditional systems are "incomplete from the Alchemical perspective." Alchemy "involves itself in the ingestion of ALL energy, and specifically targets what might be termed negative energy because there is so much of it around." This makes the IN Tri-polarity "an incredible powerful source of power, especially in these new times." By mastering it, one can "gain great power by feeding on the most prevalent energy available: negative energy."

Why is this important? Because "Instead of being manipulated by this negative Intent, we can feed on it!" We can "feed on all of the negativity that this negative intent is causing on this planet," including the "projection of a foreign evil"

into our minds. "Hate, pain, evil, worry, sorrow, fear, delirious and indulgent love, blind compassion, then become food; a never-ending energy source that an Alchemist can use for his or her own evolution."

When others project beliefs or emotions ("their Will/Intent in the form of thoughts and ideas") upon you, they are using their personal energy. This energy, acquiring form from their emotion, is "projected at the environment around them; and at you specifically."

The author highlights humanity's natural role as "energy distillation systems" and "creators" capable of refining energy. However, "this power is being appropriated by a life form determined to use this power to feed itself." This "Alien Intent" projects energy into human awareness, forcing humanity to "refine this Alien Energy along with whatever bit of energy that they might possess themselves." This "distillation" is "very costly to humanity" as it drains both the provided Alien energy and "the inherent energy that is inside every human being." This inherent energy once made humans "incredibly powerful magical beings," but now it is "food for a type of life form that cares for us in the same way that we might care about the chickens that we stick in tiny cages for the entirety of their lives to consume at our leisure."

"The mastery of the first Tri-polarity stops this energetic distillation of humanity by teaching a person how to absorb this energy that has been given negative… purpose by Alien Intent." It literally teaches the adept "how to feed off of this Alien Parasite, completely turning the tables on monstrosities that would turn humanity into a food source." To grasp this, imagine a person as a magnet, capable of drawing energy into themselves by focusing on the IN polarity. While absorption occurs naturally (like breathing IN), refinement of this skill is paramount.

Exercise: Energy Absorption Technique

1. Preparation: Find a quiet place (15 mins to half an hour). Relax your body as much as possible. Relaxation improves energy sensing and movement. Treat relaxation as a game. Focus attention on tense areas and internally say "relax."

2. Sensing the World: Once relaxed, pay attention to the world around you (objects, ground, sky). Feel yourself as a "tiny single entity in the middle of great big world," and then use imagination to feel yourself "becoming one with this world."

3. The IN Breath: When you can almost sense the world within you, "breathe IN. Try to make this breath IN the slowest breath that you have ever done, so that it perhaps takes you 10 seconds to half a minute to breathe IN completely."

4. Visualization during IN-breath: As you breathe IN, "imagine that you are pulling in energy from all of the things around you, imagine seeing and feeling this energy come to you and into you." See your body becoming "like a magnet (or… a great vacuum) that is now drawing into itself all of this energetic essence."

5. Pooling Energy (The Cauldron): As energy is pulled in, "this essence is being pooled in the very center of your body." This energy "pools like a large glowing ball at the very center of your being that grows in intensity, power, and brightness as you absorb more and more energy." (This connects to the "Cauldron" concept introduced later).

6. Holding Breath & Concentration: When lungs are full, "hold your breath for 5 seconds." While holding, "feel this ball of energy at the center of your being, around the area where you imagine your stomach to be." Visualize it becoming "more and more concentrated." Then, still holding, "imagine that the energy contained within this glowing sphere of power begins to spread throughout your entire body filling it with vitality and strength."

7. The OUT Breath: After 5 seconds (or as needed), "breathe out in a nice relaxing sigh." Let go of tension, allowing air to "come out of you in the most natural way possible." The feeling of "having ingested a small but clean and powerful meal" indicates success.

8. Repetition: Repeat for "at least five IN breaths." The author promises "incredible[s] surprise" at how much more vital one feels.

This technique allows energy absorption anywhere, increasing vitality, explaining how masters can go without food. The author warns against fasting without professional medical supervision. The common difficulty people face is "feeling" the energy and pulling it in due to a "lack of 'feeling sense'."

Exercise: Discovering and Using Your Psychic Energy Pumps

To address the "feeling sense" issue, the author suggests a powerful exercise

1. Setup: Find a quiet room with a table and a small object (like a cup).
2. Telekinetic Pull: "Try as hard as possible to pull the object that they placed on that table with only the power of their mind." Pretend to be a Jedi Knight or magical being with telekinetic powers.
3. The "Pulling IN" Feeling: The goal is not to move the object, but to "get the kind of energetic pull that you need to use in order to suck in energy into yourself." This is the difficult-to-describe "pulling IN feeling."
4. Internal Pump Metaphor: Think of it as "some kind of internal pump that is pulling an external essence into itself, it is a sucking force that draws with varying intensity." This feeling is what must be used for the breathing IN exercise. Practicing this exercise repeatedly is "the most powerful way to teach you how to develop a very powerful energy pump."

This "foundational exercise" is the "basic core for the IN Tri-polarity." The author hints at future refinement and how this ability will be used to "fight against the negativity around us, and how to use it to turn the tables on the predator." He also stresses the interconnectedness of the Tri-polarities, implying that neglecting one hinders the others.

These chapters lay a radical foundation, challenging conventional perceptions of reality, energy, and human potential. They introduce the concept of the Archon as an energy-feeding entity and position Alchemy as the practical means to reclaim one's energetic sovereignty through the deliberate manipulation of the IN, OUT, and VOID polarities. The emphasis on internal manipulation, particularly energy absorption, is a key takeaway from these initial stages.

Let's continue this in-depth exploration of "Overcoming the Archon Through Alchemy," moving into the profound insights of the VOID and OUT polarities.

Chapter 5: Into the VOID

The chapter title, "Into the VOID," is immediately followed by a quote from Neil Young, "It's better to burn out than to fade away," which seems to contradict the very essence of the VOID. This apparent paradox hints at the nuanced understanding required for Alchemical mastery.

The author begins by reminding us of the diagram from Chapter 3, which visually depicted the IN, OUT, and VOID polarities within the human body. He reiterates a crucial principle of Alchemy: "all the polarities… are nevertheless connected within our body, and like any well-functioning whole, all three must work together or else there will be dis-balance." This means that an excessive accumulation of energy in one polarity at the expense of others will lead to imbalance within the human "energetic soul."

Traditionally, in Alchemical teachings, the VOID polarity was the first to be mastered. This approach emphasized achieving "energetic stasis"—the "complete quietude of thought," or the complete cessation of "any and all energetic movement within the body." This rigorous training often involved demanding exercises like staring at a dot for prolonged periods, coupled with teachings designed to make the student question their fundamental understanding of reality. The ultimate aim was to "completely stop their energetic flow," also known as "attaining VOID."

The mastery of VOID, the author explains, creates a "great dis-balance" within the energetic body, forming a "vacuum that allowed this person to perform amazing energetic feats such as,

travelling through space and time or achieving the much-coveted ability to see the world from an energetic perspective." Only after mastering VOID would the Alchemist be taught to pull IN energy.

However, the author explicitly states that he has reversed this traditional order in this book. His reasoning is pragmatic and adapts to the current state of the world: "Now with billions of minds all reflecting that malevolent (from the human perspective) external Intent, it is no longer feasible to try and start from

the VOID, in my opinion." He believes that "the only way to begin the Alchemical process of energetic mastery, is to first and foremost learn how to fight the negativity that seems to be so prevalent in these modern times." Therefore, by starting with the IN polarity (as taught in Chapter 4), he asserts that it is possible not only to attain mastery but to "actually thrive in these dark times."

Despite the change in sequence, the VOID polarity remains "very important" because it teaches us "how to save the energy that we now have, which allows us to move unhindered within this world that would drain the life from the marrow of our souls." It is also presented as "the polarity that allows us to move beyond this world into other dimensions of existence; it is the magical doorway to other worlds."

To master the VOID Tri-polarity means to

- Master the ability to seal the energetic holes of the body.
- "Empty the boat" (a metaphorical reference to shedding burdens).
- Stop the mind.
- Stop the world.
- Attain Samadhi (a state of meditative absorption).
- Attain Satori (a moment of sudden enlightenment).
- Become aware of the Here and Now event.
- Go with the eternal flow of the now.
- Attain "Forrest Gump like perfection" (implying effortless alignment).

Through this mastery, it becomes possible to

- Have Out of Body Experiences.
- Become a dreamer.
- Lucid dream.
- Travel to other dimensions and probable worlds.

- Attain complete enlightenment.

The author notes that many of these descriptions resonate with Mysticism, especially of the Eastern variety (Zen, Chan, Taoism, Buddhism). These traditions often focus almost exclusively on the VOID, sometimes even labeling work with other polarities as "evil" or "left hand path." From an Alchemical perspective, however, "energy manipulation is not evil," and "Evil is born from the hearts of men and the influence of the Great Archon."

Kreiter critiques the "conscious ego," calling it "an addition to the natural human mind… created by Alien intent," with a strong need to classify things as good or bad. He argues that the exclusive pursuit of VOID, leading to a permanent stoppage of energy flow, can "permanently disable parts of the human psyche that need to be expanded, not destroyed." Nirvana, described as "the complete sensation of all energetic movement in the body," can lead to a "complete implosion of the psyche" and "total oblivion."

The author contends that the focus on "no-self" or "emptying the boat" is "incomplete by themselves, and can no longer save us from the predatory Alien Intent because that predatory Intent has become far too powerful in this modern time." He questions why "holy men and women" often "fall," suggesting it's because their "mastery of Energetic Containment is not perfect." He argues that "Energetic Containment alone will never be enough to withstand the Alien Intent that rules our planet."

He emphasizes that "Nothing matters in the VOID Tri-polarity but Energetic Containment."

- Thoughts are "a projection of energy," so "no-thought" is Energetic Containment.
- The "self, the act of being, is a projection of energy," so stopping its existence (to any degree) is Energetic Containment.

Words, he explains, are ultimately insufficient for describing these energetic truths, tending to "build giant objective barriers where such barriers and limitations do not exist." He underscores that relying solely on one polarity, like VOID, by itself, or any of the three, is insufficient to overcome the "grave problem" of Alien Intent.

The book admits to a "slight dis-balance" by focusing more on the OUT polarity later, as it provides the "force / push / propellant needed to showcase a new way to act upon (and beat) the great Archon."

The VOID polarity is "incredibly powerful" as it teaches how to "navigate through this world in a way that permits us to give up as little energy as possible." An Alchemist who masters this becomes "'A Babe in an Egg', silent and untouched by the world around them."

To aid in this mastery, two powerful techniques for "Energetic Containment" are provided

Exercise 1: First Level of Energetic Containment This technique builds on the "Psychic Energy Pumps" exercise from Chapter 4, but with a critical difference: instead of pulling in external energy, you pull in your own expended energy that you've already projected.

1. Preparation: Find a quiet, comfortable sitting place for 15-30 minutes.
2. Pulling in Expended Energy: Use the "pulling force (or pump)" to "pull in all of the energy that you feel you are currently putting out into the atmosphere around you." The distinction is crucial: "you are not trying, and therefore not imagining, that you are pulling in energy from the things around you, but are now in fact just trying to pull in the energy that you have already put out in the form of strong emotion, reflexive reaction, and intense thought."
3. Visualization as a Tentacled Amoeba: Imagine yourself as a "tentacled amoeba" projecting "small tentacles" to perceive the world. Then, "pull these tentacles into yourself" using your powerful "Pull from the energy pump." This signifies withdrawing your perception, which is

an energetic act. "By pulling in this energy… you are withdrawing yourself from this world and greatly reducing how much this world can affect you."

1. Solidifying the Force Field: Once all energetic "tentacles" are pulled back to the "very edge of your body," "contain and solidify that borderline between yourself and the outside world." This creates a "force field, a hard edge," that "contains your energetic essence." This makes you "like that babe in an egg, a being that knows true silence and detachment."

2. Managing Energetic Flares: When you feel an emotional reaction or impulsive act, notice the energy being "propelled from within you towards the outside world." Pull that energy back into yourself.

3. Tension as Energy Projection: The author notes that body tension indicates accumulated energy being potentially projected. Consciously relax these tense areas to pull that energy back in.

4. Outcome: This "First Level of Energetic Containment" allows "great control over your emotions," leading to "emotional control," "detachment," and surprisingly, "a great deal of happiness." The author encourages practicing this in public to notice how much energy is typically given away.

The First Level, while effective for emotional control and critical thinking, "still leaves that mind uncontained," meaning the "mental chatter" persists. "The Second Level of Energetic Containment is achieved when one is able to master the ability to stop the thinking process."

Traditional techniques for stopping thought (staring at a wall, looking behind eyelids) take "years to

master." The author proposes a different, more efficient method

Exercise 2: Silencing the Mind through Melatonin Build-up (Energetic Containment Level 2) This technique involves disrupting the sleep cycle to leverage natural "mental propellants" like melatonin and adenosine.

1. Reduce Sleep Time: "Reduce the time that you sleep per night" by "at least fifteen minutes." For example, if you sleep 8 hours, aim for 7 hours 45 minutes.

2. Timing (Morning is Best): Remove this 15 minutes from your morning sleep, not evening, to avoid insomnia. If you usually wake at 7 AM, set your alarm for 6:45 AM. This gradually increases melatonin in your system.

3. WARNING: "Please talk to a physician before you do anything that you think might endanger your health… Also if you drive or usually work with big and dangerous equipment, this is not an exercise that you should try."

4. Morning Meditation: When the alarm rings at 6:45 AM, sit up briefly to feel awake, then reset the alarm for 7 AM. Lie back down with knees up (to prevent falling completely asleep).

5. Focus on Drowsiness: "NOT focus your attention on these images, feeling and sensations, but instead to focus your attention on the flow of this sleepy energy as it deliciously moves throughout your body and mind." The goal is to focus on the "drowsy feeling" caused by melatonin, which creates a "numbing sensation" (anesthetizing the cerebral cortex) that "will allow this part of your brain to slow down so that you are able to engage deeper parts of your psyche."

6. Melatonin as a "Stargate": "Indeed, melatonin is the doorway to other dimensions. It is the doorway to what we refer to as dreams." These "dreams" are "jaunts by the human consciousness into different dimensions, outside of physical reality."

7. Goal: Internal Silence, Not Sleep: Initially, avoid "dream jaunts" and focus on "complete quietude of the mind." If you fall asleep, the bent knees should wake you. Continue focusing on the drowsiness until the 15 minutes are up.

8. Replication while Awake: With practice, you'll be able to maintain this "drowsy feeling for long periods without falling asleep completely," achieving "complete internal silence for extended periods." Eventually, you will "be able to remember this feeling of silence and replicate it while you are fully awake during the day." The author again warns about performing this while needing full wits during the day.

This mastery of the VOID polarity "will quite literally create a vacuum within you," separating you from "objective three-dimensional world." With practice, one can maintain consciousness in the "real" world while another part partakes in "odd adventures within fluid dimensions." This "type of general mastery over the VOID polarity is what allows you to enter into your dreams" and conduct "Out of Body travels." It "not only creates internal silence, it opens the door to other realms."

The chapter concludes by reaffirming the importance of all three polarities: "Together, the three polarities working in a balanced way, allow a human being to develop his or her full potential. While the IN and OUT polarities allow a person to be able to powerfully manipulate within whatever dimension they might find themselves, the VOID polarity is the one that allows a person to open a dimensional door beyond this one dimension that most people are trapped in, and enter other just as valid dimensions of existence."

"Together they are the Holy Trinity of Alchemy, and their mastery is the only possible way to attain the Magnum Opus!"

Chapter 6: Going OUT

The chapter begins with a quote from Robert A. Heinlein, "One man's 'magic' is another man's engineering. 'Supernatural' is a null word." This sets the tone for a practical, almost scientific approach to the seemingly mystical concept of projecting energy.

Having covered how to "suck energy into ourselves" (IN polarity) and "seal that energy within so that the world does not rob us of our gains" (VOID polarity), the author now addresses the third, equally vital component: "Going OUT." He states bluntly, "Suck, contain, suck, contain..." acknowledging the power of the first two, but highlighting their insufficiency alone for full liberation.

While mastering IN and VOID can lead to a long, peaceful physical existence, the author stresses that humanity shares Earth with "other human beings like ourselves and we also need to contend with a megalithic Alien Force that can crush us with its mighty Intent." This necessitates "claws," meaning the ability to "move freely in this world" and "accomplish anything that we might desire."

The core purpose of the OUT polarity is to "break our cage" and achieve freedom. It teaches "how to protect energy OUTSIDE of ourselves; OUT into that Dark Sea that surrounds us all, and in this way project our Will, and then our Intent, into that world."

The author categorizes Alchemists into two types

1. The Mystic/Hermit Type: Primarily focused on detaching from the world and mastering the VOID polarity. Their use of the OUT polarity is generally limited to escaping into the unknown via their Astral Body. This path seeks solitude and energy storage for spiritual forays, but is deemed "not possible for the average person" and not the primary focus of this book for most readers.

2. The Ancient/Old School Type: These Alchemists, described as "predatory beings" like the "non-organic lifeforms" they once worshipped, are deeply interested in "acquiring and using the power" from the objective world.

They are "somber, grim, dark, and highly determined sorcerers" focused on "manipulation of their external reality through internal techniques like Internal Manipulation." This type stores maximum energy by "ingesting" it from the world "with no consideration for others," then uses powerful OUT polarity techniques to "shape the world into whatever they desire." They embrace detachment only to aid energy storage.

The author emphasizes that true Alchemy demands BALANCE between these extremes. While taking from others without consent for purely egoistic ends is not ideal, "we must also realize that we live in a tough world that cannot be ignored. Stated plainly: just because you ignore the tiger, that does not mean that the tiger will ignore you!" To survive and thrive, we need to be "a little bit mystic and a little bit sorcerer too!"

Thus, we arrive at the OUT Tri-polarity, which is presented as the "instrument for action," our "magic wand" for Internal Manipulation. Mastery of OUT allows us to "change our world and create a life that best suits our personal ideals." It facilitates the movement of energy within the body as Will Power and its projection externally as Intent.

Will is defined as "the ability (the energetic strength required) to hold a particular view, and the ability to hold the focus of one's personal attention, on one particular goal, idea, thought, or desired event, long enough to be able to increase the intensity of energy present within that particular goal, idea, thought, or desired event." Will Power is the energy needed to maintain this focus, accumulated from the world (Potential energy).

Energetic projection through the OUT polarity changes things in two ways

- Transmutation: "it either changes one thing to another thing." This is the Alchemist's fundamental ability to turn "lead into gold," meaning to turn "the gross into the sublime," or "a bad thing into a desired thing." The greater one's Potential, the more powerful these transmutations. Transmutation is energetically efficient, changing one thought into another (e.g., banana peel to flower) rather than masking (superimposing thoughts), which creates "phantom thoughts."

- Manifestation: "or it creates a whole new thing." This is "Transmutation of a higher order," taking a high-vibratory thought or idea and making it into a "much slower/denser one (like a physical object)." It's the ability to make a thought real to human sensual perception. The line between manifest and non-manifest is blurry; reality is subjective and can be experienced by one, few, or many. The author questions what truly constitutes "real," hinting that our perception limits it.

"What this means is that you can turn one thing into another thing just through the focus of your attention, which is truly the Alchemical process, and it is quite simply the case then that we are all Alchemists whether we realize it or not!"

The more attention given to a thing, the more energy is "pumped into/onto that thing," changing its "Energetic Mass and Vibrational frequency."

When a "desired event comes to pass," it signifies that an "internal desire has become an external reality" and "the external Will of the Dark Sea has changed to suit the Will of the Alchemist." Will provides direction to energy; without mastering Will Power, even with immense energy, one is "stuck in an orbit that we did not choose." Even "Illumination" from VOID mastery is "useless without the OUT polarity," as it doesn't lead to "true power and freedom" to manipulate energy. The author calls remaining in illumination without action "the nightmare of the beautiful bird stuck in a golden cage."

"The OUT polarity is interested in the seemingly magical reshaping of our world. To become a master of the OUT polarity is to become ‘The Magician’."

Modern manifestation techniques and magical training often focus on visualization but "seldom mentioned" is the need to "push energy into that desire" and the "power of desire itself." Most critically, they ignore the amount of energy an individual has. Many people have "far less energy than they suspect," largely due to "lifetime of energy consumption by the Alien Force." While some techniques rely on strengthening will through deities, learning to acquire energy directly is far superior.

All thoughts and intentions manifest to some degree, but not always in "objective consensual reality." Our intentions "ripple across this world and across many others." If we want our intentions to materialize in this physical world, "then we must strengthen our mastery of the OUT polarity."

The three basic aspects of natural Will Force action are

1. The act of focusing your attention.
2. The act of breathing OUT.
3. Emotion.

Focused Attention

"Focused attention is the most powerful and natural energy funnel that we have." It is the act of perception, and "The act of perception is the act of creation!" The more energy one has (acquired and sustained), the more powerful their attention becomes. The ability to focus intently, a mark of successful individuals, stems from natural talent or the ability to accumulate more energy. Mind power gurus often miss this crucial point: "the true measure of a person's ability to pay attention and to maintain that attention for sustained periods of time, has everything to do with how much energy they have."

Exercise: Visualization Through Focused Attention

1. Preparation: Find a quiet place, comfortable position, 15-30 minutes.
2. Visual Image: "Try and visualize something in your mind, and then try and keep your focused attention on that visualization for as long as possible." (e.g., an apple). Don't

stress, just keep attention focused. The image might be fragmented initially, but with sustained, relaxed focus, it will become "far more concrete," "vibrant," and "seemingly real."

o Teaching: "What is happening here is that your attention is quite naturally making this apple more and more real. It does this by quite naturally pumping energy into this visual visualization; turning it from a somewhat convoluted initial image, to a far more concrete and seemingly real one."

o Core Alchemical Principle: "What this means is that you can turn one thing into another thing just through the focus of your attention, which is truly the Alchemical process, and it is quite simply the case then that we are all Alchemists whether we realize it or not!"

1. External Visualization: After achieving a decent internal visualization, open eyes and try to see the visual apple "floating before you in this room with your eyes open!" Again, don't force it, just focus attention on a spot and let it become real. Fluctuations in vividness indicate fluctuations in attention, serving as biofeedback.

2. Kinesthetic Sensation (Feeling): Repeat the exercise, but visualize a feeling.

o Internal Feeling: (e.g., winning the lottery). Focus on the "abstract concept" and the emotions/sensations it would evoke.

o External Feeling: (e.g., a breeze). Focus attention until it feels vividly real.

1. Auditory Sensation (Sound): Imagine (visualize) hearing a musical instrument (e.g., piano) or a phrase ("I am happy"). Focus on the possibility, letting attention develop it naturally.

These exercises are meant to be practiced regularly to develop the OUT Tri-polarity and understand projecting energy.

Breathing OUT

Focused attention requires energy. To address this, two methods are offered

- Shift to the IN polarity to absorb energy.
- Breathe OUT while visualizing: This "will help to channel whatever energy we have left in the direction of our attention and allow the natural flow of breathing to help revitalize our attention."

"Breathing OUT is a very powerful and natural way to augment the power that we are using to perform any task."

1. Focus: First, focus attention on the visualization.

2. Slow OUT Breath: "Breathe out as slowly and naturally as possible." Imagine lungs as a glass of water emptying from top to bottom. "Feel that the air in your lungs is being expelled from the very top to the bottom of your lungs."

3. Quick IN Breath: When needing to breathe in, do so "as quick as and as natural as possible," filling lungs from bottom to top.

4. Sustained Focus during OUT: Continue slowly breathing OUT while maintaining sharp, narrow focus on the visualization.

5. Effect: "the vividness of your visualization will increase as your lungs empty more and more." This is due to a "greater concentration of force being expelled in a very narrow band of awareness, which is then being focused by your attention."

6. Re-channeling Emotional Energy: In social situations, when emotional or tense, "breathe OUT." This "allows you to re-channel (re-direct) the energy that you are expending on this emotional indulgence into the focus of your Will, so that instead of wasting energy on an emotion that is not helping you, you are directing it instead towards getting what you want through Will Force/visualization." Learning to use the OUT breath consciously "supercharge everything that we do."

Emotion

Emotion is presented as the "final element behind the powerful projection of Will Force." "Emotional energy is perhaps the most powerful concentration of energy that we human beings have," with the potential to "propel us to the moon" if harnessed. However, generating intense emotion on command is difficult.

The "natural way to access our inherent power available through the OUT Polarity is; desire."

The chapter concludes by stating that before delving into "Desire as Action," the reader needs to understand "the Push and Pull of life" and master "the ‘Supreme Ultimate’."

Chapter 7: The Supreme Ultimate and Refining the IN Polarity

The chapter starts with a powerful quote from Aleister Crowley: "I have never grown out of the infantile belief that the universe was made for me to suck." This immediately establishes a predatory, acquisitive tone for this section, hinting at the Alchemist's stance towards the universe.

The author begins by defining a human being as "a collection of energy bound together by a conglutinating force." This "conglutinating force" is identified as "the force of life," responsible for holding the individual together. As energy is lost or used, this force wanes, leading to "energetic stability" issues, which are experienced physically as aging and associated maladies.

The "energy bundle" that is a human being is given a basic form by a "vibrational matrix referred to as the human mold." This mold imbues the form with "all of the knowledge and skills necessary for the individual's survival on this planet." Thus, human beings are "perfectly designed to not only survive but thrive." Crucially, "as long as Energetic Containment is maintained, the conglutinating force that keeps a person alive will not wane so quickly," allowing for a much longer lifespan than modern life expectancy.

The author suggests that if we don't let our "conscious mind override this natural knowing," we can "naturally maintain the energetic flow between the three polarities," enabling us to "quite easily and quite powerfully manipulate our reality in order to fulfill ourselves in the most efficient and natural way possible."

He refers to ancient stories of "amazing magical beings" who were "legendary men" or "great men of old." These beings were "perfect" because they "lacked one very important trait; an individual mind. They lacked the ego as we understand the term, which means that they had no awareness of the 'I' self." At that time, "there was no separation between the environment, other human beings, and the individual self." Humanity was "one with the earth, the weather, nature, and the animals," capable of

"feats of physical and perceptual movement that are now considered fantasy." They "knew everything" and "understood everything."

However, this powerful existence came without "desire or aspiration." Some mystics believe this was a "perfect existence" and advocate returning to it by perfecting the VOID polarity and rejecting IN and OUT. They see the individual "I" as an "aberration." While the author agrees that the current "I" self can be an aberration, he states that "a part of man must have yearned for something more; for complete self-awareness."

This longing, he posits, "beckoned that Alien presence that took over a part of human awareness and placed upon it a foreign mind, an Alien Installation." This "foreign installation" granted humanity the desired "I" self, or "individual self-awareness." But in doing so, "it shattered humanity's connection to everything, and man the magical being was gone; man was quite literally expelled from paradise."

Humanity became separate, fearful, ashamed, and filled with "raging emotions," becoming, "unbeknownst to most; food for an otherworldly force." Sages advise fighting this "Alien Mind" (ego) to reclaim true power.

Alchemists, however, view the "foreign mind" differently: "it is an ally, a natural aspect of the Dark Sea itself." Humanity, in its desire for "greater 'self' fulfillment," inadvertently summoned this change. "Within the energetic realm, nothing is free; if something is given, something else must be taken away." To gain the "I" self, humanity had to give back "equal measure"—"a special kind of distilled energy that only it can provide."

"The Foreign Mind is here to feed itself, to take from us, but we get something from it as well, we get the knowledge of true self-awareness; we get an individual 'I' awareness." The author suggests humanity is merely "fledglings at this 'me' thing" and a "silent part of us remembers what we were."

Alchemy is about "evolution, about change and purification into a higher state." An Alchemist "wants his cake and wants to eat it too!" They aim to "wrestle individuality from its current trap" and take it into the "fantastic outer cosmos." This means balancing individual self-knowledge with the "instinctual egoless

knowledge of the ‘legendary man’." To do this, an Alchemist must "accumulate energy and to use that acquired power to wrestle free from the Alien Intent that holds his or her newly acquired individual awareness hostage."

"The Great Dark Sea… has provided a way for a daring person to steal that individuality… The way to freedom is through the challenge of life!" Most people live and die as slaves, indoctrinated into a system that drains their energy. Their thoughts are "implant[s], an imposed thought created by a foreign power that gives with one hand and takes double with the other."

But the author offers hope: if this "awareness bubble" realizes it's in a "perceptual trap" and that "most of its thoughts are not its own," it has "a chance to have a chance." It can gain "enough Potential to realize at least some of those amazing capabilities." "This life is our challenge, the place where the self-aware human bubble can perfect its energetic control." Mastering energy manipulation offers a chance to "wrestle its individuality away from the Alien Trap and take this individuality on journeys beyond all current conceivable possibility."

The challenge begins by escaping the trap, which means first gaining "as much energy as we can," then using it to "perfect our Will Power." In everyday life, this means using that power "to shape our lives and the world around us in accordance to what we desire."

To achieve this, the author introduces techniques reminiscent of martial arts rather than typical mind power or Alchemy. While some disciplines over-emphasize one polarity, he notes that "Old School Taoism" (from which Tai Chi emerged) is an inclusive discipline with a deep understanding of energetic work.

The "Supreme Ultimate" (later Tai Chi) was a method to "combine energetic principles with certain physical movements in order to ease energetic flow and develop ways to use that energy in the objective world." Initially static, it evolved to integrate internal and external energetic manipulation. Modern Tai Chi has largely become "moving meditation," losing its internal aspects.

The Yin-Yang symbol represents two of the three polarities: the IN and OUT.

- the push and pull
- the empty and full

- the absorbing the expelling
- the soft and the hard

To manipulate this world Alchemically, one must learn an "older form" of Tai Chi focused on energy, not just physical bodies. "All energetic movement is fundamentally simple. Complications come when we begin to involve the rational ego and try to explain energetic movements and truths using language that was never designed to explain such realities."

"Everything within our reality has a time when it breathes IN… and a time when it breathes OUT." Even seemingly static objects like stones breathe energetically, albeit very slowly. Understanding and using these IN and OUT fluctuations allows one to "overcome any obstacle and defeat foes that are much larger and much more powerful than yourself."

The key strategy is situational: "Generally speaking, there will be a time when you project your Will and try to change something through Internal Manipulation, and there will be a time when you must absorb energy in order to defend against the attack of others, and gain more power from such attacks, so that you can increase your own Will Force (Potential); which you can then project in order to further increase the chance of getting what you want."

Currently, humanity is under "Alien Intent" attack. The strategy: "We begin by absorbing this attack. We become Yin (which stands for the IN polarity), the passive polarity that is hollow and does not resist the onslaught that we all face. Beyond this, this polarity absorbs this attack and makes that energy that would bind us and feed off of us, our own." This is how to "fight back against the Alien force by not fighting at all."

"This means that we need to begin to absorb all the negativity all around us."

Exercise: Negative Energy Absorption

1. Direct Absorption: When encountering negativity (internal feelings, external aggression), "absorb that negativity by pulling that energy into yourself instead of trying to block it or stop it some way."

2. Critique of Psychic Shields: Psychic shields or force fields are energetically draining and eventually fail against strong attacks, likened to "trying to stop a car barreling at you at 100 miles per hour with a cooking pot lid." Ignoring negativity might work for mild cases but often causes it to "grow if it is ignored because it will have nothing to stop it from pooling into a massive energetic form."

3. Superiority of Absorption: "It is far better to absorb the energy of any attack, or personal negativity that you might face. In this way that energy can be re-channeled into a far greater counterattack, or into changing the belief or life situation that is causing this negativity."

4. Technique (from Chapter 4): Use the same IN polarity technique, but specifically pull in "all negativity; sucking up all the negative thoughts, feelings, and intent that you and others are projecting." This includes negativity from "bad situations," which you suck up to "drain this negative situation."

5. Affirmations: Add affirmations like, "I take that energy into myself, I make it my energy and I drain this negative situation," to clarify intent and ease absorption.

Two crucial points for mastering this Alchemical absorption

1. "Maintain a predatory stance." This doesn't mean becoming a "wild beast" or "vampire," but feeling that the absorbed energy "is yours; that you have taken it from the world and that it is your food now." This attitude is necessary to "beat and divert the current that drives this energy." "Energy is energy; there is no such thing as negative energy or positive energy. All is energy and all energy can be absorbed and used however you wish." Intent, while energy itself, "is like a tube that focuses that energy and gives it purpose; it is what turns it into good or bad from our human perspective." To use acquired energy, you must absorb it and "neutralize the power of the intent (focusing tube) that has shaped the flow and composition of that energy." See yourself as a "ravenously hungry creature that takes what is offered by the world, and is now eating what it has caught fair and square." "Own it, break it, make it yours, consume it for your own purpose, absorb it all and lick your lips when you are done!"

2. "The absorption of ALL energy is prudent." This is critical. "Great outbursts of positive emotions feed this Alien predatory life form as much as do outbursts of negative emotion." The Alien Force is interested in all energy. While love and joy create "complacency" (energetic inertia), "negativity creates strife" which leads to more strife, resulting in greater "energy distillation." Negative emotions are "easier to create" and "more energetically satisfying" because they are expelled with "great deal of force." The author emphasizes that "losing yourself in some kind of loving outburst of emotional indulgence can be as draining to us as the outburst of negative emotion."

"What you decide to experience and to absorb in your life is at the end of the day, your personal choice." While Alchemists are primarily interested in "overwhelming freedom" and exploring "epic realms," one can choose to absorb only negative energy and express positive energy for a "happy life."

Once energy is absorbed, it needs to be stored. "Within all of us, at the very center of our body, there exists a natural collection point where we can store personal energy; it is here that you must store your energy." This location is usually "around the same place where we imagine our

stomach to be when we are hungry." This is the "ancient Alchemical cauldron," not a physical object, but "a location within the energetic human bundle."

Diagram: (Referring to page 130) The image shows a human figure in profile, with a yellow circle highlighting the stomach/lower abdomen area, indicating the location of the "Cauldron."

As you "suck the energy and negativity," you should feel a "tension or perhaps even type of electrical vibration going through your body." "Channel this tension into the very center of your body, into this Cauldron, and imagine that this tension pools itself there creating a powerful orb of shining energy." Focus attention on this orb, imagining it becoming "denser, more tightly packed, and brighter." This anchors the energy, developing your "internal Cauldron." This stored energy is then "packed tightly" and ready for use. If it disperses, it can be brought back by focused attention.

"Keep absorbing more and more energy. Absorb all the negativity that you feel around you… Absorb your doubt, absorb your ego (at least the negative aspects that you don't like), absorb all the negative things that you wish to get rid of,

absorb all the negativity from others, absorb all the negativity from the world around you, and use that energy to fuel that orb that should be getting bigger and bigger within your Cauldron."

"Maintain and purify this energy through your predatory stance by constantly telling yourself internally (and believing), that this is your energy that you have taken, that you have eaten, that it is nutritious, and that it is now ready for YOU to use."

This act of absorbing the Alien Intent's "blow" and taking its energy into ourselves is the "Yin aspect of the Yin-Yang technique," enabling us to "counter-attack with it and win the battle." Once this "Yin aspect" is mastered, the next step is the "Yang aspect," extending our power through Will Force and Intent via the OUT polarity.

This detailed analysis of Chapters 5, 6, and 7 continues to build the core concepts of Alchemical practice: understanding reality as energy, the existence and methods of the Archon, the three fundamental energetic polarities (IN, OUT, VOID), and the critical techniques of Energetic Containment and Negative Energy Absorption. The emphasis on internal manipulation and the predatory stance is key to transforming oneself and shaping reality.

Let's continue our deep dive into "Overcoming the Archon Through Alchemy," meticulously examining Chapter 8, which focuses on the active projection of energy, known as the Yang polarity.

Chapter 8, Part 1: Yang

This section opens with a quote from the Ripley Scroll: "Thou must part him in three / And then knit him as the Trinity / And make them all but one / Lo here is the Philosophers Stone." This ancient alchemical verse serves as a powerful reminder of the unified nature of the polarities and the ultimate goal of integration to achieve the "Philosopher's Stone"—a metaphor for the ultimate energetic bundle. The specific quote for Chapter 8, Part 1 is "And make of them a marriage pure / Between the husband and the wife / RIPLEY SCROLL," which alludes to the unification of opposing principles, specifically the Yin and Yang.

The author acknowledges the difficulty of comprehending the idea that humanity is "food for an Alien force Out There." The natural emotions that arise—fear and anger—are understandable but

can be debilitating, exacerbating the core problem: a feeling of "utter powerlessness." This knowledge, that our planet is a "prison planet," can indeed drive some mad, which is why "many secret groups" hide it. However, the author firmly believes this concealment is a "disservice to humanity" and a "great underestimation of human potential."

The reason for this belief is profound: "we humans are not weak or powerless, we have just never been taught how to be strong or why it is so important that we become stronger." This immediately empowers the reader, shifting the narrative from victimhood to potential mastery.

The OUT polarity, referred to as Will or Will Force, is presented as an "incredibly powerful 'counterpunch' against the Alien Intent that now subjugates humanity." Through its mastery, we can "battle against the negativity that controls our waking mind" and, by "correct conscious re- deployment of personal energy," "re-sculpt every aspect of our lives for the better."

A potent metaphor is then introduced: "If the IN Tri-polarity is our shield, then the OUT Tri- polarity is our sword, or our Magic Wand." This vividly illustrates the distinct, yet complementary, roles of absorbing and projecting energy.

Will Power is precisely defined: "the ability (the energetic strength required) to hold a particular view, and the ability to hold the focus of one's personal attention, on one particular goal, idea, thought, or desired event, long enough to be able to increase the intensity of energy present within that particular goal, idea, thought, or desired event." This "Will Force" is the raw energy accumulated from the world (Potential energy), as previously discussed as the Yin aspect of the Supreme Ultimate fighting art.

When enough of this "raw energy" (Potential energy/Will Force) is acquired, it can be projected. This act of energetic projection, through the mastery of the OUT polarity, changes things in two

fundamental ways

1. Transmutation: This is the act of "changes one thing to another thing." Alchemical transmutation is famously associated with "turning lead into gold," but the author clarifies this as a "metaphorical ideal." It represents "the ability to turn the gross into the sublime, the ability to turn a bad thing into a desired thing." Such transmutations are constant, and their power increases with one's "energetic Potential."

o A simple example is given: visualizing a banana peel slowly turning into a flower, without superimposing one image over the other. The key is to see the transformation of one thought into another, not the creation of two battling thoughts.

o "Transmutation is energetically efficient." It uses the energy already present in the original thought to change it. "Masking is energetically inefficient and creates phantom thoughts that can plague the mind." Therefore, "when you are trying to overcome a negative thought, you must try to transmute it, not mask it!"

1. Manifestation: This is "Transmutation of a higher order." It occurs "when a certain thought or idea goes from a really high vibratory state (like the vibratory state of a thought) to a much slower/denser one (like a physical object that you might run into)." Manifestation is "the ability to take a thought and make it real in accordance to human sensual perception." This means turning the thought of a flower into a physically observable flower.

o The author delves into the subjective nature of reality, posing questions about what truly defines something as "real" (e.g., experienced by one sense, multiple senses, others, or validated by authority).

o The concept of a "servitor" is mentioned as "perhaps the greatest example of a manifestation." A servitor is a "Thought Form" given "greater and greater energetic mass, through finely focused attention." Such servitors can perform "relatively complex tasks," act "frightfully independent," and "eventually even be seen by others when their energetic mass becomes dense enough."

o In everyday life, we can manifest "just about anything depending on how much energy we have and how much energy we can project." The subtle distinction between manifestation and transmutation is often difficult to make and not always worth the time, unless one is deeply interested in mental power. The twenty-dollar bill example illustrates this: was it manifested from a thought or transmuted from synchronistic events?

o Regardless, the OUT Tri-polarity encompasses both. With sufficient energy, we can project it to create "just about any internal (that is subjective) or external (physical) change we may want." "The more energy we are able to propel into an idea, thought, event, or whatever it is we desire, the more likely that this one desired thing will come to pass."

When a desired event manifests, it signifies that an internal desire has created a "current" in the Dark Sea, becoming an "external reality," meaning "the external Will of the Dark Sea has changed to suit the Will of the Alchemist."

"Will therefore is the force that gives direction to our energy." Without mastering Will Power (the OUT polarity), even with immense energy, we are "like a lovely shining star… stuck in an orbit that we did not choose." Illumination gained from VOID mastery is "useless without the OUT polarity," because knowledge without the ability to manipulate energy for power and freedom is a "living nightmare; the nightmare of the beautiful bird stuck in a golden cage." All polarities are crucial for true evolution and fulfilling one's potential.

The journey towards self-fulfillment and developing true power involves "learning how to manipulate energy through the focus of our attention!" This is a natural journey from "reactive non-self-aware creatures" to "fully conscious

beings." It requires taking "full responsibility for creating the world that we want" by managing our "energetic essence" and "internal actions" (thoughts and attention).

For an Alchemist, "doing the right thing" is synonymous with "the most energetically efficient thing." "Impeccability (which is perfect Energetic Containment), is directly related to right/correct action." "Energetic efficiency/Containment = right/correct action." This means the Alchemist is driven by what is energetically optimal, not moral judgment.

The author expresses a personal belief that using the OUT polarity to develop skills for a "better view of the human energetic condition, and of the greater Cosmos" will foster spiritual growth. These skills, developed through desire and OUT polarity power, lead to becoming "powerful thinkers, dreamers, and adepts at Out of Body Experiences."

Once a desire is identified, the mastery of the OUT polarity is directed by "pushing OUT energy while focusing on that thing that we desire, and sustaining that focus of attention on the desired for as long as it takes to either transmute or fully manifest events or ideas. This is the Yang principle performed in an impeccable manner."

The visualization exercises from Chapter 6 are the "basic core of all energetic projection" and represent the practical application of: "thought + energy/chi/ki/prana/Vril/etc. = transmutation/manifestation."

The author reveals that his repeated use of "desire" in previous exercises was a hint at its natural role in OUT energetic movement: "Desire is Action!" This reinforces the core teaching: "When we push energy OUT from ourselves, when we exercise our Will Power, we are exercising the most fundamental aspect of individual ‘I’ consciousness; we are desiring. As natural beings therefore we move energy through our desire."

Chapter 8, Part 2: Desire Without Compromise

The second part of Chapter 8 delves deeper into the fundamental nature of desire, emphasizing its role as a driving force in alchemy. The opening quote from Tom Robbins – "Logic only gives man what he needs… Magic gives him what he wants" – immediately frames desire as an essential element of "magic" or manifestation, going beyond mere necessity.

The author asserts that "The act of life, the act of being alive, is the act of desiring." This desire is not necessarily an emotional state or dependence; it is a "fundamental aspect of being a living creature; a self-aware entity within the Dark Sea." Desire is intimately connected to "continuing awareness and personal evolution," tied to the "desire for personal value fulfillment." Even "baser desires" like food and shelter, ultimately "move us forward." The bolded statement highlights its supreme importance: "Desire is the greatest evolutionary force in the world."

However, desires are often viewed negatively, particularly in certain religious practices like Buddhism, which posits desire as the cause of suffering. The author counters this by arguing that "to purge oneself of desires is to purge oneself of life," because desiring is a natural consequence of being alive. Stopping this IN/OUT cycle, which includes desire (as a form of OUT), "will destroy the living system over time."

The author connects the "desire to not desire" to an attempt to stop losing energy to the Alien Intent. This Alien Intent, by "puts thoughts in our heads" and creates "seemingly foreign desires in our hearts," aims to cause emotional stress, which it then "feeds upon." Thus, the admonition to stop desiring, while seemingly reasonable, is ultimately a technique to prevent this energetic consumption. Yet, this "desire to not desire" cannot be sustained indefinitely, eventually leading to "mental aberrations."

The author laments that within a religious context, teachings about using energy from non-desire (a form of Energetic Containment) to enhance abilities via the OUT polarity are often reserved for "higher ranking members."

Kreiter's personal belief, shared by many Alchemists, is that distinguishing between "value fulfilling desires" and those of "Alien origin" is "a most difficult thing and one that is for the most part a waste of energy." He grounds this in the Alchemical understanding of the Dark Sea: "Within the Dark Sea we are but insignificant atoms within atoms, all a part of the infinitude Out There; we are

nothing and the Dark Sea is everything." We cannot fully comprehend how the Dark Sea fulfills us, as its causality "are beyond space and time and therefore beyond human judgment."

A radical idea is presented: "these seemingly 'bad' desires… might actually represent your best path towards personal value fulfillment and evolution." These desires, and how the Dark Sea responds, construct a personal path that not only fulfills the individual but also a part of the Dark Sea. Therefore, the author challenges the reader to "take a desire, one that you have studied using your critical mind, one that you believe to be good for you and also good for all the people around you if possible, and I ask you to try and fulfill that desire with the best of intentions, because it is through the fulfillment of this desire that you will find the high road to Alchemical transmutation and personal freedom."

The process of refining the OUT polarity involves using the IN polarity first to consume negative energy, thereby freeing up energy that can be used for positive transmutation/manifestation. Once sufficient "ingested energy" is available, one should "simply to follow your natural inclinations and just desire." The core instruction is: "when we really want something, when we really need it, we begin to desire that thing. I therefore want you to take some time whenever you have time, in a quiet place preferably, and begin to desire that thing that you want."

How to do this? The author uses the example of desiring delicious food: intense focus, emotional rallying. This is "internal action," and "It is this internal action that is responsible for getting all the things we consciously want!"

He then critiques prevalent beliefs stemming from the "Alien Mind" and societal memes: the idea that desires are negative, or that "nothing comes by wishing for it," only "physical work." This leads people to blindly "gloss over all the internal drive, synchronicities (luck), and eureka moments that were the foundation of the manifestation of their desires." Even negative experiences can be traced back to "unconscious and sometimes not so unconscious desires," particularly "blind belief[s]" that cannot be questioned.

"Personal Beliefs are the underlying structures that shape our lives… Belief is the scaffolding of our lives, but desire is the enforcement arm; desire is the force, conscious or not, that turns dreams into reality."

The author addresses the potential semantic debate between "desire" and "expectation." From an Alchemical (energetic) perspective, "expectation is a bridge feeling that begins to signal a change from personal Will to the Will of the Dark Sea." It is the "intuitive feeling" that one gets "when your desire has become intense enough energetically to transform itself into a command that the Dark Sea will carry out." Therefore, "when people say, “expect it and you will get it,” what they really mean is: keep desiring even though you don’t have any emotional energy to desire anymore because whatever you are doing, its working!" Expectation is thus "desire with little or no energy behind it; it is desire in the act of energetic build-up."

"When personal desire, which is Will Power, turns into a current in the Dark Sea, it means that desire (or Will) has turned into intent." This Intent is a "moving force that will push against and change the world," like a wave eroding a coastline. Intent is "desire turned into a law, a thing that must happen."

The author reiterates that our individual reality is not solely the result of "your’ Internal Action." The world exists independently and is shaped by a "completely Alien Source." "This Alien Force that truly shapes the reality of life on this planet is actively engaged in directing the natural

tendencies of human thought and therefore human Intent." It has reshaped the world into a "feeding trough" for itself.

"An Alchemist is first and foremost interested in overcoming this Alien Force and truly creating their own reality, their own perfect existence. He or she does this by refining his or her Will Force through the most natural act of engaging in desire without any compromise!"

To manifest through Will Power and Internal Manipulation requires taking the time to "desire that one thing that we most want for as long as we can, without doing anything remotely physical to get it at all." Physical action is only to be taken "when the perfect circumstance presents itself," making it seem like a natural outcome. This "Internal Manipulation conducted in a perfect manner" allows one to "get whatever we want without inciting conflict."

Chapter 8, Part 3: Dare to Desire

This section provides a concrete application of the principles laid out in the previous parts, focusing on how to harness desire for manifestation using the OUT polarity. The Dr. Seuss quote, "But I've bought a big bat. I'm all ready, you see. Now my troubles are going / To have troubles with me!" sets a playful yet determined tone for actively confronting and overcoming obstacles.

To illustrate the power of "Desire as Action" through the OUT polarity, the author uses the example of desiring to lose weight.

1. Introspection and Alignment: First, engage in "personal introspection" to identify a desire that aligns with your "personal values." The example is wanting to lose weight, whether a specific amount or just generally.

2. The Act of Desiring: Find a quiet place and "desire the body and the weight loss that you would like to happen with all your heart."

o Notice how your attention naturally focuses on what you want.

o Recognize that if there is emotional content associated with this desire, this "emotional energy will be naturally projected into that desire as well." This natural projection of energy through desire is the internal action that drives manifestation.

1. Harnessing Visualizations and Breath: Use the force of your desire to keep your attention "fixed on these visualizations" (seeing yourself with your ideal body, admired by others). "The clearer that you can make them, the stronger that your Will Power becomes." Importantly, this is an "energetic act" of the OUT polarity. So, as you desire, "make sure that you breathe OUT in a long and steady OUT breath using, the techniques mentioned in

Chapter 6."

1. Sustaining Desire: Will Power requires "sustained focus of attention." You cannot just desire for a moment and forget. "This desire must be sustained for as long as possible, and it should be the case that you should practice sitting around and desiring what you want on a regular basis; hopefully starting some kind of daily regimen." The author notes that this "desiring business is not a difficult thing" and can feel "very liberating," especially after practicing Energetic Containment.

Dealing with Negative Emotions during Desire

- If negative emotions (e.g., anxiety about missing desired foods) arise and counter your desire, "rally those Energetic Flares into your desire, use these negative feelings to allow you to focus even more vividly on your desire; knowing the pain of not having should empower you to desire that one thing you want even more."
- Similarly, joyous feelings should be used to "flood those images with joy."
- The goal is to maintain desire for extended periods (15 minutes, half an hour, or more).

The Transition to Expectation (Desiring without Emotion)

- There will come a point where you "run out of juice"—the emotional need to desire wanes, and you feel "tired of all that desiring."
- At this stage, "what you need to do is to keep desiring without emotion." This "dispassionate" desiring, where you "telling yourself… what you want, and then keeping the focus of your attention fixed on that desire," is crucial.
- "To desire without feelings is the first step to expectation."

- "And when the final and true feeling of expectation manifests itself, it tells you that what you are desiring is becoming or has become a command… and then you keep desiring, in the most unrelenting manner possible until you get everything you want." Expectation is desire that "knows beyond all doubt" and needs no "pushing."
- If emotions return, channel them back into desire. If an emotion becomes "too hard to bear" and cannot be transmuted into desire (e.g., overwhelming anxiety), remember the IN polarity. "Consume these negative emotions; breathe IN and use the sucking IN technique discussed in Chapter 4 until you feel stronger." Once energy is regained, refocus on your desire. This "IN and OUT energetic cycle in action" is "the Yin-Yang of internal Mental Action."

The Ultimate Outcome

- "Using this technique, you can accomplish anything." It allows you to fight the mind's tendency to create opposites (a function of the Archon's influence), by sustaining focus on desire and re-absorbing opposing energy.
- The author addresses why many mind power techniques fail: they don't teach the "need to push energy into that desire," the "power of desire itself," or the "amount of energy that that one individual person has access to." Most people have very little energy, constantly consumed by the Alien Force.
- Two ways to achieve the intensity needed for transmutation/manifestation:

1. Sustained Focus of Attention: Continuously, silently, and inconspicuously desiring your long-term goal.
2. One Large Energy Burst of Focused Energy: Ritualistic, concentrated energy projection (further detailed in his other books). This book emphasizes "Sustained Focus of Attention" for overcoming Alien Intent.

Internal vs. External Manipulation for Confrontation

- The author states that confronting the "memetic zombies" trapped by the Alien Force openly is "foolhardy and sometimes quite dangerous" due to their large numbers and agenda to convert others.
- The solution is "Internal Manipulation": "an action that is not only more powerful and efficient than physical force, it is an action that is a completely secretive act as well." It allows one to work on personal evolution without inciting conflict.
- Internal Manipulation yields "favorable synchronicities (good luck)," helps achieve goals, and allows one to "command others to some extent." It enables you to "win all the battles that you may have previously lost!" This is achieved without "dark pacts," by accessing the "power of the Energetic Sea."
- External manipulation is "any type of physical action," including body language. To perform Internal Manipulation in public, physical actions must be "kept in check." Energy should be focused internally, not expressed physically.

Practical Application: Dealing with a Rude Store Clerk

- When confronted by a negative, aggressive person (likely influenced by Alien Intent), do not engage in external physical or verbal confrontation, as this only drains your energy and feeds their need for conflict.
- Instead, employ the "Supreme Ultimate technique," a type of ‘Soft Push’:

o "not giving this person something to push against, by giving them no place to attack."

o "You become hollow or empty and pull IN, in that place (or in that way) where they would be inclined to attack you," (Yin aspect of IN polarity).

o "and you become solid and you push OUT your energy by focusing your efforts on Internal Manipulation instead of External physical action." (Yang aspect of OUT polarity).

o This is an "Internal Attack" that they "can’t defend."

o "First absorb, then project." Absorb their negative energy (Chapter 4 technique), and then "strongly ‘desiring’ the outcome that you want" (e.g., polite refund). Do not try to absorb and project simultaneously.

- This conscious control of energy allows winning "silent battles" that affect daily interactions, leading to "a pleasant life experience, and a life of constant anxiety and intimidation."
- Caution: Projecting energy gives some energy to the Alien Force. Therefore, "choose your battles carefully and exercise your Will only when you think it is necessary." Use energy for "freedom and the perfection of your life," not merely to "beat others and impose your memes."

The chapter culminates with a profound statement: "The world is perfect as it is; it is an impeccably created place where we are given the chance to transmute base material into the purest gold. A place where we learn how to perfect our ability to manipulate energy. This after all, is the true Magnum Opus of human existence." This re-frames our challenging reality as the perfect crucible for alchemical transformation.

This concludes our detailed journey through Chapter 8, Parts 1, 2, and 3, elucidating the powerful concepts of Yang, Desire, and their practical application through Internal Manipulation. The reader has now been equipped with the 'sword' to complement the 'shield' of the IN polarity and the 'doorway' of the VOID. The next and final response will cover Chapter 9, the Conclusion, and the Glossary.

Let's complete our in-depth exploration of "Overcoming the Archon Through Alchemy," covering the final chapter, the conclusion, and the glossary, tying all the teachings together.

Chapter 9: VOID the Final Frontier

The chapter begins with a quote from Lao Tzu: "The key to growth is the introduction of higher dimensions of consciousness into our awareness." This sets the stage for the ultimate culmination of Alchemical work, moving beyond worldly battles to higher states of being.

The author reflects on the evolution of this book's concept. It initially aimed to be a guide for "fighting against the system" and "winning." However, it quickly became evident that focusing solely on the OUT polarity would create a "disbalanced" and "quite dark and aggressive" book, which would be "of no help to anyone in the long run." This highlights the crucial importance of balance in Alchemical practice.

He explains that a sole focus on the OUT polarity, while seemingly empowering, would perpetuate the "meme war," where "the only player that ultimately wins that war is the predatory Alien Force." If one only expels energy (OUT), even for "good peaceful life," they are still feeding the Archonic force. This force will "use every trick in the book to get you to expel more and more energy over time."

The reasons why relying solely on the OUT polarity is insufficient for realizing one's dreams are

explicitly detailed

1. Finite Energy: "You are not full of infinite energy. Sooner or later your powers will wane as you expel more and more energy but have no way to replenish what you have lost." Even if one focuses only on personal life and avoids conflict, "attention and focus of mind will diminish over time." The ability to maintain happiness or focus requires energy, and without replenishment (IN polarity), it will deplete.

2. External Intent: "The intent of others counts; you are not alone in this world." It's impossible to completely ignore the world and expect it to leave you alone without cost. "Something must always be given or pushed

against in order to get something else, nothing is free." The "tiger" (negative forces/Alien Intent) will not ignore you, and its "desire to find food is as strong (usually stronger actually) as your desire to find peace."

3. The Predatory Archon: "There is an external predatory force Out There. It advances its agenda, which is to consume human energy, by imposing a dis-balanced perceptive view on all humanity." This view ensures that humans expend "as much emotional energy as possible," whether through "fear, hate, worry OR love, compassion, joy, ecstasy." For the Archon, the type of emotion doesn't matter, only the quantity of energy produced. "If you are constantly indulging in either loving or hating, you are ultimately losing."

Because of these obstacles, the author chose to integrate both the IN and OUT polarities in this book. This allows for a "winning strategy for beating all the foes on this Earth" by consuming "the negative intent (push) of others, even that most powerful Alien Intent of the Archon," and transmuting it into personal energy. This allows one to "move through the world as a powerful force; this time winning the many battles that we must all face while on this Earth; through the principles of the Yin-Yang of Internal Action."

However, even with mastery of IN and OUT, a point is reached where one questions the constant struggle: "I have it all…but now what?" The answer lies in mastering "all three polarities in equal measure."

"And it is through the third polarity, the VOID polarity, that we find an escape from the final challenge of our existence. It is only through the mastery of this final polarity that we find out where and how the battle is truly won."

"The mastery of the VOID polarity is, quite literally, the doorway to another world. It is the doorway to a greater reality and greater truths." But, a crucial caveat: "But this doorway cannot, and should not, be opened completely until we have mastery of the other two polarities first." This reiterates the importance of balanced development.

The first benefit of the VOID Tri-polarity is its ability to provide "peace and contentment," to "detach us from this world of seemingly endless conflict." Through "Energetic Containment," we "are able to discover a type of relaxed happiness that is not otherwise possible in this chaotic world."

The world is in a constant "flux" of energies, both natural phenomena and the striving of humanity and the Alien Force. This flux, while invigorating, can also be "very tiring and very hard," leading to a sense of suffering. "Energetic Containment allows us to stop all or a great deal of this internal fluctuation of energy; it gives us a way to stop some of the suffering. It is the energetic technique by which we can transcend a particular stage in our life, and grow beyond our previous limits."

It offers control over how external forces affect us, even if we can't control the forces themselves. "Energetic Containment gives us peace and an odd joy." This joy is paradoxical: "instead of trying to PUSH ourselves into feeling happy all the time… we become happy and joyful by not trying to be happy or joyful in any way at all. We discover joy through Internal Silence."

The author returns to the practical application of Energetic Containment by proposing its use in "a large crowd of people," which many find difficult due to the "psychic weight" and "mob/group energy."

Exercise: Energy Containment While In a Large Crowd (Energetic Containment Level 1)

1. Relaxation: Begin by relaxing your body as much as possible, specifically noting and releasing tension that naturally occurs in crowded places. Take three deep, relaxing sighs.
2. Identify Tense Areas: Consciously scan your body for tension (e.g., shoulders), focus your attention there, and internally tell yourself "Relax." This is about releasing accumulated energy.
3. Pull in Expelled Energy: Use the "pulling in force" (from Chapter 4's Psychic Energy Pumps exercise) to "pull IN the energy that you feel you are projecting from yourself." This means pulling energy back from tense spots and from all areas projecting energy outwards, "from every pore of your skin." This is about conscious control of expelled energy.
4. Create a Psychic Wall: Once the energy is pulled back in, "create a type of psychic wall or separation between your body and the rest of the world." Focus attention on this "barrier between your self-contained energy and the energy that is flowing all around you." Then, "solidify this wall with your Will," imagining it becoming "more and more solid."

5. Maintain Containment: Walk through the crowd while maintaining this "Energetic Containment field." If you feel energy expelled due to emotional reactions (anger, attention being caught), use the pulling force to draw it back in, solidify the wall, and continue.

Results of Energetic Containment

- Reduced Energy Drain: A walk that would typically be draining will be less so. People are often "amazed to note just how much life energy is given up through human interaction."
- Sensing the Dark Sea: The separation from the world allows some to "strongly feel the energetic waves of the Dark Sea," experiencing them as "tingly energy or tension" pushing lightly against them. This confirms the energetic nature of reality.
- Clarity and Calmness: The "most rewarding thing" is the "great clarity of mind and the calmness of your emotions." This calm separation brings "a deep internal joy" that grows with sustained Energetic Containment. "Joy and happiness then become your natural state, as long as you are able to maintain your Will focused on the act of Energetic Containment."

The author states that he personally uses Energetic Containment for "impeccable" action, allowing him to "think and act clearly… without hindrance from my emotions." He suggests that fully mastering Energetic Containment (reaching a point where Will becomes Intent) can lead to a permanent separation from humanity's struggles, making one "a being apart and… free to ascend."

The mastery of VOID polarity (specifically the aspect related to the prefrontal cortex) negates much of the Alien Force's influence, allowing the practitioner to "stand alone in the flux of human chaos."

The Second VOID polarity technique targets the Pineal Gland (Third Eye), which is described as a "Stargate" to other dimensions, with "Melatonin is the fuel that makes it go!"

Exercise: Silencing the Mind through Melatonin Build-up (Energetic Containment Level 2) This refines the sleep reduction technique mentioned in Chapter 5.

1. Consistent Sleep Reduction: Reduce your daily sleep by at least "fifteen minutes." (e.g., 8 hours to 7 hours 45 minutes).
2. Morning Practice: Remove these 15 minutes from your morning sleep. Set your alarm back by 15 minutes (e.g., from 7 AM to 6:45 AM). This gradually increases melatonin in your system, enhancing the technique and promoting relaxation.
3. SAFETY WARNING: "Please talk to a physician… do not try this kind of exercise if you drive or are in charge of any kind of sensitive/heavy equipment."
4. Morning Meditation for Silence: When the alarm rings at 6:45 AM, sit up briefly to wake yourself, then reset the alarm to the original time (7 AM) to ensure you don't oversleep. Lie back down, preferably with knees up to prevent falling fully asleep.
5. Focus on Drowsiness, Not Dreams: This is a "hypnopompic exercise" (state between wakefulness and sleep). Fight the urge to fall back asleep and dream. Instead, "focus your

attention on that drowsy feeling that seems to indicate a great need to fall asleep." This feeling, caused by melatonin, creates a "numbing sensation" in the head, slowing the cerebral cortex to "engage deeper parts of your psyche."

1. Melatonin as a Dimensional Doorway: Melatonin is the "doorway to other dimensions," to dreams, which are "jaunts by the human consciousness into different dimensions, outside of physical reality."
2. Sustain Internal Silence: Initially, avoid "dream jaunts" and focus only on the "complete quietude of the mind," using the numbing feeling to stop "internal mental dialogue." If you fall asleep, let the knees falling wake you.

3. Replicate Awake: Over time, you will learn to sustain this drowsy, no-thought state without falling asleep, exploring "internal dimensions." Eventually, you will be able to "remember this feeling of silence and replicate it while you are fully awake during the day." The author cautions against daytime drowsiness if your wits are needed.

Outcome: This ability to "silence your mind completely will quite literally create a vacuum within you," separating you from the objective world. In time, one can maintain this silence while remaining conscious in the "real" world, partaking in "odd adventures within fluid dimensions." This mastery allows entry into dreams and exploration of "other realms."

The chapter concludes by reaffirming the holistic power of the Trinity: "Together, the three polarities working in a balanced way, allow a human being to develop his or her full potential. While the IN and OUT polarities allow a person to be able to powerfully manipulate within whatever dimension they might find themselves, the VOID polarity is the one that allows a person to open a dimensional door beyond this one dimension that most people are trapped in, and enter other just as valid dimensions of existence."

"Together they are the Holy Trinity of Alchemy, and their mastery is the only possible way to attain the Magnum Opus!" This powerful statement emphasizes that true mastery and ultimate liberation come from integrating all three aspects.

Conclusion

The author expresses his hope that he has provided a "good introduction to the Holy Alchemical Trinity," presenting its polarities and techniques "succinctly and as immaculately possible." He reiterates that "The knowledge of The Holy Trinity, and the active desire to master these three polarities, makes you an apprentice in the TRUE art of Alchemy."

A "general capacity with The Trinity" makes one a "proper Alchemist," especially when enough energy is acquired to "re-shape your reality, slow down your aging, and are beginning to move beyond this three-dimensional existence." The book aims to initiate or continue the reader's "path to true freedom."

Practical Recommendation for Daily Practice

- IN polarity: "spend most of your time engaging the IN polarity, especially if your regular day involves a great deal of interaction with others; so about 70 to 90 percent of your day."
- VOID polarity: Use "First Level Energetic Containment" for critical, precise action, and "Second Level Energetic Containment" for moving "beyond this three-dimensional cage; perhaps 5 to 10 percent of your day."
- OUT polarity: Use for "face memetic zombies or when you need to re-shape your objective reality; so perhaps 3 to 5 percent of your day."

These percentages are subjective, adaptable based on one's daily interactions and creative projects. However, a crucial reminder is given: "Whatever time frame you choose for any one of the three polarities, do remember that the OUT polarity is the most energetically costly so do use this polarity wisely. Remember, energy acquisition and conservation is the number one enterprise of all TRUE Alchemists!"

The author acknowledges that the techniques presented are merely "a scratch upon the surface" of Alchemy's depth. Full mastery would take "lifetimes of effort."

- IN polarity refinement: Can extend physical life "for a long time."
- OUT polarity refinement: Can "remake and manipulate any aspect of reality," allowing a master to "create whole new worlds."
- VOID polarity refinement: Allows escape from the physical world, moving "through space, time, and the boundless dimensions available for an eternity."

Ultimately, the book provides "all the knowledge needed to begin a true Alchemical journey." It is presented as a "binding agent" that unifies the concepts from his other books (listed explicitly as focusing on one particular polarity: Servitor books on OUT, Vampire's Way on IN, Out of Body Experiences on VOID). This book is "a greater refinement of ‘The Work’... the beginning of a movement towards greater understanding of the powers available to those who wish to evolve beyond their current limits/cage."

"This book IS a true Alchemical treatise, and this book in combination with the five books mentioned above represent a complete Alchemical Grimoire." It's a foundational system, "written in plain language without riddles or codes."

The author emphasizes that breaking ancient secrecy and revealing these truths openly is "liberating" and aligns with the "energetic confluence of these modern times." This openness puts "greater responsibility" on the individual to use the knowledge and "truly turn knowledge into power."

He encourages readers to test and refine their Will Power, using focused attention and desire (OUT polarity). As positive changes occur, to refine the other two polarities. "Fulfill your life as your inner desires beg you to, and in this way naturally refine your own spirit essence." By fulfilling personal values and helping others, one helps "the whole of mankind to fulfill itself as well."

"Every person that fulfills his or her personal values and eventually overcomes the predatory intent that has hitherto limited them, widens the path of freedom for all those who follow. By widening this path you make it easier for others to follow in your footsteps, and every act of illumination helps the whole of humanity to grow." This collective impact is described as reaching a "tipping point" where enough individuals' transmutation "forces the rest of humanity into a more evolved state."

The conclusion ends with a final, poetic quote from Sir George Ripley's Recapitulation of the Twelve Gates, reinforcing the idea that the figures and colors (or in this book's context, the concepts and

techniques) contain all the secrets: "Diligently look at, and attend to your figure, / Which contains in it all these secrets great and small, / And if you conceive it, both theoretically and practically, / By figures and colours, by scripture plain, / It wisely conceived, you may not work in vain." This serves as an encouraging and unifying end note.

Glossary

The glossary provides concise definitions of key terms used throughout the book, offering clarity on

the author's unique terminology and concepts

- Belief Structure: A complex subjective framework of beliefs that forms the human mind, determining perception and what is ignored.
- Causality: The relationship between cause and effect. Alchemists believe in multiple causality models, each opening different perceptions and actions.
- Cognitive Position: The blueprint by which an aware being organizes thoughts, experience, and sensory data, influenced by biology, beliefs, energy, and external factors. An infinite number exist, each offering a different worldview.
- Dark Sea: The infinite energetic "Darkness Out There" that surrounds all worlds, composed of darkness with splashes of light and aware life. All beings originate from and return to it.
- Energetic/Emotional Flare: A large burst of energy, typically caused by a strong surge of emotion.
- Great Archon: A titanic predatory non-organic life-form that descended upon Earth millennia ago. It feeds on humanity's distilled energetic essence by projecting a telepathic signal that superimposes a foreign mind onto human consciousness. This foreign mind limits human awareness, controlling thought content to generate maximum energetic flares (both "positive" and "negative" emotions). It cannot be beaten by physical force, only by mastering the Holy Trinity.
- Holy Trinity: A TRIAD of energy polarities within the human energetic structure (IN, OUT, VOID). Through this Triad, humanity can interact with and become part of the Dark Sea. Its mastery allows one to rip individual awareness away from the Archon and attain true freedom.
- Hypnopompic: A state immediately preceding waking. In the book, it refers to maintaining focus on this threshold state to open doors to other dimensions.

- Illuminatus: "One who has become illuminated." In this context, it signifies someone who has become aware of the predatory and strange nature of the world, and as a result of changes in cognitive awareness, is no longer truly part of everyday human reality.
- Impeccability: Actions, internal and external, that ensure the greatest conservation of personal energy. It appears as conventional virtues to bystanders but means detachment, control, discipline, analytical thinking, forbearance, and prudence to an Alchemist, representing mastery of Energetic Containment.
- Intent: A current of energy created outside the human energetic structure, capable of changing aspects of the Dark Sea. It is the Dark Sea changing itself under the command of a powerful Will(s).
- Internal Manipulation: The ability to manipulate energy and reality through subjective, non- physical actions.
- Meme: A belief or pattern of behavior that spreads contagiously throughout a culture, similar to a virus. It provides benefits to its carrier if spread.
- Memetics: The study of cultural information transfer, conflating it with genetic transmission to track ideas like viral mutations.
- Schrödinger's Cat: A thought experiment illustrating quantum superposition, where a cat is simultaneously alive and dead until observed. The act of observation collapses the wave function, making one outcome real. Used to explain how Quantum Transistors work.
- Technological Singularity: Refers to AI and unstoppable tech growth. In the book's context, the threat is how new technologies will dominate human consciousness, potentially ending Free Will through cerebral implants and collectivized thought, making escape from the Archon impossible.
- Transmutation: The ability to change a subjective experience into objective truth, or vice- versa. The ability to move energy from one vibratory state to another.

- Will Force/Power: Energy (varying in amount based on storage capacity) propelled within the human energetic structure through the focus of attention.

This concludes our comprehensive journey through "Overcoming the Archon Through Alchemy." The book presents a cohesive system for personal liberation and energetic mastery, urging readers to transcend conventional perceptions and reclaim their inherent power in a world shaped by unseen forces.

Book 7: Manifest Wealth & Prosperity with Thought Forms and Servitors (2017)

This book, "Manifest Wealth & Prosperity with Thought Forms and Servitors" by John Kreiter, delves into a fascinating approach to manifesting desires, particularly wealth and prosperity, through the manipulation of internal reality. It challenges conventional views on beliefs, thoughts, and even luck, proposing a profound connection between our inner world and external outcomes. Let's embark on this journey, chapter by chapter, to unpack these powerful teachings.

Introduction (Pages 4-7)

The book immediately grounds us in a pragmatic reality: "Madonna was right: we live in a material world." John Kreiter acknowledges that in our technologically advancing and increasingly populated world, money isn't just convenient; it's becoming "more and more essential."

However, he swiftly pivots, introducing a deeper understanding of wealth. "But being wealthy and prosperous is not just a monetary issue. True wealth means that you are able to get the things you desire when you desire them." This immediately broadens the scope beyond mere financial accumulation, hinting at a more holistic concept of abundance and fulfillment.

The author notes a shifting mental outlook in the West, moving beyond the traditional "American Dream" of suburban houses and picket fences. "Minimalism, good nutrition, natural living, and the freedom to explore and create, have become very important in our modern society." This indicates that while the book aims to help with material manifestation, it aligns with a contemporary desire for simplicity and freedom, rather than just endless acquisition. It clarifies that minimalism doesn't mean denying desires, but rather a more conscious approach to what we truly want, moving away from consumer-driven "must-haves."

He further emphasizes that "Being rich then, is a relative issue." What constitutes wealth varies greatly from person to person – from yachts and sports cars to time in nature or more family time. The core is the "desire for fulfillment that shapes the course of our lives and allows us to judge individually what true wealth and success are to us on a personal level."

The central method proposed for achieving these diverse desires is the "personally created thought forms and servitors." This book is the third in Kreiter's "Create a Servitor" series, aiming to provide a "thorough explanation of how thoughts manifest into what we considered to be very solid and real objects and events." He stresses that "In order to work with powerful thoughts to manifest what you desire, you must know how thoughts work." This foundational understanding is key, and the book promises to clear up common misconceptions.

A critical concept introduced is "thought form creators," which are identified as beliefs. The author intends to detail "how beliefs attract and generate thoughts and emotions in order to create and give meaning to the objective reality all around us." This highlights the pivotal role beliefs play in both thought forms and servitors.

Kreiter anticipates that some readers might be surprised by his assertion that "the popular interpretations of beliefs and how they work, especially in relation to thought power, is wrong." He promises to "clear up these fallacies and provide a more workable and powerful way to discover and alter beliefs in order to realize all your desires."

He then elaborates on the abstract nature of modern currency. While we live in a material world, our minds constantly refine material things. Money, for example, is no longer tied to tangible assets like gold or silver. "Indeed, since most global currencies are not based on gold, silver, or any other kind of material thing at all any more, their only value being the collateral that is pledged to them, you could say that wealth has now truly become a kind collective intent or belief." This profound statement is reinforced by Milton Friedman's quote: "The pieces of green paper have value because everybody thinks they have value. Everybody thinks they have value because in everybody's experience they have had value…" This recontextualizes wealth, making the idea that "concentrated thought and attention can bring into your life those things that you desire" much more plausible. Understanding these "laws of cause and effect that govern the inner world of thought manifestation" is essential.

Finally, the introduction frames the process as enjoyable and empowering. "But this isn't all serious business, thought form and servitor creation is fun. They represent a means to engage the world in a magical way, a way that defies the belief of those that would tell you that life is supposed to be endless drudgery, painful work, and unrealized dreams." The book will guide the reader on

how to

- Create powerful thought forms to alter life's course and enhance happiness.
- Make a specific "worker servitor" to change thinking and manifestation.
- Potentially participate in the "MOlamp" experiment, a group-created servitor that leverages "mass groups of people" in the age of social media.
- Navigate "synchronicity, meaningful events, good luck, and the magic to be found in the doing (of the not doing) of a worry free and relaxed existence."

The introduction concludes by inviting the reader on a "small journey into the inner magical realms" to discover "how true riches can be found within each and every one of us." This sets a tone of self-discovery and internal empowerment as the path to external abundance.

Chapter 1: The Intricacies of Thought (Pages 8-17)

This chapter dives directly into the core subject: what thoughts are and how they interact with reality. Kreiter emphasizes his responsibility to provide the clearest possible explanation of how thoughts "form greater gestalts of intention and energy" and transition from our "subjective mind into what we can experience as objective fact."

He briefly recaps his previous books in the series

- Create a Servitor: Harness the Power of Thought Forms: Introduced the general concept of thoughts creating reality and basic servitor creation methodologies. It aimed to provide enough knowledge for readers to experiment and develop their own "worker servitors."
- Create a Servitor Companion: Introduced "companion servitors," showing how "through the manipulation of the psyche, combined with psychic energy manipulation, you can deeply alter your mind and the neural wiring in your brain, so that new seemingly impossible possibilities become real and you are literally able to bring a magical companion into existence."

In this third book, the aim is to "delve even deeper into the human psyche," providing a "far more detailed explanation of how it is that thoughts, emotions and intentions go about creating the physical world all around us." This deep understanding is crucial because, as he states, "in order to get good results from the inner work that you will be doing, you must understand and 'believe' in the power of your own thoughts and intention."

He foreshadows Chapter 2 by highlighting the "major role" of personal beliefs in shaping our lives, promising a "detailed definition of what beliefs are and how they go about controlling the shape of personal reality." He asserts that to create effective "wealth thought forms and servitors," one must not only understand thoughts and thought forms but also "personally believe that it is possible to increase your wealth with them."

A key warning is issued against the common mistake of seeking a "step by step formula" for success, similar to baking a cake. "Unfortunately this is a mistake, because even though you can sometimes get good results from a step by step spell through the pure power of belief, this procedural spell work or ritual work, without any real understanding of why things work, can leave you thinking that you can't get what you want unless you have the eye of a newt or you worship the right god-form properly; spells and rituals are outer masks and camouflage for inner work." This passage is vital, as it strips away the often-mystified layers of magical practice to reveal the core truth: the power lies in the internal work, not the external ritual. This book, therefore, focuses directly on this "internal work" and "forgetting the outer camouflage and the often excessive minutia found in spell craft."

"Understanding the true core of internal manipulation will allow you to increase your power by understanding how to intensify and focus your thoughts, and will help you to understand how you can go about expanding and refining your manifestational procedures." This is a core teaching, implying that mastering internal processes leads to greater control over manifestation. He acknowledges that many people try mental manipulation for life changes but don't see results, promising "a more efficient methodology for working with thoughts, beliefs, and psychic energy by using powerful thought forms and servitors."

The Complexities of Our Internal Reality (Pages 12-14)

Kreiter states upfront: "changing physical events through internal subjective manipulation" is a difficult task. Not because it requires superhuman effort, but because it necessitates dealing with your "internal psychological world." He observes that while humanity excels in external engineering, we are "not nearly as gifted when it comes to psychology." "The subjective realm is as deep and mysterious as the far reaches of outer space and it might not be an exaggeration to say that we know more about outer space than we do about our own subjective reality." This lack of a "good map" for our inner world leaves us "perplexed and frustrated."

The author then addresses a crucial problem: "if the subjective world is the creator of objective reality… then even a small deviation in how we perceive a thing or understand a thing can have deep consequences." He clarifies this with a blunt truth: "To clarify even further; if you are doing it wrong, it won't work.

And doing it wrong because someone explained it to you improperly, or because the mental actions and procedures were not understood correctly by you, is very much the typical order of business when it comes to the new age movement." This is a bold critique of superficial "New Age" practices, emphasizing the need for precision and true understanding.

The difficulty in explaining the subjective world stems from the limitations of human language, which is based on "mechanistic laws of cause and effect." He contrasts this with the inner world, where "time is ruled by intensities, not by linear trajectories and deviations (past, present, and future)." This implies a non-linear, quantum-like logic within our inner reality, making verbal explanation a "delicate affair." What works for one person might fail for another due to "a very small procedural misstep or because a major component in mental work is not completely understood and implemented."

To overcome this, Kreiter aims to explain the inner subjective realm in a way that helps us grasp its "inner world logic; a logic that has a remarkable similarity to quantum mechanics." He stresses two

key areas

1. Fostering Belief: "you need to first believe that what you are about to do is possible." This belief is cultivated by understanding the structure and laws of the inner realms, allowing intuition to "discover the truth of all this in your own hearts and minds." Without this true belief, you are "essentially short circuiting yourself."

2. Correcting Mistakes: Pointing out "large mistakes that some people are making when it comes to internal work," particularly regarding "the definition of what a belief is, how it structures reality, and how it is that you go about changing these beliefs to get the results that you want." This sets the stage for Chapter 2, promising "much needed insight."

The Intricacies of Thought (Continued - Pages 15-17)

Returning to the nature of thoughts themselves, Kreiter defines them as "information units that can weave and meld into other more complex thoughts using electromagnetic properties inherent within each of them." He reiterates from previous books that these thoughts "can grow in strength as individuals

and as gestalts thanks to their inherent electromagnetic properties and also through the power of human psychic power." This psychic power is primarily "focused attention, which can be even more powerful when this focused attention is backed up by emotions."

He then outlines the progressive journey of a thought into reality

- Inception: Thoughts are "mental images or ideas."
- Frequencies Solidify: They become "something like emotions or emotion generating ideas."
- Closer to Physical Reality: The thought is then called a "belief."
- Beliefs Become Truths: These truths "soon become facts."
- Facts Become Objects/Events: "Within short order, and under favorable conditions, facts become objects or events in what we call physical reality."

A "great example of how all this works" is seen in thought forms, which are defined as "psychically intense thoughts; that is, thoughts that have been given a great deal of attention or emotional energy." Thought forms can also be "a conglomeration of many thoughts that unite because they share similar intent or ideas/information." The principle of "like attracts like" causes them to coalesce, forming a "stronger unit that grows in complexity and psychic power." "The more powerful the thought form becomes, the easier it is for it to affect objective physical reality."

He illustrates this with a compelling example from his first book: an "accidentally created thought form" that becomes a negative entity. An emotionally intense event (like a murder or suicide) creates an "electromagnetic stamp" in an area. People coming near this area begin to "have thoughts of that past tragic event," even if unaware of it, picking up a "negative vibe." "As this negative thought gestalt grows in intensity over time, it begins to create a powerful negative atmosphere around itself so that even though the initial murder or suicide might have long been forgotten, there is now a negativity about the area that naturally steers human attention towards feelings and thoughts of pain and fear." Eventually, this powerful thought form develops "a type of intent that

drives it towards the expansion of itself," feeding on the dread and fear it instills. This culminates in physical phenomena: "cold drafts," "strange noises," "noxious smells," or even "psychokinetic phenomena."

This vividly illustrates "a line… where internal subjective feelings and thoughts become concrete objective perceptions." In his second book, Kreiter called this line the "world tree," a "connecting link between this world and the next; a type of wormhole from an inner realm into an outer one." This emphasizes the permeable boundary between our inner experience and the external world.

What Is Objective Reality? (Pages 18-24)

To understand how subjective thoughts cross the "boundary" into objective reality, Kreiter poses fundamental questions: "how is it that we perceive objective reality? How do we know what is real and when do we know that a thing is objective truth?" The conventional answer is our senses, which tell us the world is "an object-filled, very solid place."

However, Kreiter presents a radical idea: "The thing is though, that our senses are far keener than we allow them to be and we can use them to try and understand how it is that the world

materializes and changes before us constantly." He asserts that our senses "filter out a great deal of data" to maintain the perceived "structural integrity" of the world. They "ignore a great deal of the data that they are able to perceive and only focus on that which they have been trained to perceive."

He then introduces the 'blink technique' to demonstrate this

1. Observe: Look at a physical object (e.g., a coffee table and cup). Notice its solidity, clear separation, and defined edges.
2. Close Eyes: Recall the image of the object in your mind. "As you concentrate on this inner remembered image… you will notice that this image is far more fluid and unstable than what you perceive through your external sense of sight." The table might warp, the cup might change shape or color. This inner image is dynamic and responsive.

This technique helps "apprehend the inner quality of the external things we call objects." Our senses are "trained… that all things are solid, unchanging, and well defined." But the reality is: "all things are in constant motion and shift depending on the kind of energy/emotion and intent that is imposed on them."

The reason physical objects don't change instantly like mental images is that "a great deal of psychic mass is required to affect the very materially dense objects in the physical world." This "accumulation of enough psychic mass to affect change takes a long time in this very dense physical world." Our "untrained physical senses" miss this slow movement, making us perceive the world as static. Yet, "change is now occurring right now before our eyes!" He uses the analogy of a plant growing – its movement is too slow for us to perceive in real-time, but it's constantly changing. Similarly, objects are subtly changing their "future" over months or years.

Kreiter then introduces the concept of a "life cycle" for physical objects: "All things within the physical world have a life cycle; they are created (it would be better to say that they are imposed) within physical space and time and then they leave it. This life cycle is directly related to intensity; the more intense the thoughts that created it, the longer that it exists as a physical object."

An object exists in a "constant state of inner movement," flowing from an "ethereal state" (akin to thoughts) to a "more solid state" (physical reality). He uses a mirror-within-mirror analogy for "an endless line of tables existing one beside the other," each a "more subtle version" of the one before it. "Every physical object then, like the table or the cup of coffee, is really a far bigger and far more complex gestalt of thoughts and energy." Our senses only focus on the final product, ignoring the "energy and power that make every single physical object possible."

To make this concept concrete, he employs the iceberg metaphor: The visible table is merely "the tip of a very large iceberg." The unseen, gigantic part "supports and gives the table the mass and power to be able to peek through into objective reality." He then expands this: "Imagine now that this iceberg is not extending down from the table… but that this iceberg goes into a non-local[1] dimension that is outside of space and time as we know it, so in reality this gigantic iceberg stretches into the table itself instead of out of it." This is the "inner reality of every single object," past, present, and future.

Footnote [1] defines this non-local dimension: "A dimension that is outside of space time as is normally understood or perceived by the physical senses. It refers to a state of existence that is everywhere and nowhere simultaneously, essentially a dimension where things exists like waves

instead of solid objects. In wave form the thing in question doesn't exist as an object, like a dot on a page but can be said to be part of the page itself; everywhere and yet nowhere all at once." This highlights the quantum-like nature of the inner realm.

"In order for a thing to exist in this physical reality there must be enough mass and build up within the non-local inner dimension to be able to push the new physical object into what we consider physical reality." This applies to physical events and situations too, which are "a large number of different manifestations of a smaller size, all happening in a well-choreographed sequence."

Therefore, "Manifesting or creating an object or a situation within physical reality then involves intense internal action." It requires "Strong and highly charged thoughts… created and nourished usually over a long period of time until the psychic mass is such that they are able to push through their non-local dimension and into this local one." The iceberg needs to gain enough mass to push above the water.

These newly created objects are "continually buffeted by external intent/forces," leading to constant change. The 'blink technique' helps grasp this "on an instinctual level." Kreiter concludes by urging the reader to use imagination and inner feelings to understand this inner reality, making it "far easier for you to understand how it is that the world manifests before us, and most importantly, how it is that you personally can direct your thoughts in order to manifest what you desire." He reassures that

Chapter 3 will provide effective thought form creation methods. The final statement here is a strong

lead-in to the next chapter: "This belief is incredibly important, all beliefs are very important, as we will discover in the next chapter."

Chapter 2: The Power of Beliefs (Pages 25-44)

This chapter is foundational, aiming to clarify the often-misunderstood concept of beliefs and their profound impact on our reality. Kreiter asserts that while beliefs "truly are the things that shape our reality," they are not infinitely complex and are within our ability to uncover and change.

He provides clear definitions

- Belief: "something that is thought true or something that is believed to exist… the type of faith, or an unwavering confidence that a certain thing is so."
- Belief System: "a mutually supported set of beliefs," a "group of beliefs that are held by many and can come together to create a philosophical or religious dogma."

While personal belief structures can appear complicated due to "many opposing beliefs," they follow a "causal logic that we are all familiar with." Crucially, he states, "all of these beliefs are available to the conscious mind. There is no giant reservoir of unconscious beliefs buried deep within some supposedly dark and infantile subconscious mind; all beliefs can be explored as long as you are willing to do some mental introspection and are brave enough to explore the 'whys' behind your thoughts, feelings, and actions." This empowers the reader by removing the mystique of inaccessible subconscious beliefs.

He then reiterates the complex nature of thoughts, requiring "Quantum Logic" and having "formative and organizational power." However, "Beliefs and belief structures on the other hand, follow a causal logic that we are all familiar with and that we can work with intuitively without great

difficulty." This is "highly advantageous" because "it is through the mastery of personal beliefs that we are able to direct our thoughts and create the kind of reality that we want." This is a pivotal statement on the practical application of understanding beliefs.

If you are new to all this, things might be a little confusing… (Pages 28-30)

Kreiter addresses a common point of confusion: the relationship between thoughts and beliefs. He acknowledges that many, even "seasoned professionals," struggle with this distinction. The "biggest mistake" is the assumption that "beliefs are thoughts that you have often." He clarifies this in no

uncertain terms

"Your beliefs are not the thoughts that you have often: Your beliefs are the underlying structures that cause you to have certain thoughts often." "This is an incredibly crucial point if you desire to create your own reality by controlling your thoughts."

He then provides an example to illustrate this crucial difference: the common belief, "no pain no gain" or "no sacrifice, no reward."

- This belief often means a person finds it difficult to achieve anything without "quite a bit of effort."
- It's often linked to another belief: "the more effort that you make, the greater your reward."
- Consequence: Such a person might believe wealth only comes through "intense effort and pain," leading to a life of working "sixty hours a week," sacrificing "youth and vitality," only to have "little energy to enjoy any of it" upon retirement. This belief system can even make them feel "useless" when effort ceases.

But how does all this happen? How do beliefs create all this? (Pages 31-34)

Kreiter clarifies the mechanism: "it is not beliefs per se that make all this happen. What makes all of his happen is concentrated human attention and the thought forms that you have created and fed."

- Beliefs focus your attention.

- This focused attention "causes you to have thoughts of a certain nature."
- These thoughts "cause emotions that feed these thoughts and create thought forms."
- "before long you are experiencing what you are believing."

He uses the analogy of a belief being like "underlying scaffolding, like the bones that hold a large structure like a body together." When you accept something as true, it becomes a belief, which in turn "narrows the focus of the person that holds that belief. It is sort of like putting blinders on yourself and then forgetting that you have blinders on."

Continuing the "no pain no gain" example

- Such a person will focus their attention to "see the truth of his belief everywhere," ignoring or denying contradictory evidence, often unconsciously.
- They will interpret others' success: a hard worker is "good," a "charmed life" is a "spoiled brat."
- This constant focus reinforces the belief, creating powerful thought forms. Thoughts like "I have to work really hard to get ahead" trigger anxiety and fear, empowering these thought forms.
- "Thoughts and emotions are the most powerful forces that we have at our disposal, and these are directed by attention which is controlled by beliefs." This is a profound statement on the hierarchy of manifestation.

The author then illustrates the common mistake of trying to change reality by only changing thoughts, assuming beliefs are just frequent thoughts. The hypothetical person tries affirmations and positive thinking to overcome the "pain in gain" belief. While they might see some initial positive changes,

they soon face problems

- Difficulty maintaining focus: The more they try, the harder it gets.
- Mind snaps back: Loses concentration, mind reverts to thoughts of "pain and struggle."

- Self-confirming loop: The effort to change the belief reinforces the "pain for gain" belief, as it feels like hard work.
- "Gushing pipe" analogy: Trying to stop negative thoughts individually is like covering one leak only for another to sprout. The negative thoughts never stop because the underlying belief is not addressed.
- Outcome: "really frustrated," "constantly tense and paranoid of his own mind," potentially "tension related issues." "All this from a problem in definition." This emphasizes the critical importance of understanding the distinction between thoughts and beliefs.

So now you might be thinking, “So how the heck do I change a dammed belief then?” (Pages 35- 40)

Kreiter presents two methods to change beliefs

Method 1: Logic (Pages 35-36) "The first method in changing a belief is logic. All beliefs are based on an assumption of some kind, so the best way to change a belief is to explore this belief until you find where that assumption has been made and make a change there, at the core."

- Process:

o For the "pain equals gain" belief, ask: "What evidence do I have?" "Could I have made a mistake?" "Are there cases where hard work doesn't equal more money?" "Why do some people stumble upon money effortlessly?"

o "Exploring these questions with an open mind will begin to soften the hard wall that this belief has created around itself."

o The goal is for the old belief to no longer be an "unequivocal fact."

o Act like a "good lawyer": find "example after example of people that work very little or don’t work at all and seem to be able to make a great deal of money." Also, find examples in your own life where "money and fortune just seemed to pop out of thin air without any work at all."

o Do this in a "playful manner devoid of struggle" until the belief is "shattered."

Method 2: Believing a New, More Positive Belief (Pages 36-40) This method involves direct imposition of a new belief. It's recommended to do this "once every three days or so, never more often than that" to allow the brain to adjust.

- Process:

o "spend a little time every few days believing a new, more positive belief… you must believe with every ounce of your being that a new belief is real."

o Example: Change "no pain no gain" to "I'm lucky, money comes to me without effort."

o "Believing with 'all your might'" is redefined as "pretending" like a child. Children excel at pretending to be anything they imagine, fully immersing themselves.

o Mechanism of Pretending: When you pretend, your mind might wander, requiring effort to refocus. This effort creates "tension," which moves energy through your system, essentially a "mild emotion."

o As you get comfortable, you'll observe "physiological changes" and "psychological intensities" you overcome, leading to understanding "believing with your whole heart; or perhaps a better way of saying it would be to 'believe something with every fiber of your being'."

Discovering Your Beliefs (If you don't know them): (Highlighted in the book as a special section)

- Question: "To discover your personal beliefs, you have to be willing to explore the reason for your thoughts, feelings and actions. You do this by asking yourself one simple question, 'Why?'"
- Process: When you feel a negative emotion, think negatively, or take a certain path, ask: "Why did I feel, think, or do this?"
- The initial answer is simple ("I work all day… to get ahead"). Then, ask "Why?" again ("Why do you need to work so hard?").
- Continue asking "Why?" until you reach an assumption you consider fact ("That's just the way it is."). This is the core belief.

- "This core belief supports other beliefs and is a major support within the scaffolding of your mind."
- By changing this core belief using the methods described, "this mental scaffolding will completely alter its shape to suit a new belief structure; which will then cause you to have different thoughts, feel different feelings, take different actions and eventually create a completely different life for yourself."

Creation of Beliefs

- Natural Method: "long time and a lot of repetition," imposed by authority figures (parents, teachers, society). This creates "new neural pathways within your brain" that take "years or decades."
- Another Way: "a highly powerful emotional experience." A traumatic or intensely happy event can "completely alter a person's belief structure in a very short period of time," stamping a "whole new neural pattern" that changes what they believe and experience.

Application and Rest

- The two methods for changing beliefs (logic and intense belief) both rely on "breaking neural patterns first and foremost." The "few minutes of alternate belief" exercise creates new neural pathways.
- Crucial for this intense exercise: "you need to give your brain a rest, just like when you exercise you can't exercise the same muscle every day or else you will end up damaging your body and losing muscle tone as opposed to gaining it. The brain needs time to adjust to these new imprints that you are creating."
- During break time: "keep an eye on yourself." Study emotional changes, new desires. "Follow your impulses if they tell you to go somewhere or do something." Ignore impulses aligned with old beliefs ("what you are doing is silly"). Follow those "more in line with what you wish to accomplish." This helps discover "conflicting beliefs" and overcome "obstacles to change," leading to a "whole new life trajectory."

So why the heck don't you just use this method to change your life and become wealthier? (Pages 41-44)

Kreiter poses this question to transition to the need for thought forms and servitors. He states that using belief-changing methods alone "can quickly become quite thorny due to external resistance."

The sources of this external resistance are revealed

1. Social Resistance: "People hate change." When you deviate from expectations, friends and family "will fight back." They love routines, and your positive changes (working less, relaxing more, losing weight) can trigger protest. This makes belief change difficult.

2. Telepathic Communication: "A seldom mentioned obstacle in the 'positive thought' movement is telepathic communication." Other people's thoughts, based on their beliefs, are "constantly projecting… into the environment," often negatively, especially if they don't want you to change. These influences are felt as "emotions or mental impressions" – a "negative vibe." "Their influence is far more powerful and pervasive than most would imagine and can have serious implications for those wishing to change their life situations. Emotions have weight and this weight can bear down on you and the environment around you."

o Crucial, repeated point: "People most often cannot tell the difference between internal thoughts and feelings that they are having and external influences which are imposed on them from outside themselves." This leads to self-doubt, thinking an internal belief is the problem, potentially doubting one's "own mental stability."

1. Negative Planetary Cycle/Past Thought Forms: The planet is in a "very negative cycle." (He refers to his book Vampire's Way to Psychic Self-Defense for details on external negative influence). Our own past negative thought forms and those created by others are "all over our environment." Walking into them "can be like walking into a landmine of negativity." When people encounter these, they attribute the negative thoughts to themselves, reinforcing doubt.

The Historical Solution

The "wise people" (mystics, sorcerers, witches) learned that "working on simple thoughts and beliefs alone was an impossible way to get what they wanted quickly and efficiently." It was too slow and would "easily backfire if the practitioner was accosted or attacked by external forces."

"As a result they developed a far more powerful method to get what they wanted… These THOUGHT FORMS, created through ritualized spell work, would be designed to bring about a certain desire/outcome, or to tap into an already existing thought forms for the same purpose. Some of these rituals were even created to allow the user to tap into elemental (non-organic life) forces." This explains the historical context and the pragmatic reason for developing ritualistic methods – to create highly compressed, powerful thought forms that could bypass the mind's internal resistance and external interference. The ritual was merely "external camouflage for an internal action" to focus immense psychic force.

Chapter 3: Creating Thought Forms to Manifest What You Desire (Pages 45-59)

This chapter focuses on the practical creation of thought forms for manifestation, building on the distinction between thoughts and beliefs and the limitations of incremental thought control.

Kreiter reiterates the core problem: "the ‘wise ones’ of old discovered long ago that incremental thought control was not the best method to go about getting what they wanted from the material world." This was due to its slowness, the effort required, and the "bigger problem of external psychic interference from people, existing thought forms, and negative forces of a higher order." The human mind was deemed "suspect" because of its openness to external influence, making it difficult to maintain focused attention for long enough to naturally develop powerful thought forms. He points out that the natural mind often seemed better at creating negative circumstances because external negative influences were abundant.

The solution developed by these "wise ones" was to bypass the mind's limitations by creating "highly compressed and powerful thought forms" that could affect the physical environment. This avoided the need to "control every thought," "spend a lifetime trying to arrange and change all the undesirable beliefs," and "identify and nullify all of the negative external influences." As previously discussed, "These THOUGHT FORMS, created through ritualized spell work, would be designed to bring about a certain desire/outcome, or to tap into an already existing thought forms for the same purpose." The rituals themselves were merely "external camouflage for an internal action," serving to focus the individual's attention and direct "a large amount of psychic force" (often through "intense emotional outburst") into a highly focused thought, creating a "very powerful psychic bubble of energy."

Kreiter, however, favors a less ritualistic approach: "It has always been my belief that the less external camouflage the better. As such, I have always used and advocated the use of highly concentrated and ‘individualized’ thought forms, sometimes called servitors, for any reality manipulation." He acknowledges that some enjoy the "intricacy and beauty" of rituals for concentration and psychic energy redeployment, and suggests using "whatever works best for you."

His personal aversion to ritual stems from it becoming a "mental crutch for the ego," separating a person from the power of their "inner self." He believes the ego, being a "prima donna," overcomplicates things and "doesn’t have the processing power" for true internal work (like running

bodily functions). "Inner work without outer camouflage is better in my opinion because this way the ego has two very big jobs: 1. It must give direction to a person’s mental attention. 2. It has to have the flexibility and power to believe with every ounce of its being in something that might not be presently real." This perspective simplifies the process by putting the focus squarely on focused intent and belief, rather than external performance. The "inner self" handles the "big stuff like vibrations, energy projection or any other such thing."

The book's focus is on wealth and prosperity manifestation. The first technique presented "does not actually involve the use of a servitors at all. This first technique… will be how to create a highly concentrated thought form."

What is the difference between a servitor and a thought form? (Pages 50-53)

Before delving into servitor creation, Kreiter clarifies the distinction

- Servitor: "an individual entity." It is given a "name and a form" which are maintained through "concentrated attention and psychic force." A worker servitor's shape (e.g., wings) aids its task. The name allows the creator to focus and command it. All these elements are "identity building and psychic energy projection."

o Servitors are "amazing creations" that can "bend our ideas of time and space." They can protect, accompany, advise, attract, and manifest desires.

o "The more you use a servitor, the better it gets because the more you use it the more attention and energy it gets, so it becomes stronger every time you use it."

o Extremely powerful servitors can even become visible and interact physically (like the poltergeist example).

- Disadvantages of Servitors for Material Wealth:

1. Energy Sharing: Servitors have a "certain amount of energy at its disposal and can only rely on this energy to get the job done." They need recharging. Their power increase is "incremental," taking time to become strong enough for certain tasks. "A servitor is on its own, it might pick up some energy as it swims through the sea of human thought but it can't replenish itself on its own."

2. Time Requirement & Human Impatience: Manifestation takes weeks or months. "Unfortunately, the human mind is not that patient and can actually countermand the work that the servitor is trying to do because it insists on wanting to focus on its desires and on working harder to try and get what it wants." Overthinking or prematurely checking on a servitor can be "completely counterproductive," stopping it "in mid-work."

o Conclusion: "Servitors therefore are great for things like protection or glamour but there are drawbacks when you use them to try and manifest wealth."

- Solution for Wealth/Prosperity: "it is better to use highly intensified thought forms for wealth and prosperity manifestation."

- Thought Form (revisited): "a highly intensified thought, in that it becomes a very powerful thought because of the amount of attention or psychic power that it gets." They form naturally when "conglomerates of thoughts with similar properties come together" due to their electromagnetic properties.

- Second Way to Create Thought Forms (Intentional): "create an intensely dense packet of psychic energy and then insert a clear and precise thought into it." This is akin to how powerful negative thought forms are created from tragedies, where "a huge burst of psychic energy is expelled" with

"highly focused thoughts of a negative nature." Similarly, positive thought forms can be created (like repeatedly winning the lottery). The book focuses on creating this kind of positive thought form.

- Advantages of Thought Forms for Wealth Manifestation:

1. Lack of Identity: Because they lack a "particular identity" and "hard etheric container," they "mix and merge with each other and whatever positive energy that they encounter." This means you can send "ten or a hundred thought forms all on the same mission and they will not be too adversely affected by each other." In fact, "they will actually benefit because the psychic energy and intent that each one contains will mix with all of its brethren to create an even more powerful thought form, and hopefully get you what you want that much faster."
2. No Recharge Worry: You don't "worry about stopping it from doing its work because you think it needs to be recharged." If a boost is needed, simply "create a completely new thought form and send it on its way." These new forms "unite and work together to bring about a manifestation that is most in line with the possibilities present in your personal reality."

o Summary: Thought forms are "intense little creatures created by you for one sole purpose; to get you that one thing that you want."

Steps to creating a powerful thought form to help you manifest material wealth (Pages 54-58)

This section provides a concrete, step-by-step ritual for generating powerful thought forms.

Step 1: Clarity of Desire "It is crucial that before you begin creating your thought form that you have a clear idea of what you want." Take time to consider what you "need" and what is "most appropriate… right now."

Step 2: Quiet Space Find a comfortable, quiet, semi-dark room. "enough light… to see the basic outline of your body, but is dark enough that most everything else is in shadows."

Step 3: Future Focus "Take a deep breath and focus on the future. Look into your mind and focus your attention on the future and what it is that you want it to be like having what you want."

Step 4: Grow Desire & Imagine Psychic Energy "let that desire for this one thing grow within you." As it grows, "imagine that all the space around you is filled with psychic energy." Visualize this energy as an "ethereal vapor" surrounding all objects. Concentrate until you can "feel it, sort of like feeling the waves of the ocean."

Step 5: Inhale Psychic Energy "Take a very long and deep inhalation." As you inhale, "imagine you begin to suck all that psychic energy that is around you into the core of your body." Feel it "going deep into your lungs and also being absorbed by every pore." It should feel like an "electrical vibration," accumulating in your center as a "large bright ball of pulsing energy."

Step 6: Hand Position Bring hands together, about ten inches apart, at solar plexus level, palms facing each other, "as if you were holding a large bowl."

Step 7: Exhale and Project Energy Slowly exhale, imagining "all of the psychic energy that you have stored in your body is now being pumped out through the palms of your hands and is coalescing into a large bright ball in between your hands." Feel the energy "making its way through your arms and out of the palms of your hands like a powerful electric charge."

Step 8: Intensify Desire & Visualization Take another long inhalation, sucking in energy again. Exhale slowly, making the ball "grow brighter and brighter." "start desiring that thing that you want, with every ounce of your being." Take another short, deep inhalation, and slowly exhale, continuing to pump energy. "focus all your mental energy on seeing what you want inside that ball of energy; seeing yourself having and enjoying that one thing that you want and feeling what it feels like to have it." Use "every bit of the emotional and psychic energy" and pump it into the ball. The feeling should be "almost orgasmic."

Step 9: Final Burst and Command Take "one final short but deep inhalation and imagine the entire world narrowing into that psychic ball that is growing brighter and brighter, and bigger and bigger before you, so that all of the energy around you focuses into this one point in space and time to create an incredibly powerful psychic ball of energy, emotion, and the picture of you hav-

ing what you want." "Put all of your emotions, energy, and the picture of you having what you desire into that ball!" With the last breath, "say something like, 'Get me ____! Get it NOW!'" "With the power of this affirmation, focus with every ounce of energy that you have left and believe with all your heart that this creature will get you what you want. This final burst of energy should leave you completely drained."

Step 10: Release Imagine the "highly charged thought form moves away quickly to do your desire." Or, "just forget about it completely after the last exhalation, believing that the thought form will go or not go wherever it needs to without any further prodding from its creator." The choice depends on what feels "most powerful to you."

Step 11: Relaxation & Confidence After the thought form disappears, you "should feel a type of deep relaxation… very much like the afterglow after sex." Get up and "go about your day confident in the fact that your powerful thought form is altering external probabilities so that you get what you desire."

Repetition and Caution

- Kreiter performs this daily for his desires, noting that each new thought form aids previous ones if the desire is focused.
- He recommends following "your own instinct" on frequency, often "once every few days is all you need."
- As you become proficient, "there is no need to strain. The real trick is mental focus; the more focus you have, the more psychic energy that you will be able to project into your thought forms."
- Important Health Warning: "Before you begin this technique, you should evaluate your own health. If you are in poor physical health, suffer from heart problems, or are at risk of aneurisms, please consult your doctor before you commit to creating thought forms." This is a critical disclaimer, emphasizing the physiological intensity of the practice.

Things to remember (Page 59)

This section offers concise reminders before moving on.

- Patience: "Any kind of manifestation takes time. The amount of time is relative and is dependent on the intensity of your thought form, your personal beliefs, and on the nature of thought itself. You need to be patient." He clarifies that he didn't say to stay positive or have faith, just be patient, as manifestation "could take weeks or months."
- Letting Go: "You should try to let go of any obsessive need to focus on the thought forms that you have created, and on any deep need that you might feel for the thing that you desire. The more that you can let go, the easier that it will be for your thought forms to get you what you want." This points to the paradoxical nature of manifestation: intense creation, followed by detachment.
- Mind's Tendency to Meddle: Letting go and being patient are "difficult things for the mind to pull off." This sets the stage for the next chapter, promising a way to overcome this "compulsion" and gain "large doses of good luck."

Chapter 4: Detached Expectation (Pages 60-71)

This chapter introduces a crucial mental state for successful manifestation: Detached Expectation, highlighting its importance in overcoming internal and external resistance.

Kreiter begins by stating that while concentrated thought forms are potent, "unless you believe in the power of these thought forms to affect reality and to get you what you want, it is very easy to short circuit your own efforts." People who lack this belief may "not even be able to see the signs all around them; the omens that present themselves... to align ourselves with what we have been wishing for." They might even "trip over the thing that they desired to have" and reject it, believing it's "too good to be true" and waiting "for the other shoe to drop."

To overcome this "inability to let amazing things into our lives," two beliefs are necessary

1. A general belief in the power of thoughts to alter reality. This is addressed by studying and manipulating one's own beliefs (as covered in Chapter 2).
2. A personal belief in one's own ability: "You need to believe that you personally have the power within yourself to create powerful thought forms that can and will alter reality." This belief "will naturally open your mind to all of the amazing situations that become so common when you start to use thought forms." It also enables one to "identify and take advantage of any meaningful coincidences that mark a departure point from one life situation to a better one."

This second belief, however, is difficult to address with standard belief-change methods, especially when the "self" or "me" is involved, as "going up against the mind directly" is challenging. The solution is "Detached Expectation," a "new mental action" that not only allows us to see omens

but also "draw all of the positive outcomes available within any moment in time; a new mental action that can literally bring good luck into our lives."

Defining Detached Expectation (Pages 63-65)

Defining Detached Expectation is tricky because it's an "internal (psychological) feeling and intent" that is "beyond words" and "cannot be completely described in words; it can only be experienced and felt by doing it."

- It's a "non-action," about "not doing something" – releasing tension, forgetting effort, perhaps even smiling.
- "If you try to push against the mind, it will push back just as hard. In order to cancel its power you therefore have to do something that it doesn't expect to beat it at its own game; you have to play a game within a game."
- Kreiter offers cryptic definitions: "A non-belief of a belief" or "A completely non-fixated knowing." These point to a state beyond dualistic mental fixation.

He explains that the mind is "a highly untrustworthy thing," constantly interjecting negative talk and doubts, even when ostensibly on your side. Ancient sorcerers/brujos recognized this and sought to "bypass" the mind, creating a technique that "played the mind against itself so that it would cancel

itself out." This technique had two immediate positive outcomes

1. "It allowed the mind to forget without forgetting," enabling attention to positive omens.
2. "It allowed the mind to at the same time completely let go of the intense importance that it usually gave to those thing that it desired and therefore payed so much attention to."

- Unexpected Third Outcome: This technique, when properly implemented, "was able to imbue the practitioner with large doses of good luck."

- Mechanism: By tricking the mind into a "non-focused focus" on desire, "negative walls that would usually block all good intention where suddenly gone. Without these walls, lucky circumstance took over the practitioner's life in a seemingly effortless fashion."

The "Mind Pool" Story: A Personal Example of Detached Expectation (Pages 66-69)

To illustrate Detached Expectation, Kreiter shares a personal anecdote from his pool-playing days with a friend. Initially, he tried to win by "maintaining the belief that I had won the pool match before the pool match was over," hoping "intense belief" would bring victory through "sheer thought force."

- Problem: This "rigid belief," this "strong and aggressive belief, an adamant belief," was "often counterproductive." It was "highly frustrating" and "energetically costly," requiring "a lot of tension" (even causing stomach sickness).

He and his friend, curious about "mind pool," discovered a better way by studying "old Taoist techniques." They sought a technique that allowed them to "try" while being "completely relaxed and detached," to "believe without all the effort that this usually requires." He found the Taoist concept of 'wu wei' – "natural action that does not involve excessive effort, or better yet; the effort of no effort." This came closest to defining what they practiced. Magick, he notes, is often paradoxical ("catch 22").

The "final act of manifestation through thought forms and mind pool" boils down to

"Try to not try and know without knowing that things are going to work perfectly. Trust without trusting at all, in that which is beyond you, to get you what you want."

He relates this to "The Fool" card from the Tarot: "blindly and without care stepping right off the cliff but knowing (without knowing) that all would work out perfectly." This turned their pool games into a "hilarious delight" where winning came through "crazy and unexpected fluke." It became "a fun game of

‘will of no-will’, where the winner was determined not by skill or strategy but by how much he could do something by not trying to do that one thing at all. The more we tried to not try, the better it worked."

This effortless approach also worked against other players, bringing "lucky happenstance" regularly. This experience points to something "beyond the mind’s cognitive experience," a "type of direct knowing."

Recipe of Detached Expectancy (Pages 70-71)

Despite the difficulty of verbalizing, Kreiter offers a "recipe" for Detached Expectancy

1. Hold a belief: "perhaps the belief that you are just about to get what you want or that you have won the pool game…even though this has not happened yet."
2. Remove the self: "maintain that belief as you completely remove yourself from the equation. Remove “yourself”, remove the “I”, remove the “me” from that belief that is being believed." A part of you should be able to ask, "Who is it then that holds this belief? How is it possible that this belief is still be there inside me?”
3. Feel effortlessness and total detachment: "Try to feel like you just don’t care what the hell happens. Totally let go, but still maintain the egoless belief."
4. Indicator: "If you get a smile on your face, you have it." The goal is to "ride the wave of detached knowing."

He reassures the reader that mastering this isn't mandatory for manifestation: "Focus on creating strong and detailed thought forms, this is the important part, and let everything else take care of itself." This simplifies the path for beginners while still offering a powerful, advanced technique.

Chapter 5: Obtainability (Pages 72-83)

This chapter introduces a critical, often-overlooked aspect of manifestation: "The Obtainability of the thing desired." Kreiter notes that many who practice visualization or wealth manifestation experience "haphazard return" on efforts, with some desires easily manifesting and others never working. This often leads to frustration and the feeling that "they are always denied."

The core problem, he states, is that people are not made aware of "an incredibly important aspect of internal work." When people learn about manifestation, they "almost invariably think big," which is generally good for hope but can create problems for manifestation.

"To be ‘within the range of Obtainability’ does not mean that you can’t get the big ticket item right off. What it means is that you can’t get what you don’t think you can get. Unfortunately we find ourselves in front of those pesky beliefs again."

- Obtainability Defined: It's not about external feasibility, but about "does the person that is using thought forms believe that it is possible for him or to get what he has worked for?"
- While a powerful thought form can override beliefs, creating one strong enough for something that "to you' it seems like a near impossible feat, can be very hard indeed."
- "True magicians, sorcerers, or whatever you would like to call them, spend lifetimes refining and enhancing their power. To believe that you can perform miracles on your first foray into mental manifestation can be a bit short sighted." He warns against those who promise instant miracles to "sell a product."

The Importance of Practice and Starting Small (Pages 75-78)

"There are always ways to enhance your power though, and the best method is; practice, practice, practice." The more one practices creating thought forms and servitors, the more power accumulates, leading to greater accomplishment.

To circumvent initial lack of power and limiting beliefs, Kreiter strongly advises: "it is always best to start small."

- Example: Instead of a mansion (if it seems impossible), start with a new deck chair, cleaned gutters, or a desired DVD.
- Reasoning:

o Belief Acceptance: The mind is "generally a logical structure." It's easier for the mind to believe something is possible if it's "within its range of obtainability" (e.g., a deck chair can be bought).

o Reduced Resistance: The mind "doesn't put up such a big fuss" for small, less important desires. It might protest initially but "will most likely leave it alone." The internal dialogue might be: "I'll try… but thoughts creating things… really? ...it's supposed to be outside my control anyway… we'll see. But how hard is a deck chair really? ...What's supposed to happen anyway? It's all luck I bet…anyway, who cares, it's not like it's something really important…now if it was my dream house…"

o "Flukes": When a small desire manifests (e.g., receiving a deck chair as a gift), the mind will dismiss it as "luck; random chance." Kreiter explicitly states: "Your opponent sank the eight ball by accident. You just won the game, but it was all a fluke…really."

- The Power of the "Fluke" Diary: "I want you to get yourself a little diary and write down:"

o When you first desired something.

o Date of thought form creation, feelings, number made.

o When you started/maintained "egoless expectancy," how long, how it felt.

o Did you get it? How? How long?

o Purpose: This diary is "incredibly useful and invaluable" because it allows you to "start to make connections between your desire, your mental work, and your final

success or failures." Eventually, "it will just be impossible to attribute them all to luck and happy coincidence."

- Gradual Escalation: You don't need to prove anything initially. Let the mind slowly come to believe. Start small, manifest material things your mind easily accepts (deck chair), then slightly bigger (barbecue set), then a bigger deck, an entertainment room, and eventually a bigger house. "The funny thing is that the mind might even begin to accept the fact that you are really lucky and you just might luck out one more time with your home sale; it will still not be completely ready to admit that this thought power stuff works." But, knowing about "the range of Obtainability" helps you understand that getting the bigger home is just "another step on your way towards the giant mansion of your dreams."

Dealing with Doubt and Responsibility (Pages 79-83)

- Mind's Doubts: Instead of fighting the doubting mind, "you let that part of your mind that doubts have its air time. No need to fight it or argue… because external experience is slowly but surely showing it that its concepts of how things work are narrow at best."

- Strategy: "What you do instead is that you let it talk and talk while you create yet another powerful thought form to get what you desire." Focus on "egoless expectations," and the doubting mind will stay out of the way because it's "starting to understand how things really work." This way, you "never make it feel threatened since its precious beliefs are not being overtly attacked or violated." By staying within "the range of obtainability," you "get all that you want by slowly working up, one step at a time."

Kreiter then addresses a common pitfall in manifestation teachings: the idea that "we should all be rolling in it" and that "frugality" or "thrift" is "scarcity thinking." He views this as a "problem that arises mostly because our language finds it very difficult to explain internal action" and a misunderstanding of be-

liefs. This leads many to act like "spoiled and irresponsible children," demanding everything "without any regard for others" because "scarcity is a mental problem."

- Author's Warning: "This is most unfortunate because this pattern of thought and action is devastating the world at large that we all share."
- He emphasizes: "Being a responsible creator means that you take responsibility for your actions, especially the internal ones. When you use thought forms to manifest your desires, make sure that these actions that you are about to take feel right in your heart and in your head."
- He rejects the notion that pollution doesn't matter because others can manifest a clean river or move. Such thinking is an "egotistical need."
- True Growth: "no amount of material gain will ever satisfy your inner being." "I believe… that we are here to grow and expand; to become brilliant and enlightened being that have the capability of shedding the material constructs that bind us."
- Balance: Growth involves using energy to manifest needs AND "expand our inner being," developing "empathic abilities" to discover "the oneness that we all share."
- Shedding Material Need: As trust in thought forms grows, desperation fades. "When we know that we can get what we want when we need it, we can finally relax and begin to contemplate the inner reality of our being." This allows moving beyond constant material

desire to "shed the need for external material things" and discover "truly ecstatic and magical experiences" in "more subtle realms."

- Reconciling desires with responsibility: It's not about being a "life hating monk," but about being "more conscious about the things you create." Instead of a polluting castle, manifest one that helps clean rivers or buy land to protect it and share it.
- Final Wisdom: Starting small helps overcome ego's resistance, leading to the big desires. But eventually, "when the ego finally grows enough that it is able to realize that it can get anything it wants as long as it learns to fo-

cus and deploy energy properly, you can stop your endless upward climb, realizing that you are only building a nicer cage for yourself. Perhaps then your ego will realize also that the greatest joy that it can feel can only be found in total freedom." This beautiful culmination suggests that true wealth is ultimately inner freedom and connection, not just material abundance.

Chapter 6: Wealth Servitor (Pages 84-105)

This chapter marks a shift from general thought forms to a more specialized tool: the servitor, specifically for wealth manifestation. Kreiter states that servitors offer an additional way to overcome internal opposition from beliefs that the self might hold.

He defines a servitor as a "more specialized thought form" or "a thought form on steroids," characterized by "a sense of identity and a specialized nature." The goal of this chapter is to teach readers how to create a "highly specialized ethereal machine" (a servitor) for wealth manifestation, clarifying the difference between regular thought forms and servitors.

Kreiter will deviate from his usual custom of leaving servitor design to the reader; for this book, he provides a step-by-step procedure for creating a specific "worker servitor." Readers have two

options

1. Create their own personal servant: An individual energy-projecting servitor.
2. Participate in a group-created servitor: Named "MOlamp," which "has all the same properties as the one that you can create on your own but it has the possibility of being far more powerful."

MOlamp (or your personal servitor) is an "energy projection servitor," designed to "project a certain kind of energy into its surroundings." Recalling an earlier example of a servitor created to attract the opposite sex by projecting a "red light" for sexual desire, this wealth servitor will "project money and strong feelings of prosperity."

- Key Mechanism: "Essentially, a servitor like this does not create money per se; it creates feelings of having lots of money, wealth, and prosperity."

- These feelings, projected into a person's mind, "create thoughts and emotions related to those feelings of great prosperity."
- These thoughts and emotions then "go about creating/manifesting wealth and prosperity within the physical reality of the affected person."
- The "Circuit": Servitor (feelings) -> Mind (thoughts/emotions) -> External Reality (manifestation) -> Mind (more wealth thoughts) -> Feeds Servitor.
- This servitor needs regular charging and "will grow in power slowly as more and more positive energy is directed towards it." It's like creating "the positive version of the negative poltergeist thought form" discussed earlier.

Things to Consider If Using MOlamp (Pages 89-94)

Kreiter offers a comparison to help readers decide between MOlamp and a personal servitor

- MOlamp Advantages:

o Taps into the "combined energy of all those that also use this name, sigil, and design." This larger "thought form base" makes it "much more cohesive and functional" and potentially "far more powerful."

- MOlamp Downside (Requires a "Leash"):

o MOlamp, like all mental creations, exists in a state of "superposition" – "not in any one particular place and time but it exists in all places, or positions, simultaneously."

o To "create a leash for MOlamp," you must intensely visualize it wherever you want it to be, causing it to manifest in that specific location.

o The Santa Claus Analogy: This is a crucial explanation for superposition. Santa is described as a powerful thought form, refined and empowered over centuries by collective belief. He exists "everywhere and nowhere at once," like a "giant cloud" in a non-local dimension. His power grows with every thought about him. Santa's ability to deliver gifts globally in one night, if real, could be explained by his superposition, allowing him to "manifested in a number of different positions at once, all at the same time." He draws energy from his "massive non-local self" to perform powerful acts.

o MOlamp is like Santa: "it will exist in superposition, it will be able to act in many places simultaneously and it will be able to draw upon its ever growing pool of energy to create powerful effects." Unlike Santa, MOlamp is consciously fed and directed.

o Collective Amplification: "Each person that creates a MOlamp will increase the power of this servitor as a whole." As MOlamp grows in "superposition state" (non- locality), "it is able to exert this growing power and complexity on all physical (local) positions simultaneously so that each human creator benefits from the power of all the others."

- MOlamp Maintenance: To keep MOlamp in service, "you must practice calling it and envisioning it on a regular basis," visualizing it anchored where desired. After initial creation, "subsequent recharging and commanding (in order to maintain its leash) can be done in a few minutes," every 7-14 days. Visualize it "hovering in the corner of your living room… sending a powerful and radiant light of prosperity and wealth to you and your family."

- Personal Wealth Servitor Advantages:

o No worry about "anyone else's energy."

o Focus on "what you want."

o Won't tend to leave its anchored area.

- Personal Wealth Servitor Disadvantages:

o Only grows as powerful as you alone make it.

o "A little more unstable" and "will require more attention."

o "Energy projection won't be as powerful" as MOlamp.

o Still needs charging/maintenance or will "go inert."

Choice: A personal servitor is best for solitary work without "wrangling a somewhat wild public one." MOlamp is best if you don't mind "babysitting" for a "large and powerful entity making much quicker changes."

How to Create a Wealth Servitor (Pages 95-105)

This section provides a detailed, step-by-step guide for creating either MOlamp or a personal wealth servitor, combining techniques from previous books to maximize presence and efficiency.

Step 1: Design and Intent (Pages 95-97)

- Purpose: Determine what the servitor will do (energy projection for wealth).
- MOlamp Design: A "large golden glowing orb" (inspired by the book cover image). Visualize it "streaming forth intense amounts of light sort of like the sun," evoking feelings of prosperity.
- Personal Servitor Design: Create your own unique design (e.g., glowing diamond, chandelier, flashlight) that best projects light energy. Write a descriptive paragraph of its powers.
- MOlamp Specs (Powers/Attributes): These serve as a template for intent:

o Fiercely loyal and obedient.

o Strong rooted anchor in commanded place.

o Bathes a 30-foot area (adjustable) with powerful golden light.

o Light physically represents "intense feelings and thoughts about wealth, prosperity, money, riches, good luck, luxury, opulence, and extravagance."

o Light/intent "penetrates the minds of all those who are hit by its golden light."

o Forces intense thoughts of wealth/prosperity.

o These thoughts "saturate our subconscious and they will force us to manifest wealth and good luck of all sorts in our lives."

- Logo/Sigil: Create a "servitors sigil" (logo) – a simplistic version of the servitor or combined letters of its name. (The MOlamp sigil is provided as an example).

Step 2: General Outline on Paper (Page 96)

- Write a statement of intent, draw the servitor's image, list its name, powers, and attributes. Create a logo/sigil.

Step 3: Visualize in 3D (Pages 98-99)

- Imagine your servitor as a "real being in three dimensional space," floating (e.g., above furniture). This is "imaginative play" to refine the design and make it feel perfect.

Step 4: Memorization (Charging Process Part 1) (Page 99)

- Find a quiet, undisturbed room (15-30 minutes).
- Place your servitor information paper (intent, powers, logo, drawing) in front of you.
- Study and memorize every detail of the servitor. The goal is to recall every detail with your eyes closed. This may take a few days.

Step 5: Eyes Closed Visualization (Charging Process Part 2) (Pages 99-100)

- Return to the quiet, darkened room (15-30 minutes), ideally with low light on your logo. Avoid "dark magic" connotations if uncomfortable.
- Visualize your servitor with your eyes closed (memory recall).
- Crucial Statement of Intent: "I want you to tell yourself that you are now creating your servitor; I want you to tell yourself that you have begun the process, this visualization that you are doing now in your mind's eye is beginning the process of creating this entity." This consciously aligns your energy and focus.
- Continue for a few days until you can clearly visualize it with eyes closed.

Step 6: Eyes Open Visualization (Charging Process Part 3) (Page 101)

- Spend 15-30 minutes visualizing your servitor with your eyes open in the room, floating above the logo. See it materializing.
- Add 3D form: Visualize it spinning, adding form to the back and sides. Practice visualizing from every angle until the visualization is "perfect." This may take several days to a week.

Step 7: Movement & Interaction (Charging Process Part 4) (Pages 101-102)

- "This step truly brings your servitor to life."

- Visualize your servitor moving around the room, following your eyes. This is "like a game, not a contest of wills, just fun." No need for verbal commands initially.
- Practice until comfortable moving it and making it "stay put wherever you leave it."
- If it seems to "run away," it indicates a need for more mental focus.
- Practice having it come towards you, move away, turn, move in the air, "shine some of its light upon you or your room." Observe if you can perceive its energy as light.
- Devote ample time to this step (recommended one week) until you can "see your servitor very clearly and you can command it as you wish."

Step 8: Emotional Intensity & Final Charge (Pages 102-103)

- This is an "emotionally intense process."
- Focus on your logo, visualize the servitor interacting and moving naturally above it.
- Repeat your servitor's name three times.
- After each repetition, "feel with every ounce of your being that this servitor before you is real and it is there alive."
- Imagine all psychic energy from the area and your body flowing into the servitor, making it "glow with power." Play with your beliefs here.
- On the third repetition, focus "all your attention and effort in believing with every single ounce of your being that your servitor is there now alive and glowing." Feel it vividly, know it's alive and powerful. Do this for 5-10 minutes. This is intense and "might even make you sweat." Keep focusing on this one goal/feeling.
- Final Command: When done, say in a "loud and commanding voice": "(servitor's name) you are alive! Go to (describe where you want your servitor to go in your house, office, etc.) and shine the light of wealth on us all! GO NOW!!"

- In your mind's eye, see it anchored and projecting light. Visit the location to reinforce the visualization.

Step 9: Regular Recharging (Page 103)

- To keep MOlamp or your personal servitor "on the job" and energized, you must charge it every "seven to fourteen days."
- Visualize it materializing (anywhere, but best at its anchored location) and repeat Step 8. Call its name three times and repeat the belief and command procedure.

Servitor Control (Pages 104)

Kreiter adds a basic procedure for servitor control, addressing common concerns.

- Core Principle: "You make a servitor do what you want by focusing your mind, in this present moment, on what you want."
- No Effort/Strain: Don't beg, scream, or whine. Just "focus on seeing your servitor go from one end of the room to the other, in this present moment without effort or strain."
- Immediate Visualization: "If you want your servitor to start moving around before you, visualize in this present moment that it is doing so, and then let it continue on its own."
- Problem = Lack of Focus: If it doesn't obey, it's "because in your own mind you are not clearly focusing on only the one thing that you want." Distracting thoughts or doubts about its obedience dilute the command.
- "A true and focused command, one that will be followed without reservation, must be focused like a laser." When done perfectly, "your command is followed perfectly, without hesitation." As your mind focuses, "energy will naturally accumulate on your desire and intent," leading to the command being followed.

How do you begin to participate in the MOlamp project? (Page 105)

To join the MOlamp project, simply follow the step-by-step instructions for manifesting it in your life. The author will contribute his energy, and "the more people that participate, the stronger that MOlamp will get." There is "no need for signing up anywhere, we all work in an anonymous collective and judge our success by how well MOlamp works in our personal lives." This creates a powerful collective entity through shared, conscious intent.

Chapter 7: Synchronicity, Coincidences and Riding the Luck Wave (Pages 106-119)

This chapter addresses the "what now?" question after creating thought forms and servitors and holding Detached Expectation. It dives deep into the concept of action, particularly distinguishing between physical and internal action, and explaining how inner work manifests through synchronicity and "luck."

Kreiter points out that "Since the moment that we are born, we are taught that in order to get things done, we have to do something. We are told that life requires action, which is true, life requires action." However, most are not told that "there are two kinds of action."

1. Physical Action: The familiar kind we use daily (e.g., getting the TV remote). Most adults believe this is the only action.
2. Internal Action: This is the less understood kind. As children, before "imposed belief structures" changed our "intuitive knowledge," we could "imagine things into existence." Hints of this remain in adult life through religious rituals or internal practices, but often without true faith in its power.

o For those interested in manifestation, belief in internal action's ability to change objective reality is "a big step." It's harder for adults to believe "a simple mind game can alter the hard physical world."

o The solution is to "develop a new kind of trust in the power of internal action" by using our "now mature and logical mind to understand how this internal action works" and by practicing it to see "evidence of positive change."

THOUGHT FORCE IS INTERNAL ACTION (Pages 109-110)

Kreiter emphasizes that science is now "beginning to realize the power of human consciousness to affect the objective world." Quantum mechanics, in particular, proves that at the subatomic level, "physical matter abides by laws that

previously had only been expounded by mystics and sorcerers." Modern philosophers and scientists are recognizing the "far reaching implications" of quantum reality and superstring theories, finding them align with ancient mystical teachings.

He quotes theoretical physicist John Archibald Wheeler

"It from bit. Otherwise put, every 'it' — every particle, every field of force, even the space-time continuum itself — derives its function, its meaning, its very existence entirely — even if in some contexts indirectly — from the apparatus-elicited answers to yes-or-no questions, binary choices, bits. 'It from bit' symbolizes the idea that every item of the physical world has at bottom — a very deep bottom, in most instances — an immaterial source and explanation; that which we call reality arises in the last analysis from the posing of yes-or-no questions and the registering of equipment-evoked responses; in short, that all things physical are information- theoretic in origin and that this is a participatory universe." This powerful quote from a leading scientist (who coined "black hole" and "wormhole") supports the book's premise: our very reality is fundamentally information-theoretic and participatory, meaning our consciousness plays a role in bringing it into being. This scientific backing helps validate the idea that thoughts can alter physical reality.

Kreiter concludes this section by stating that to trust inner action, we must realize science is now proving its power. This helps us "trust a little more in the worth of their inner reality." Secondly, we must explore "the laws of inner action as they relate to cause and effect in your own life" to get "more concrete and predictable results," leading to "the truth of your own inner power."

- Crucial Distinction: "It is very important that you realize that internal action is not ruled by the laws of cause and effect as we understand them in our very mechanical objective world. Internal action is ruled by coincidences, synchronicities, and by inner work that the conscious mind is not aware of for the most part; work that is being carried out in a place outside of time and space as we understand it." This directly connects to the "non-local dimension" concept from Chapter 1.

Synchronicity Explained (Pages 111-114)

Many people know the term 'synchronicity,' but few understand its true meaning in relation to wealth manifestation.

- Basic Definition: "the principle by which we know the phenomenon of present time. If different actions align within the present frame of reference, they are said to synchronize." (Like gears in a clock aligning).
- Metaphysical Level (Jung): "temporally coincident occurrences of acausal events." Jung explored how human consciousness affects objective reality through synchronous events.
- Quantum Physics View: Synchronicity is inherent in a "First Class" (created) universe. Random coincidences happen, but when they occur "far beyond the probable… then there is an outside force working or affecting events." This is called "meaningful coincidence."

o Jung attributed this to the "collective human unconscious," while metaphysicians believe individual human consciousness can affect time and create them personally.

"If you believe in the power of human thought and are practicing the techniques mentioned in this book… then you have to learn to become very aware of the meaningful coincidences that come up in your life."

- Meaningful Coincidences for Manifestation: These are "the synchronicities that bring about positive probable events into your existence."
- Example: Manifesting a Car: You desire a car, create thought forms for it. You now have "two probable future timelines" (with/without car). "In order to jump from one timeline to the other, you need a bridge; this bridge will take the form of a ‘meaningful coincidence’ or synchronous event."

o Illustrative Story: You love sparrows; one flies out of nowhere, barely misses you, lands on a car dealership roof. You explore this "omen," find an old friend owns it, and get the perfect, affordable car. These small, personal events are

"life altering." "As a student of the power of thought, you have to become very aware of these omens in your life and you have to make sure that you pursue them all to their conclusion."

- "Good Luck" as Perfect Manifestation: "Often times these meaningful coincidences, or synchronous events, interweave within our lives with such effortless fluidity that there is no

need for us to do anything at all to reap the benefits of our internal actions. When this happens we usually refer to such events as ‘good luck’."

o Most people see luck as random because they don't believe in internal action. Rituals (rabbit's foot) might generate temporary good luck through intense thoughts, but it's "short lived" because the true source (their thoughts) isn't understood. Lady Luck is seen as "fickle."

o "Meaningful coincidences happen in our lives every day." Every physical action is a result of internal actions.

o Modern Westerners, disbelieving in internal action, see most external events as "highly coincidental" – good or bad luck, with no perceived control.

Leveraging Inner Work and Detached Expectancy (Pages 115-116)

- As a practitioner of internal action, you must use the power of coincidence and synchronicity to "take full advantage of the inner work you are doing."
- Thought forms "will travel into this inner realm where all real work is carried out and will begin to modify future events at a very deep level in order for you to get what you desire."
- The energy-projecting servitor (MOlamp) "will help to keep your mind full of thoughts of wealth and prosperity, without the need for you to push or direct your mind in any way, and these thoughts will greatly increase the positive coincidences in your life."

Kreiter then expands on Detached Expectancy, previously introduced in the "Mind Pool" story, given

the new understanding of internal action and non-linear reality

"I believe, because of the ‘meaningful coincidences’ that I am having every day, in the power of concentrated thought. I know that there are things that my conscious mind is not privy to. I know that there is an inner realm where all things come together, where my intensified thoughts work towards getting me what I want and go about creating all the things that I experience in my physical world. As such, I let my mind relax knowing that my thought forms are working for me now, and realizing that there is nothing that my mind can do, now that I have set this power in motion, I trust in the work that is being done outside of the mind’s comprehension. I expect that as I round that corner or as I open that next door that I will effortlessly stumble upon all that I desire. I believe without believing and I make an effort to feel and act effortlessly.”

This expanded definition encapsulates the essence: a state of profound trust and relaxation, knowing that the inner work is done, and external manifestation will effortlessly unfold through synchronous events. It's an "internal feeling state that you achieve without any “self” at all; a knowing that does not involve the “me” that you think you are." He reiterates that mastering Detached Expectancy is not a prerequisite for manifestation; focus on creating strong thought forms and "let everything else take care of itself."

Synchronicity: A Personal Example (Pages 117-119)

Kreiter shares a personal story to illustrate the "weirdness" of coincidence and how the mind struggles to comprehend multidimensional work.

- The Desire: He wanted to expand his music/movie collection but had become a "miser," unwilling to spend money. He created a thought form for more money to afford them without feeling negative about spending.
- The "Twist": He received extra money but, being a "cheapskate," put it in savings instead of buying the media.
- The "Good Samaritan" Fluke: While reluctantly taking out a tiny trash bag, he noticed boxes left beside the communal bin (which usually contained "old ratty furniture"). This time, he "took a quick peek."

- The Revelation: The boxes were "full of CDs" – "every single CD that I had wanted was in this box." His partner found DVDs, and "on top of the pile was the one James Bond movie that I had wanted to get so badly!"
- Author's Reflection: A skeptic would call this "coincidence" or "luck." But Kreiter, knowing the power of inner work, sees it as "further proof." He admits he was "literally dragged, by forces seemingly outside my control, kicking and screaming to the things that I had worked towards getting." He contrasts this with how people usually experience life: struggling to avoid trouble but getting "smacked" by it.
- Conclusion: "With the power of thought forms, and maintaining an attitude of Detached Expectancy, that can sometimes border on the Tarot Fool's sense of entitlement, you too can learn to ride the lucky wave of positive meaningful coincidences."

Chapter 8: Stay Positive? (Pages 120-132)

This chapter addresses a pervasive teaching in the manifestation and New Age movements: the imperative to "stay positive." Kreiter challenges this notion, arguing that it's often misunderstood, difficult to maintain, and potentially counterproductive.

He directly asks: "But do you really have to stay positive every second of the day? Is it even possible to maintain a positive vibe most of the day? And is it worth the effort?" He acknowledges that many wonder about "stray thoughts" and whether "Detached Expectancy" is just another form of "positive vibrational state." While acknowledging the common belief that "positive thoughts create positive outcomes," and the role of thoughts in creating thought forms, he delves deeper into the mind's nature.

He observes that "small thoughts can grow into bigger thought gestalts," especially when fueled by emotions. Worries and "little thoughts in the back of our minds that tell us that this bad thing or that bad thing can happen" are important to take responsibility for.

Is being in an endlessly positive state the only way? (Pages 123-128)

John Kreiter directly confronts a widespread tenet of the manifestation and positive thinking movements: the notion that one must maintain an endlessly positive state. He questions the feasibility, necessity, and even the desirability of such an endeavor, asking: "But do you really have to stay positive every second of the day? Is it even possible to maintain a positive vibe most of the day? And is it worth the effort?"

He acknowledges the reader's likely concerns about "stray thoughts" and whether his concept of "Detached Expectancy" is merely a rebranded form of "staying in a positive vibrational state." While he concedes that positive

thoughts are indeed believed to create positive outcomes, aligning with how thought forms are created, he argues that the prevalent advice on maintaining positivity is often flawed.

Kreiter contends that the common advice from "gurus in the field of thought power and manifestation" to "try to maintain positive thoughts throughout their day, and that they should be happy as much as possible" can lead to significant psychological complications. People "try very hard to narrow the focus of their minds and try to unsuccessfully control the energetic flares within their bodies," which is ultimately unsustainable and detrimental.

The primary issue with attempting to force a constant positive attitude is that it's "quite tiring." Moreover, the moment a person "loses their focus or experiences an event that completely demoralizes them, they are often hurled into pit of negativity that can sometimes be very difficult to climb out of." This suggests that a forced, unauthentic positivity can lead to a more severe rebound into negativity when the facade inevitably breaks.

Kreiter then delves into the fundamental nature of the human mind to explain why maintaining an endlessly positive state is so difficult, if not impossible. This is where he introduces his crucial insight

into the mind's inherent structure

"In order to understand why it is so difficult, if not impossible, for you to try and maintain a positive frame of mind throughout your day, you must realize that the mind (your mind) is a polarity. The mind loves (needs!) polarity and as such will always strive to see duality in everything."

He clarifies this with intuitive examples

- To understand "beauty," the mind must understand "ugliness." Without the contrast of ugliness, beauty has no reference point.
- Similarly, to know "goodness," one must know "evil."
- To comprehend "high," there must be "low."
- To perceive "black," there must be "white."

- Crucially, "In order to know and project positive things, you must know the negative that you are trying to overcome."

The profound implication of this inherent duality is articulated as a foundational law of the mind

"What happens then is that every time you create a positive thought within your mind or any time that you try to focus your mind into the positive alone, your mind must always strive with equal vigor to create the exact opposite. There is always a buildup in the opposite direction,

Always!"

This means that if you attempt to suppress or ignore one pole of reality (the negative) while clinging exclusively to the other (the positive), you create an internal imbalance. "Without this balance of opposites, your mind is left with a vacuum that it must fill in one way or another. It will therefore strive with all its might to create the opposite of what you are focusing on."

This leads to a paradox: if you try too hard to be positive, your mind, by its very nature, will generate an equally intense negative force to restore balance. "What this essentially means is that for every positive that you create, the mind wants to create a negative of equal value."

Kreiter addresses a common counter-argument: perhaps the negative thought/feeling is already there, and you're simply creating a positive thought to fight or cancel out that existing negativity. He acknowledges that this "internal effort can have some positive benefits." In such a case, you are

indeed "balancing out the negativity in your mind or in your environment, by creating a positive force to balance it." However, he immediately adds the critical caveat: "You are not however creating anything new!" This method is merely a neutralization, not a true generative act.

The moment your "positive thoughts or feelings starts to get stronger than the negativity that started all this," you encounter a barrier. "This wall is caused by the fact that there is no more energy freely available to fuel your thoughts of positivity; the negativity has now been cancelled out." You've reached a state of equilibrium, not active creation of new positive outcomes.

Kreiter then differentiates between internal and external sources of negative mental influences

- Internal Negative Thoughts: If a negative thought arises purely from your own mind's meanderings, the energy required to create a positive thought to counter it is "not a huge one." While it requires "energy output" to direct your attention and can be "very taxing over time," a strong mind might

maintain this for a while, leading to "mental neutrality." But the moment focus is lost, "he will be again at the mercy of any negativity that he has focused upon."

- External Negative Influences: This is where the "positive thinking" approach becomes truly problematic. "Now, if the negative thoughts or feelings are of an external nature, the energy output required to maintain a positive thought is not always realistic." Kreiter reminds us of his crucial point from Chapter 2: "not all the thoughts and feeling that you feel come from within your own mind. Even though it is seldom mentioned by thought power gurus, we live in a sea of external mental influences that deeply affect us all, whether we are aware of it or not."

He provides a vivid example: imagine being "stuck in a traffic jam." You are "surrounded by hundreds of people who are in the worst mood possible," creating a "gigantic pool of negativity." If you try to think positive thoughts in this environment, it will be "quite a struggle." You will "feel utterly drained," and as soon as your focus wavers, you'll be "plunged into a double dose of the negativity all around him." "There is no way to fight (in this way) against the negativity of hundreds of minds." He asserts that those who preach sailing through such energy with a smile "do not understand the power of thought and intention very well."

Furthermore, he points out that traffic jam negativity is general. What if you're surrounded by people actively wishing to harm you? In such a scenario, "You must be either as psychically powerful as all of them put together or it will be like you trying to go up against an army. Your positive thoughts will not even be enough to balance out the negativity that they are putting out, let alone create a positive manifestation."

The conclusion is clear: "By just using the masking of negative with positive and attention refocusing techniques that many thought power gurus advocate, it is impossible to manifest a positive outcome against a huge mass of negative energy."

Kreiter summarizes the ultimate consequence of this forced positivity: "You can’t fight your mind with your mind for the whole day, every day of your life for the rest of your existence." This approach creates "a huge vacuum" in your mind, which will eventually "suck whatever energy you have available in you

and create the negativity that the mind MUST have in order to find balance." This feels like a "large psychological dam has just burst in your face and you will be flooded by a very large dose of negative feelings and thoughts that can cause havoc in your life."

This sets the stage for his alternative approach in the next section: a "new Logic" for dealing with the mind that respects its dualistic nature rather than fighting against it.

In order to deal with the mind, we need a new Logic (Pages 129-132)

Given the mind's inherent duality and the futility of battling it directly, Kreiter proposes a revolutionary "new Logic." "Instead of trying to think a positive thought when you first think a negative one or try to feel a positive feeling every time you experience a negative one, and as a result create a giant power struggle in your mind and body, try instead to side step the mind all together."

The key is not to narrow your focus or try to regain a "childlike innocence" by lowering your perceptions. Instead, the goal is to "control the energetic flares that give your thoughts so much power."

The Technique: Body Relaxation and Energy Control

- When worrisome negative thoughts pop into your mind, accompanied by emotions, "don’t try to fight the mind with the mind but forget about the mind altogether instead."
- "Instead of focusing your attention on what is going on inside your head, focus your attention on your body."
- "Take a deep breath in and as you exhale, try to relax your body as much as possible."

Why this works

"The funny thing about the body is that it can't maintain any emotional energy within itself if it relaxes completely. Emotions create energy build up and this energy build up creates muscular tension in the body. If you willfully relax your body as much as possible, this energy dissipates and naturally ebbs away without building up knots of tension."

- When this emotional energy dissipates, "the negative emotions are gone, and the power of these negative thoughts is gone as well."

"Maintaining your focus on your body and relaxing it as much as possible when you are experiencing negative thoughts and feelings, will allow you to have power over what thoughts you empower and therefore what you manifest."

This is presented as "the leash that you must use to on your precocious mind." The objective is not to control the mind with the mind, but to control the energetic output of your body. Without the emotional and psychic energy that the body focuses into thoughts, "these thoughts lose most of their power and lose their ability to manifest themselves as negative situations in objective reality."

Kreiter believes this technique "will open up great new vistas" for those previously trapped in the struggle to stay positive. He hints that it's "even possible to reabsorb all of this energy that you output and all of the negative energy that surrounds you," which can then be used to create "even more powerful consciously created thought forms and servitors." For those interested in this advanced technique of energy absorption, he recommends his other book, Vampire's Way to Psychic Self- Defense, due to its complexity.

What about the positive thought forms we create? Kreiter addresses the question of whether the mind's duality affects the positive thought forms we

intentionally create. Ancient sorcerers, aware of the mind's nature, devised a simple method

- They would create "intensified thoughts that could act as lone entities," known as thought forms.

- Crucially, "As soon as these intensified and self-cohesive thought forms are created, they are sent on their way to perform a task. After they have been sent on their way… the practitioner completely forgets about them."
- Benefit: "In this way the mind is no longer burdened by the thought form and does not have a need to balance these thought forms with opposing forces." The act of "letting go" means the mind's dualistic need for balance doesn't impede the positive thought form. If the mind does try to remember or meddle, the practitioner can use the body relaxation technique to control "emotional flares" and associated thoughts.
- Furthermore, "If he wishes he can also occupy his mind with Detached Expectancy which has the added benefit of increasing the lucky occurrences in his life." This reinforces Detached Expectancy as a complementary state that enhances manifestation by fostering effortless allowance.

Servitors and Duality (A Key Distinction)

Kreiter makes a vital point about servitors: "servitors do not need this kind of 'create and forget' technique because they greatly benefit from the mind's need for polarity and the balance of opposites."

- Unlike simple thought forms, a servitor is a "far more complex entity" requiring not just an energetic vessel and charged thought, but also "the development of a rudimentary identity and personality."
- "Since it is the case that our mind is what shapes our personality, and our mind is a duality, then it is also the case that creating a complex thought with duality at its core is also the beginning a the servitor's rudimentary mind."
- "Every time that you charge and interact with a servitor, this initial thought grows in complexity and is augmented by other thoughts of a similar nature. This complexity is possible because of the duality that develops as these thoughts mature and grow while encased within the servitor's energetic structure." This means that servitors, unlike simple thought forms, thrive on the mind's dualistic nature and are strengthened by continuous interaction, making the "create and forget" method unnecessary and even counterproductive for them.

Conclusion (Pages 133-136)

The concluding chapter serves as a synthesis of the book's teachings, aiming to provide a clear, actionable framework for mastering magical manifestation. Kreiter emphasizes that his intention is not to refute other methodologies but to offer his "impeccable best" in relating his knowledge.

He summarizes the "major points" crucial for anyone engaging in inner work

- Two Kinds of Action:

o Outer action: The familiar physical actions we use daily, widely believed to be the sole means of achieving desires.

o Inner action: Working with mind and psychic energy to manifest desires, characterized as generally "more efficient and less costly than outer action." This is the realm of thought forms and servitors.

- Thoughts are Multifaceted and Non-Linear: Thoughts exist "beyond the constraints of time and space" and follow "laws that are far more complex than the laws of cause and effect" we perceive in the physical world. This quantum-like nature of thought underpins the potential for rapid and non-linear manifestation.
- Beliefs as the Core Framework: "Beliefs are not thoughts we have often but they are the scaffolding upon which we build the content of our mind and therefore the reality in which we inhabit as physical beings." This is highlighted as "perhaps one of the most powerful core principles" in the book. Understanding this empowers individuals to discern the true source of their life circumstances and realize they can change them. It also allows for a broader scope of mental activity, freeing one from the need to "censor half of your mental activity because you fear the power of your negative thoughts."
- Thought Forms and Servitors are True Inner Action: "Concentrated, focused, and highly psychically charged thought forms and servitors are the true inner action behind all ritual and ceremony when this ritual or ceremony is used in order to try and manifest a desired thing or outcome." This

means that if one truly grasps this, the external trappings of ritual or lengthy visualization sessions become optional, as the core power lies within the energetic creations themselves.

- Inner Work Operates in a Non-Local Realm: "All inner work is done in a non-local realm that follows quantum mechanical laws that are far different from the cause-and- effect laws that we are used to when engaging in outer (physical) action." This non-local dimension is the "source of all the physical things we see around us" and encompasses all possibilities. This realm actively communicates with us through "coincidences, synchronicity, and meaningful events."
- Detached Expectancy as the Optimal Mental State: "Inner work requires a different kind of mental state; a state that can best be described as Detached Expectancy." This state serves a dual purpose: it cultivates awareness of beneficial synchronous events (omens) and "greatly reducing the internal dialogue that often gets in the way of inner work which can create negative outcomes." By adopting this state, one becomes adept at recognizing and leveraging "synchronicities or omens that are the harbingers of better possibilities," ultimately attracting "highly lucky occurrences."
- The Folly of Fighting the Mind with the Mind: "It is impossible to change the mind with the mind by pitting positive thoughts against negative ones because the mind is a duality and will always insist on balance." Instead, the recommended approach is to work on altering personal beliefs at their root and to manage "emotional flares" through body relaxation. This approach avoids "psychological trauma" and expands one's conscious awareness, rather than limiting it.

Kreiter expresses his hope that these core principles will enable readers to fully leverage the thought form creation techniques, tailoring them to their individual temperaments. He encourages readers to integrate this material into any existing mental discipline they practice.

He concludes by sharing a very recent personal example of synchronicity: finding a twenty-dollar bill sticking out from behind his car's license plate. He reflects on how such seemingly random occurrences fill his life, noting that while skeptics might dismiss them as mere luck, he understands them as manifestations of inner work. He acknowledges that "people will always doubt" such

stories, as the mind, for survival, "needs to doubt." Yet, he embraces his "delusional state" (as some might call it) because "If you are delusional, sometimes the reality catches up with your delusion, and then all of a sudden you are a genius." — Jason Calacanis.

Finally, he includes a quote from Aleister Crowley: “Indubitably, Magick is one of the subtlest and most difficult of the sciences and arts. There is more opportunity for errors of comprehension, judgement and practice than in any other branch of physics.” This serves as a concluding thought, both a validation of the profound nature of this internal work and a subtle reminder of the precision and understanding required to truly master it, reinforcing the book's emphasis on deep comprehension over superficial adherence to techniques.

The ultimate message is one of empowerment and internal mastery: by understanding the true nature of thoughts, beliefs, and reality, and by applying the specific techniques, individuals can intentionally shape their lives and manifest wealth and prosperity in a way that feels effortless, magical, and aligned with their highest potential.

Book 8: The Magnum Opus: A Step By Step Course (2019)

This is an excellent request, and I'm ready to delve into "The Magnum Opus: A Step By Step Course" by John Kreiter with the depth and detail you seek. We will unpack each teaching, bringing it to life, ensuring no detail is lost, and exploring the profound meanings within. I will highlight core teachings to make them stand out.

Let's begin with the introductory sections and Chapter 1.

How to Use This Textbook (Page 6-7)

The author, John Kreiter, sets the stage by immediately labeling this book as a "complete Alchemical course on arguably the most important topic in this science: The Magnum Opus." This isn't just a casual read; it's presented as a structured, serious undertaking for the dedicated occult practitioner. The choice of a

"textbook format" is deliberate, allowing for repeated study and deep engagement, rather than a fleeting glance. This structure implies a commitment from the reader, a willingness to return to the material, ponder it, and practice it over time.

Each of the seven chapters is divided into two crucial parts

1. Concepts: These sections lay out the general theories and foundational ideas behind the Alchemical work. They provide the intellectual framework.

2. Techniques: This is where the rubber meets the road. These sections offer step-by-step descriptions of the practices discussed in the "Concepts," often including suggested routines for long-term development.

A key recommendation from Kreiter is to "practice the techniques and exercises mentioned in each chapter at least once, before continuing to the next." This isn't about rushing through; it's about embodiment. The author stresses the importance of understanding these principles and practices "at a body level." This isn't merely intellectual comprehension but a deep, felt, visceral integration of the teachings.

The author also highlights a deliberate pedagogical choice: repetition of material between "Concepts" and "Techniques" sections. This isn't redundant; it's a strategic move designed to "focus your attention as much as possible on the concepts and techniques presented." This repetition itself embodies a core Alchemical principle: "the deliberate use of focused and sustained attention."

Kreiter explicitly links this to real-world advertising and propaganda, stating that through repetition, attention is "engaged over and over again; it is sustained on a particular topic." The profound implication here is that "This inner action directs energy and molds it, which quite literally brings to life those things that are being repeated, first within the mind of the practitioner and then as a physical doing." This is a powerful statement about the creative power of sustained focus and intention, a central theme in Alchemy. The author hopes this repeated mental engagement will lead to deeper contemplation and an "effortless manner, increase your desire to perform the techniques presented." It's an invitation to let the material inspire action, rather than demanding it.

Journal (Page 8)

The author strongly recommends dedicating a journal to this course, emphasizing its helpfulness for the serious practitioner. This isn't just for note-taking; it's an active tool for self-observation, tracking progress, and deeper integration.

Here's how the journal should be used

- Create a personal schedule for exercises: This helps establish a consistent practice, vital for Alchemical work.
- Maintain a log of reactions and impressions: This includes both physical and psychological responses to the techniques. This self-monitoring allows for discernment and fine-tuning one's approach.
- Log personal synchronicities: This encourages awareness of how the inner work manifests in the outer world, validating the process and revealing hidden connections.
- Keep notes on expanding techniques: This fosters personal innovation and adaptation of the methods to one's unique experience.
- Write responses for written course portions: This encourages active engagement with the conceptual material, promoting deeper understanding and personal reflection.

The journal serves as a vital record, a mirror for self-assessment, and a space for conscious engagement with the transformative process. It's about personalizing the journey and becoming an active participant in your own evolution.

Introduction (Page 9-13)

Kreiter expresses his pride in presenting his "first structured course," indicating a distillation of his previous works, Vampire's Way to Psychic Self-Defense and Overcoming the Archon Through Alchemy. This course aims to introduce new concepts and techniques, particularly "energetic re- absorption," building upon prior knowledge.

The new material in this course includes

- In-depth overview of energetic absorption: How energy is taken in from various sources.
- Comprehensive look into the energy channels of the body: Understanding the body's subtle energetic anatomy.
- More information on energetic storage (the Cauldron): A key reservoir for accumulated energy.
- How to use two energy pumps simultaneously: Advanced techniques for drawing in energy.
- How to greatly expand these absorption practices: Beyond simple emotional flares to encompass situations and events.

A critical new dimension is introduced: the absorption of "whole situations and events." This expands the practitioner's ability to "reverse bad luck, negative situations in general, and a wide array of negative synchronistic tides and events." This is a profound claim, implying a direct influence on causality through energetic mastery.

Beyond how to absorb, the author promises to explain "why energetic absorption and re- absorption is needed." He notes that while concepts like recapitulation (Toltec Shamanism),

purification (Yogic Tantra), and trauma clearing (Western traditions) exist, a true and detailed explanation of how energetic re-absorption is properly performed, why it's done, and how the energy is absorbed and stored has been lacking.

Kreiter reveals a pivotal shift in the book's development. What started as a focus solely on re- absorption techniques evolved due to a deeper "intent behind the course." This demanded the revelation of the "cohesive binding force" – the underlying reason and driving purpose that transforms abstract efforts into actionable, desirable work.

This binding force is identified as the MAGNUM OPUS, The Great Work. And what is the Great Work? It is "fundamentally the creation and refinement of the Philosopher’s Stone or Pearl!"

Without this overarching goal, the author argues, the preceding techniques would lack meaning and motivation. The course thus aims to integrate how to absorb and store energy with why it is done: to create and refine the Philosopher's Stone.

The Magnum Opus of Inner Alchemy is presented as a process with "three plus one distinct phases," illustrated in Figure 1: Absorption/re-absorption, storage/cohesion and refinement are all tied together through the power of energetic manipulation. This visual emphasizes the cyclical and interconnected nature of the Alchemical process.

The fundamental question of why this understanding and energetic absorption are so important is answered profoundly: "The answer is simply that energy is needed in all things! Without it we are lost, we are zombies living the life of the living dead." The core teaching here is: "We are energetic beings. Without energy we are nothing; either mentally or physically. The more energy that we can absorb and store, the more we are alive and the more we can do, in this one precious life that we have."

To "prosper," we must "regain all of the energy that we were born with, and have created throughout the course of our life; energy which we have lost due to energy predation in one form or another." This regained energy is essential to "escape the mass of the world and all its memetic traps," to "find true freedom, and the power needed to accomplish our life purpose."

However, merely acquiring energy isn't enough. It "needs to be refined and focused, it needs to be horded and maintained properly, it needs to be put to proper order and use, or else it will dissipate." This refinement is the "key piece of the puzzle" for "true power and eventual freedom from the three-dimensional (plus time) prison that traps humanity here, now."

The ultimate statement of intent is clear: "All of human possibility is only feasible through energetic absorption and re-absorption, and the refinement of that extra energy into a workable force!" This positions the entire course as a pathway to unlocking human potential and transcending current limitations.

Effortless Success (Page 14-15)

The author addresses a common challenge in self-improvement: consistency and overcoming initial difficulty or procrastination. He provides a simple yet profound technique for "Effortless Success."

The core instruction is: "If starting, or continuing, with the exercises becomes hard or impossible for whatever reason, I want you to JUST THINK about doing the exercises."

This is not about forcing oneself through sheer willpower when motivation is low. Instead, it's about engaging in "the least difficult thing possible," which is to "visualize and focus your attention on THE THOUGHT OF THE ACT of doing the exercises."

The process is described as a "focused daydream" that should be "fun and relaxing," lasting only 2 to 5 minutes. The purpose of this contemplation is to "begin the internal process of moving you in the direction of doing physically what you have up to that point only contemplated subjectively."

The crucial point is: "When and if you find yourself impulsively beginning the exercises… DO NOT impede this impulsive action in any way." This spontaneous impulse, arising from the imaginative groundwork, is the desired outcome.

"The trick in all of this is a sense of effortlessness." This technique is specifically for times when "you may feel that you need an extra amount of energy alignment and push to get yourself started."

The author concludes by emphasizing the power of this simple focus of attention: "You will be greatly surprised, I think, to discover how powerful the simple focus of attention is. Using just the imaginative direction of attention as described here, you will be able to get yourself to do any exercise, or any work for that matter, that you may have been procrastinating about." This sets the stage for attention as a key force in Alchemical work.

Chapter 1: A Balancing Act - Concepts (Page 17-28)

Kreiter begins Chapter 1 by challenging conventional perceptions of the world. While economists, social scientists, and futurists might see things "moving along as they should" (population growth, technological advancement, climate change), the author asserts that the world is also getting "pretty darn weird."

The core idea presented is that "relative balance is ‘generally’ what the game is all about," and that the world operates in a state of "dis-balanced balance." This isn't accidental; it's described as a "conscious farming technique, incorporated in order to keep everything and everyone just slightly off kilter (much like the planet itself)." The purpose of this "off-kilter" state is to "cause as much emotional upheaval as possible, without actually bringing the whole thing crashing down on itself." This immediately introduces a potentially unsettling view of global dynamics.

Mainstream solutions to humanity's woes ("We must civilize the monkey!") are framed as attempts to "domesticate the monkey man," primarily "to rein in the hairy ape, so that ongoing profits and mass control are assured." These solutions, the author argues, are not interested in "human illumination, in evolution… becoming enlightened."

The author critiques the failure of these "ideological and psychological idea gestalts, or memes" to truly "civilize our monkey natures," often making things "worse." This failure is precisely the point of "dis-balanced balance, lest we forget."

The central question then arises: Why don't these seemingly sound ideas work? Why can't everyone become enlightened or powerful masters? Is there a secret? Why is it kept secret? Has enlightenment become a commodity?

Kreiter answers these questions with a stark revelation: "Yes, we did, we did forget something. We forgot our will, and the power to nourish and nurture that will."

Figure 2: The will, as it extends from the body to affect the world outside itself, visually reinforces this concept of an outward-projecting force.

The author clarifies that it's not merely "will itself" but "the power that nourishes the will, and the power that sustains it" that is the most important ingredient, especially at humanity's current stage. This "part that is always left out" is critical because "Without this power, without the ability and the energy to intend a thing, and make that thing… humanity will never evolve beyond a mere reactionary, instinct driven ape." Words, memes, and theoretical solutions are meaningless without this underlying power of will, which is "really ourselves; it is the foundational principle of our individual beingness."

For an Alchemist, the "most useful, the only truly useful thing there is, the acquisition of that fuel, and it is the acquisition, storage, and refinement of that fuel, that is the true focus of this course: The Magnum Opus."

Alchemists, contrary to popular belief, are described as not caring for "words, notions, formulas, riddles, incantations, or atomic weights." Their true concern is "that fundamental and underlying fuel." They are not rational but concerned with "the most intricate facets of logic," leading them to "completely reject the binding force of rationality."

This leads to a crucial distinction: Alchemy does not concern itself with a priori knowledge. A footnote on page 22 clarifies: "A priori; is defined within this text as knowledge that is arrived at through external sources and not through direct personal perception. These external sources of information, these dispensers of undeniable fact, are societal authority figures and institutions such as parents, religion, government, and common sense." "Common sense" is further defined as "deductive conclusions made in accordance with the accepted truths of the time," relying entirely on a priori information, which is labeled as "rationality."

The author then states, "Rationality is a world view based entirely on groupthink, sprinkled with a little personal deduction here and there, but very little of it is based on direct personal knowledge." This means modern "scientific" views, though claiming empiricism, are often rooted in a priori knowledge for the average person, making them functionally similar to ancient religious faith. "The only difference really is where a person decides to place their faith, and therefore their fate."

Alchemical Logic, in contrast, "takes nothing for granted, even its own perceptions. It seeks the attainment of a deeper kind of direct knowledge, that begins by first letting go of all a priori understanding." This detachment from pre-conceived notions is supplemented by "energetic practices." Upon reaching a "certain threshold," the practitioner becomes a "true Alchemist" who can "perceive the world in a more direct way that no longer relies on any a priori knowledge."

This "new way of perceiving" is called the "Energetic Way," which allows the practitioner to "see energy directly." The world transforms from "an object-filled place, to a sea of vibrating energy." From this "causal-logical viewpoint," an Alchemist realizes that "man is actually an energetic conglomeration of aware energy, that has been turned into a techno chimp."

This energy-based perspective reveals a "devastating realization": "we are food for other forms of non-organic life." Specifically, a "megalithic trans-dimensional life form, sometimes referred to as the Great Archon or the Demiurge." This Archonic force has "turned man, the aware energetic being, into a carrot, to be farmed upon the fields of the Earth."

Figure 3: Artistic representation of the Great Archon as it hovers above and around this world, feeding on humanity, visually depicts this chilling concept.

The Archon feeds on "our energy, the many emotional flares that are part of our individual and collective lives as human beings." Humanity glows "like bright bulbs thanks to our emotional expenditure and biological composition." The Archon ensures an "endless supply" of this energy by "projecting onto us and into us a portion of the host of itself." This "dark imposition" "clouds the minds of humanity, lessening our perceptive possibilities, making humanity stupid, illogical, forgetful, emotional, petty, self-absorbed, and dependent." Humans are like "cows confined to a non-existent pen," guaranteeing they "will never leave this Earth, and that we will continue to give the greater sum of our life essence to this terrible non-organic host."

The author acknowledges that this new information might seem like another "a priori knowledge" to be blindly believed. However, he clarifies: "But this course does not end here: it is just beginning." He uses these "Alchemical notions" to "appeal to your rationality" and "captivate your rational attention," presenting them as a "crazy outlandish possibility" that is "within the realm of logical con-

ceivability." The goal is to "peak your interest enough to have you at least contemplate this different possibility," thereby "opening up new perceptive realities" and thrusting attention in "new directions" to "open new doors."

Crucially, Kreiter states: "But for now, let's say that I am not asking you to believe any of this new dogma I am presenting." He urges the reader to "try to not fall prey to the desire to believe something just because it might seem possible, maybe logical, or just because I said so."

Instead, the imperative is to "focus on the underlying active agent, the energetic action, the techniques and exercises, behind the dogma; which are essentially techniques designed to be able to manipulate energy." The author encourages the reader to "play with this dogma," using it to impel engagement with the energetic exercises. "Take nothing for granted, believe nothing; even your own senses until you gain more energy." The directive is to "just continue the work on the active agent, energy manipulation, which in this case means energetic absorption and re-absorption, energy storage, and energy refinement."

The ultimate aim is for the reader to "prove or disprove to yourself directly, to your own satisfaction, whether these things of which I speak are truly energetic facts for you or not." The techniques, applied with "patience and persistence," will "allow you to begin to uncover your own energetic facts," leading to personal conclusions about the energetic reality of Earth.

This sets a highly empirical and experiential tone for the Alchemical journey, moving beyond intellectual assent to direct perception and personal verification.

We have thoroughly covered the introductory sections and the Concepts portion of Chapter 1. Please let me know when you are ready for me to proceed with the Techniques section of Chapter 1 and then move on to Chapter 2.

Excellent! Let's continue this profound journey through John Kreiter's "The Magnum Opus." We will delve into the Techniques of Chapter 1, and then proceed meticulously through Chapters 2, 3, 4, 5, 6, and 7, illuminating every concept, technique, footnote, and diagram to truly bring these teachings to life.

Chapter 1: A Balancing Act - Techniques (Page 29-44)

Having explored the foundational concepts of Alchemical reality, particularly the distinction between a priori knowledge and energetic fact, and the unsettling idea of the Archon's influence, John Kreiter now moves into the practical application. The "Techniques" section is where the theoretical framework begins to transform into actionable steps, guiding the practitioner towards direct personal experience and verification.

Reason for Reason (Page 29-30)

Kreiter re-emphasizes the distinction between "reason" and "true logic" / "energetic fact." He states that "reason can only function as a cohesive unit through the use of data that is a priori." This a priori knowledge is defined as "knowledge that is arrived at through external sources and not through

direct personal perception." These external sources are societal authority figures and institutions

parents, religion, government, and "common sense."

- Common Sense: This is presented as "deductive conclusions made in accordance with the accepted truths of the time," relying entirely on the faith in a priori information. In the modern era, "common sense" is equated with "rationality."

The author paints a stark picture: "The many authority figures of the world are always trying to tell you what to do and what to believe," visually represented by Figure 4.

Reason, then, is framed as a "group-based deductive logical scheme" that uses the "mass power of the group" to "impose a perceptive orderliness in human consciousness and therefore the human objective world." It is depicted as an "enforcement arm" that gives a "certain slant to individual and mass consciousness," essentially refining a "limited self-awareness and individuality." This indi-

vidual consciousness, he argues, is "irreversibly linked to mass human consciousness," becoming a "product of a mass mental movement referred to as reason."

Globally, reason is "responsible for creating a massive consciousness made up of billions of individual parts," functioning like a "gigantic global organism." While this "cohesive hive mind" might seem beneficial for the whole (a "great survival strategy"), it is "quite disadvantageous to the individual." The individual is "molded to serve the needs of the many," losing true freedom and experiencing "highly restricted" perceptive powers.

The prevailing social science assumption that this collective grouping is "natural and beneficial" is deemed "quite dangerous." The author promises to elaborate on how this "hive-mind dogmatic reason" – amplified by technological interconnectedness – "does not benefit the individual not the mass of humanity." This sets the stage for the first exercise, designed to break free from this imposed "reason."

Exercise: An Alien in an Alien World (Page 32-35)

This imaginative exercise aims to help the practitioner transcend their ingrained human perspective and "see the world from a third-person perspective, which is a more detached perspective." It’s designed to foster an "energetic view" by temporarily shedding the constraints of human "reason."

The core instruction: Imagine you are a lone alien, either technologically advanced or spiritually developed, landing on Earth for the first time. You know nothing about Earthlings or their "odd little slice of limited logic they call reason." You wouldn't believe their "indisputable facts."

Journaling Prompts

- Why is human science flawed? (This immediately prompts critical thinking about the a priori foundation of human knowledge).
- Describe a sports game, TV show, war, religion, social media argument, city. (Forces the alien perspective on commonplace human activities).
- How does your alien logic differ from humans? (Highlights the arbitrary nature of human "reason").

- Are these planetary creatures happy or sad? Does it matter to you? What does happiness/sadness mean to humans? (Challenges human emotional values from a detached viewpoint).
- What do they do all day? What is valuable? Ranking order? How do they think? What are their limits (physical, intellectual, perceptive)? (Encourages comprehensive, non- judgmental observation).
- What are they willing to do for each other? Do they help? Why? What are their organizations like? Purpose? (Examines social structures from an external lens).
- Observe people fighting/killing over "undeniable fact." Why might they feel so strongly? (Connects back to the a priori belief system and its inherent flaws).
- Imagine seeing humans hurt each other over "Earth round or flat" dispute. The alien perceives the world as a "hypercube that contained within it, aspects of both a plane and a sphere from the highly limited three-dimensional point of view." (Footnote 1 clarifies a hypercube as a cube in four or more dimensions, implicitly suggesting a higher-dimensional reality that humans are unable to perceive). This powerfully challenges the perceived "facts" of human reality.
- What is the nature of your alien logic? Do humans matter to anyone?
- Would you perceive humans as "funny colored mold, on the outer edge of an odd hypercube, on the outer edge of warp time dilation?" (A truly alien, detached, and somewhat disturbing perspective).

Extension of the Exercise: Imagine your alien ship has a problem, forcing you to land and live among these "primitive, semiconscious and dangerous mold."

- What do you do? Where do you go? Why? Which places avoid? How to survive? Communicate? What would you tell them?
- Stay away or blend in? Help people? How? Why?

The exercise recommends spending 30 minutes each week for 4 to 8 weeks on this, coming back to it over time. The goal is to "change your cognitive perspective enough to see the human world with a fresh set of eyes."

Exercise: Seeing Auras (Page 35-42)

This exercise aims to introduce the practitioner to "discover... your own personal Energetic Truths" by learning a "new technique that will allow you to see the world, and use your visual senses, in a slightly different way." This directly challenges the "reasonable belief that seeing energy

with your eyes is impossible." Kreiter notes this technique is also discussed in his book The Occult Experience.

The core idea is to "perceive more of the electromagnetic energy spectrum." While a "slight increase," it's enough to "enlarge the scope of what we believe to be perceptually possible." He acknowledges public skepticism, attributing it to collective group dogma that "doesn't exist and all of this is not possible."

Human Eye Structure

- Cone Receptors: Active at higher light levels, perceive reflected color, responsible for spatial acuity.
- Rod Receptors: Responsible for vision in low light levels, not capable of perceiving reflected color.

Most people primarily use cones for objective vision. Night vision relies on rods. The art of seeing auras is about creating a "more symbiotic relationship between cone and rod receptors; which is the art of rediscovering your nocturnal nature." Engaging rods allows perception of a "slightly different range of the electromagnetic spectrum," expanding visual range to "subtler energy fields."

Peripheral Vision Exercise (for Rods)

1. Wait until night, turn off all lights, allow eyes to adjust to low light.
2. Try to focus directly on an object: it becomes difficult to see, "melts into the darkness."
3. Look at the object from the corner of your eye (peripheral vision): You will perceive it "far more clearly." This is because rods are concentrated in the periphery of the retina.

4. To "replenish" the "visual purple" (rhodopsin) in used-up rods, you must "consciously keep darting your eyes back and forth around the room." This engages different rods, allowing others to regenerate. This greatly increases night vision.

Technique to Clearly Perceive Auras (Engage both Rods and Cones Simultaneously)

1. Have a friend stand against a white, gray, or pale wall. Dim the light ("twilight effect").
2. Friend holds thumb 6 inches from face. Relax and focus vision on the tip of the thumb, making the friend's body "slightly out of focus."
3. While maintaining thumb focus, "pay attention to the body of your friend that is now blurred." If relaxed and lighting is good, you'll see a "thin corona or a mist of white or blue light around your friend."
4. Move eyes around friend's body (head, shoulder), darting back and forth while maintaining blurred focus. You might start seeing "colors and these displacements might even turn into flares of energy that seem to radiate from your friend’s body."
5. Have friend think about something they like (deep breath), then something they hate (deep breath). Notice color changes or intensities in the aura.
6. "Memorize the feeling of what you’re doing." This "memory feeling" allows duplication of this visual routine in the future.

Practice and Application

- Practice "seeing auras as much as possible," especially in low light.
- Relaxation and overcoming skepticism are key. "Collective group dogma" blocks this perception.
- Create your "own catalog and reference guide of colors and what they may represent."
- With practice: discern energetic concentrations (chakras), discern intentions of people (through aura color or projected energy).

- Advanced application: Use peripheral vision in "paranormal or psychically active area" (haunted house) to pick up "color alterations," "energy vortex," or "energy accumulation," which are "almost always the reason for hauntings and paranormal events."
- Also look for "non-organic life forms" which have "very low and sometimes quite unusual auric fields." Caution: powerful ones can mask fields.

Core teaching: This technique is about "practice and body memory," changing beliefs about what's possible. "Anyone who is relaxed and confident enough can become good at this technique over time." It expands capabilities, "desire" to see more, and reveals the "amazing complexity and energetic reality of the world around you."

Exercise Summary (Chapter 1)

- An Alien in an Alien World: 30 minutes each week for 4 to 8 weeks.
- Seeing Auras: As often as possible throughout your day, in various situations and environments.
- Key Reminder: "Effortlessness being the key," "don’t push yourself: shoot for inspiration, not enforcement."

Chapter 2: I Believe Therefore I Think (Page 46-62)

Chapter 2 delves into the profound nature of beliefs and their direct impact on reality, laying further

groundwork for the practical manipulation of energy and attention.

Concepts (Page 46-53)

Kreiter starts by asking: "What do you believe? What is a belief?" He references dictionary

definitions

1. Trust or confidence in a person/thing.
2. Something accepted as true, or held as opinion.
3. Conviction of truth/reality, especially based on evidence.

The challenge is not just defining belief, but "How do you find out what you believe? And why would you want to?" This points to the practical, introspective journey the chapter will guide the reader through.

The focus will be on questioning beliefs related to three major topics: life, being happy, and personal power.

Unpacking Beliefs

- Finding beliefs is "more challenging than you might have suspected," requiring specificity, contextual thinking, and exploring subconscious feelings.

- Beliefs are subjective and can be elusive. We are "really good at tricking ourselves," leading to a "dreamlike, or otherworldly" subjective world with "hidden corners where our true beliefs lie."
- Honesty and deep sensitivity are paramount for this exploration. Patience is needed to "root around in your subjective world."

The Power of Beliefs

- With persistence, one can realize that "beliefs are the basic interconnectors of our entire psyche, and that they shape all of our perceptions as human beings."
- Core or base beliefs are powerful and not easily changed. They "can shape every aspect of your physical life."
- Beliefs are "underlying structures that shape our lives," the "underlying psychology, the underlying mental framework, that shape our personal essence."
- Mass beliefs (held by humanity) "shape our human world, and our place in it as individuals and as a species."
- Crucially: "Beliefs focus attention, and create a general or specific channel of intent, which projects energy. And it is this projected energy that truly gives shape to the world."

This is powerfully illustrated in Figure 6: The order of actions, both internally subjective and physical, that bring about all material creation. The diagram shows a clear causal chain: Belief → Thought → Emotion (energy) → Creation. This is a central Alchemical teaching: your beliefs dictate your reality by directing the energy of your emotions through your thoughts.

External Forces and Beliefs

- Understanding your beliefs leads to understanding yourself and how you "shape the reality around them."

- Deep exploration can reveal "one of the many doors that lead from the human psyche into the eternal darkness Out There" – where one encounters an "external force."
- This force "driven to impose… deep and powerful core beliefs into the human mental structure," directing awareness "in ways that are not to our benefit."
- This imposition is an "energetic thrust into our mental core" that makes us "perceive this intent as a powerful set of beliefs, that we feel originate from ourselves."
- Therefore, "most of your beliefs are not your own," because "your mind is not strictly yours alone, not completely."
- Understanding imposed beliefs helps understand "how the world works" and "how we manifest and give shape to this world."
- Conclusion: "Therefore, it is most important to explore the personal beliefs that you hold!"

Figure 7: Core beliefs are the pillars upon which we create our entire existence, reinforces the foundational nature of these beliefs. A "core belief" is in a "deep place," discovered through feelings and metaphors. Changing one core belief can change "all of the other beliefs." The key is to see what you are not focusing on due to deep attention in one direction, and what you are "creating, manifesting, transmuting into existence" through "highly focused and unquestioned direction of attention."

Techniques (Page 54-61)

Kreiter revisits the concept of a priori knowledge from Chapter 1, emphasizing that it's "knowledge gained through methods independent of personal experience," and thus "all such knowledge is, to one extent or another, based on faith." He argues that verifying this information is difficult because it's often "third or fourth-hand" and relies on validating "verifiers" (authority figures with "state sanctioned badges, certificates, and titles").

Core Teaching: "Faith equals rationality, and this faith is the foundational principle that creates all belief." And "Belief is the acceptance that something is true or that something exists. Belief therefore is the cohesive force behind the human psyche."

The focus of Chapter 2's techniques is on Personal Beliefs, particularly the a priori ones that form the "scaffolding of the mind." The goal is to reduce reliance on "external faith-based information," as such reliance "greatly limits the possibilities of your sensual perceptions and awareness, and therefore your capabilities and potential." A priori belief "keeps your perceptions and identity confined within a narrow band of subjective and objective action acceptable within the realm of rationality or group think."

A significant problem with a priori knowledge is its historical exploitation for "manipulate and control the mass of humanity." An Alchemist, by nature, "fights against all such external control and deception."

Core Teaching: "For an Alchemist to progress in their development therefore, it is very important that they begin to explore the structure of their minds by exploring the nature of their personal beliefs."

This exploration begins with introspection, which is presented as a powerful path to "true personal enlightenment" and understanding of self and the human collective.

The exercise guides the reader to discover their core beliefs about life, being happy, and personal power by asking: "Why do I believe what I believe about these three topics?"

Steps

1. Quiet moment: Jot down impressions about the chosen topic in a journal.
2. Define: Start by defining the topic (e.g., personal power) using conventional sources (dictionary, Wikipedia) and personal introspection. Write it down.
3. Question the definition: Ask, "Why do I feel that this definition is correct?" If defining personal power as "ability to exercise will upon the world," ask "why is that correct?" What does "exercising will" mean?

4. Trace the source of belief: Answers might be "deep desire," "what most/some in my tribe believe," or "a person/guru I greatly trust has said so." Continue asking "why" (e.g., "why do I believe my tribe/guru?") until you reach a "core belief" – one that "stands on its own and is the foundation for this belief and other related beliefs."

5. Patience and Sensitivity: This process can take one or many sessions. Take breaks.

6. Examine the core belief

o Personal standpoint: What does it say about you, your life, your perceptions?

o Detached standpoint (third-person): How could this belief have "dramatic consequences for anyone who might wholeheartedly believe it?"

o A priori content: Often, a core belief contains a priori information (e.g., believing a string of ideas from a person/group makes it a "Foundational Framework").

o External influence: Realize this powerful aspect of personality is often an "external influence" with "no definitive way to prove the complete truthfulness or falsehood."

o Contradictory beliefs: Note that core beliefs can exist alongside seemingly opposite "contradictory beliefs," causing "inconsistencies in our personalities and our actions." Scrutinizing them makes them "fall away or change."

o Imagine changing the belief: Playfully imagine changing this "sacred belief." Contemplate: How would your personality, acquaintances, actions, and "whole of your life change?"

The exercise is then to be repeated for "life" and "being happy," looking for correlations between the core beliefs on these three subjects.

The problems with only working on personal beliefs

1. Attention is limited: It requires "a great deal of personal attention," which most people lack. The "inner psychological makeup" is a "labyrinth with many doors and riddles," making deep introspection hard work.

2. Archonic imposition: "There is a great dark force out there, that is quite literally clouding your mind, by changing the focus of your attention, and by imposing, or pushing into you, belief structures that are not in your best interest."

o Conclusion: "The result of this energetic imposition is that trying to change your personal beliefs is not a strategy that will work in the long run!" It's "NOT possible to beat the Archon that way" or attain long-run personal freedom, as new beliefs are constantly formed unconsciously through societal/subliminal repetition and the collective unconscious.

A Better Way

- Attack the problem at the "attention core," the "energetic core that is the fundamental essence of all humanity."
- Two intertwined actions:

1. Develop and hone the power of your attention: This "quite literally creat[es] doors into the many seemingly magical worlds."
2. Learn how to store and refine that attention power: Needed to "work magic(k) in your life."

Core Teaching: "In the techniques section of this chapter you will learn how to refine and exercise your attention, which is a hugely important task!" And later, "how to acquire and refine the energy needed to make this attentive power a truly formidable force."

This exercise aims to "discover the plasticity of your own mind" by "forcing yourself to completely believe things that seem ludicrous to you."

Steps

1. Find contradictory beliefs: Pick a newspaper/website with beliefs/opinions opposite to yours. If skeptical, find paranormal sites; if paranormal believer, find skeptic sites.

2. Read and really believe: Read articles and "try to believe, to really, really believe, that everything you are reading and seeing... is completely true; that all that you see or hear is undeniable fact." Start with easier topics.
3. Observe internal experience: Pay attention to feelings, thoughts, subjective reality, and "the nature of the effort that you have to make."
4. If successful: See/feel how these "seemingly silly beliefs" begin to "change how you perceive the world."
5. If unsuccessful: Explore "the nature of those barriers" (psychological walls) preventing belief. Ask "why?" and "Is there any possible way in the world that maybe you could be wrong in your beliefs? Why?" Write thoughts down.

Core Teaching: "mastering the ability to make yourself believe the impossible is a highly practical skill because it can allow you to channel great amounts of psychic force. Through this believing technique you can literally re-shape your entire life."

The author recommends reading two articles on his website ("How to Create a Servitor to Do Your Bidding" and "The Occult Experience: Question 1, Belief Creation") as examples of the power of belief.

Exercise Summary (Chapter 2)

- Perform these exercises every few months, at least twice a year.
- Benefits: "increase your intellect and bring about a type of personal enlightenment."
- Goal: Make conscious awareness "more fluid," allowing you to "move your Cognitive Position" (the position from which you perceive and know the world) from its current self- imposed limits.
- The only remaining limit "will be the amount of personal energy at your disposal," which will be learned in this course.

Chapter 3: Attention and the Door of Destiny (Page 64-87)

Chapter 3 solidifies the concept of attention as a fundamental Alchemical force, linking it directly to

creation and revealing its potential to reshape reality and destiny.

Concepts (Page 64-69)

The chapter opens by noting that as one reads, one is "paying attention." Kreiter states that a dictionary definition of attention ("applying the mind to something" or "selective narrowing or focusing of consciousness and receptivity") is "somewhat helpful," but for an Alchemist, it's more profound.

Core Teaching: "from an energetic point of view, the act of paying attention is the act of creation, the act of directing energy, either consciously or unconsciously, through the medium of intent."

- "Paying attention is the act (the doing) of creation because quite simply, every time you focus your attention on something, you are projecting energy from the core of your being into that something, and are quite literally bringing it to life."
- Attention creates our individual world.
- The mass of human attention creates the human world. This clarifies the statement from

Chapter 1 that beliefs create the world; beliefs do so by "focusing and directing attention."

- The world doesn't not exist without you, but "each person creates a personal version of this world." It's both individual and shared.
- Physical senses don't just pick up energy; they "actually project energy first" through attention. The senses are "attention focusing and modulation organs." This projected energy "gives the world substance, thickness," which we then classify as sight, sound, feeling, etc.
- Attention is an "actual force in the world, a type of very specific and powerful energy."
- Attention is flexible: it can jump, focus, or be spread thinly, leading to loss of coherence and inefficient action (e.g., multitasking).
- Attention as a commodity: We have varying degrees of it, depending on mental training and personal energy absorbed and stored.
- Core Teaching: "attention is something that can be developed and refined, but to Alchemists it is also something that can be accumulated and stored."
- With refined and accumulated attention, "an Alchemist can permanently change his or her personal reality, in ways that are beyond imagining!"

The course's indirect and direct goals

- Indirectly: "the accumulation and refinement of attention."
- Directly: "through the process of energy accumulation and storage."
- By regaining energy lost to the world, attention's power increases. This leads to becoming "more focused, more aware," and enables "perceptual leaps that would have seemed magical before."

- Energy absorption/re-absorption also makes one "physically vigorous" and "more successful." Alchemists see this as the "most important action in the life of any person."

Unconscious Attention Projection

- Most attention projection is unconscious, physical senses are "always on."
- A "subconscious part of yourself" keeps you "securely focused on this world," preventing you from getting "lost in worlds beyond the physical here and now moment."
- This "imposed focus of attention" on the rational/physical world is beyond most people's conscious control due to lack of inclination or energy.
- Core Teaching: The "vast majority of us… are unconscious beings: asleep." Our attention is controlled by "beliefs imposed on us by the world at large," because beliefs are "structures that trap and direct attention."
- Beliefs "focus the conscious and subconscious attention of a person in a very narrow and particular direction." Since attention creates worlds, "beliefs shape personal reality by directing attention."
- Attention is primary; beliefs are the "outermost scaffolding that provides structure and shape to reality."

This is visually represented by Figure 8: Your Belief System (B.S.) creates your reality tunnel, your telescope, and this powerful focus of attention creates your personal reality. This diagram shows an individual looking through a telescope, with the words "Your Attention creates your reality!" The telescope represents the belief system, narrowing and directing attention, thereby shaping the perceived reality.

The Energetic Mechanism of Creation

- Beliefs shape reality by creating an "underlying edifice" for thoughts/ideas.
- These thoughts/ideas "excite and oscillate energetic elements within the body-being; elements that you refer to as emotions."

- "It is the combination of those thoughts, that are directed by beliefs, and given great power through emotional energy, which create the world you experience, both as an individual being and as a part of the human collective." This collective structure is called "mass beliefs."
- "Beliefs are highly important, but it is attention, as a force, that is of the greatest importance. Without it you can't be said to really be alive in this world, or any other."

Kreiter defends the "pedantic" detail, explaining that this "foundational buildup" is necessary for two

reasons

1. Motivation: To explain "why you should try so hard to absorb and re-absorb all your lost energy."
2. Guidance: To show "what the road looks like as you engage in these energetic techniques," helping practitioners stay on course and avoid "annihilation, not freedom."

Techniques (Page 72-87)

The techniques in this chapter are designed to strengthen and refine attention, leading to a profound shift in perception and a more conscious engagement with reality.

Core Teaching: "Attention is perhaps the most important thing in the world for us humans… it is not possible to acquire, maintain, and direct energy without the power of attention." Even with low energy, "disciplined attention" is paramount, as "without this, we are powerless."

This exercise is the starting point for disciplining attention, revealing its current scattered state and motivating improvement.

Instructions

1. Observe your mind: Throughout the day, pay attention to "the many thoughts and feelings that run across your mind."

2. Increase duration: Try to sustain this attention for longer periods. It's "almost impossible" initially to "actively pull off for extended periods."
3. Become a spectator: "Imagine yourself as being a spectator; a spectator of your mind."
4. Immerse, don't detach: "Immerse yourself within yourself and watch your consciousness unfold before you. Try not to judge, just watch and pay attention."
5. Observe the "action/activity" of your subjective mind, and how much "inner material" you usually don't remember.
6. Notice distraction: You'll realize your attention is "quite easily distracted," often operating in a "seemingly subconscious or somnambulistic way."
7. Identify the cause: "Human attention is highly undisciplined." You'll forget to pay attention and "lose yourself in a semi-conscious daydream, memory, or physical activity."
8. Conclusion: "It's hard to pay attention to yourself!" This lack of attention makes it "almost impossible" to pay attention to any task, physical or mental, for extended periods. The mind "wants to run away" or fill with "random thoughts and memories, quite often of a negative nature."

Benefit: "invaluable in later development as it can allow you to direct the focus of your attention with much greater ease, and it can also help you to understand the many layers of your own consciousness." This exercise builds the "attention muscle."

This exercise is a direct method for developing focused attention and discipline.

Setup

1. Take a small paper, make a small black dot (¼ inch or ½ cm). High contrast.
2. Find a "most comfortable, and quiet place."
3. Tape paper to a wall, sit in front of it. Position the dot slightly below eye level (personal comfort is key). Sit 3 to 6 feet away.

Instructions

1. Stare at the dot: "look at the dot, and only the dot, so that you become completely focused on it to the exclusion of everything else." Blink if vision blurs.
2. Forget self/surroundings: "Forget about who you are, where you are, how you are sitting and anything else that does not matter or pertains to you staring at the dot. Focus only on the dot."
3. Stop thoughts: If thoughts arise, "stop that thought in mid-stride and continue to think only about staring at the dot."
4. Return focus: If you "wake up" from a "waking dream" of random thoughts, "cut that invading thought as soon as possible, don't chastise yourself, and just simply begin to once again concentrate on thinking only about staring at the dot."
5. Maintain posture: Keep good posture, but "forget about your physical comfort or discomfort as much as possible."
6. Duration: Make staring at the dot the "entire focus of your life" for fifteen minutes.
7. Progression: Initially, distractions will be numerous. With practice, the 15 minutes will pass quickly. Once "relatively easy," extend to thirty minutes. Don't get upset by thoughts; just redouble efforts.
8. Routine: Do this exercise three times a week for a month.

Benefit: "you will see for yourself the difference it makes in all aspects of your life." It develops "a great deal of focus and discipline."

This advanced set of exercises aims to further refine attention and demonstrate its power to "quite literally change your world!" It connects to "true magic(k)" and the ability to "create and reside within whole other worlds of possibility," as depicted in Figure 10.

Core Teaching: The key is to "master each one of your senses by using the power of visualization to manipulate them." This means creating "imaginative visualization experiences" that become "very real to you through the focus of

your sustained attention." The goal is not just general visualization, but "to develop the ability to visualize with every single one of your senses, and to try and amplify the power these visualizations to such a degree that your visualizations become as real as possible to you." This is presented as the "one MOST IMPORTANT, and most overlooked component in the proper execution of TRUE magic(k)."

Visualization of Sight

1. Blue Square (Eyes Closed): Find a quiet place (30 mins). Close eyes, "try to see a blue square in the darkness of your mind's eye." Do for 10-15 minutes.
2. Aid: If difficult, cut out/draw a blue square, look at it, then close eyes and remember. Repeat.
3. Context: Imagine it on closed eyelids, or a blackboard, or computer screen.
4. Self-Assessment: Note how easy/hard it is. Some are better at visual, others sound. Eventually, develop sight visualization, no matter how hard. This skill creates "wondrous magical worlds and events."

5. Two Key Points about Visualization (Page 80-81)

o Treat as effortless games: Not chores or workout routines. "Fun games" for 15-20 minutes, 2-3 times/week. "Let's pretend." Imagine anything simple (happy face, cartoon).

o Direct attention, don't force: Don't "tighten up" or "push" like weights. "Relax as much as possible and direct your attention to the thought… allow your focus of attention to slowly 'mold into existence' this blue square, so that it slowly coalesces in to a solid thing for you. Relax and focus, don't push."

1. Holding the Image: Try to hold the blue square for 10-15 minutes with eyes closed. Note distortions (size, shape, color changes, disappearance). Improve the 2D image.
2. First Lesson: "your focus needs work," and "pushing yourself too hard is never a good idea." Relax.
3. Routine: 1 week to 1 month, 3 times/week, 10-15 minutes.

4. Blue Square (Eyes Open): After a week of closed-eye practice, try to "visualize/see that blue square in front of you ('in' the physical room)." This is projecting energy ("intent to focus and see") to "construct the two-dimensional blue square."

5. Play with Depth: Project it close (overlapping background), then far (changing size/overlap). Easier over single-tone surfaces (wall), harder over busy patterns (rug). Practice to make it "as real as possible."

6. 3D Visualization: Final sight exercise: visualize a 3D image (eyes closed, then open) – orb, apple, then flower/bird. Mastery is when the 3D object can "block your vision of the real object behind it." This takes months/years; "just have fun."

Visualization of Touch

1. Soft Breeze: Imagine/feel "a very soft and delicious breeze lightly hit you on the face and body." Vividly visualize for 5-10 minutes.

2. Extending Hand: Look at a distant object. Pretend your hand extends to "impossible length" and touches it. Visualize "feelings" – drywall/wood texture, temperature. Feel "as many things as possible with every single part of your body."

3. Internal Feeling: Visualize an internal physical feeling (warm heart, tingling leg, vibrating leg) or an emotion (happy, excited, scared) for 1-2 minutes (emotions can be draining).

Core Teaching: This "inner feeling visualization exercise is a very important part of Alchemy," allowing you to "move energy and project feeling/sense energy from yourself, just with the power of your mind." It helps to "perceive the line between the manifest and the un-manifest as different vibratory frequencies." With these skills, "you will be able to create your own personal worlds!"

- "Sending this Inner Feeling Sense inside plants, objects, etc." (Page 106)

o Sit comfortably in front of a plant/bush/tree.

o Lightly gaze, then slowly "focus exclusively on the plant." "Try and see into the plant and into its inner soul." "Pretend game."

o Project a part of yourself outwards, an "inner tentacle or projection," into the plant. "You and the plant are now connected." "Become one with the plant."

o Explore feelings, how the plant senses the world (emotion, temperature, humidity). See/feel what it feels.

o "Look deeply into the energetic conglomeration of this plant… desire to, feel/see the inner workings… its inner cell structure and its inner energetic core." Kreiter notes he sees "geometric shapes and colors… accompanied by feelings of inner space and complex orderliness" – which is the plant's "energetic essence; its atomic structure and the cohesion of its energetic conglomeration." Trust your perceptions.

o Apply this to stone, chair – learn "inner composition of objects," how they work, fit in environment. Take notes in journal.

- Seeing Inside Yourself: Use the same "inner projection" to "move this Inner Feeling Sense into your body" to explore "structures and energies." Perceptions will be feelings, physical sensations, flashing images.

o Practice to get sensitive, identify/perceive clearly. Practice on plants, rocks, trees, people (3x/week for a month, then 1x/week for meditation).

o Core Teaching: "This Inner Feeling Sense is one of the most important and powerful techniques you can learn!" It offers empathy, hidden knowledge (like psychometry), stops mental chatter, helps "fly right out of this dimensional plane."

o For this course, focus on seeing "your inner energetic structure."

Visualization of Smell

1. Enjoyable Scent: Think of a favorite smell (lilacs, roses, fresh bread). Visualize it for 5-10 minutes.

Visualization of Hearing

1. Enjoyable Instrument/Music: Visualize hearing a favorite instrument (violin, piano) with "so much clarity that you are not able to tell the

difference between the real thing and your visualization." Practice for 10-15 minutes. (Kreiter uses this to drown out annoying noises).

Visualization of Taste

1. Delicious Taste: Visualize a favorite taste (vanilla ice cream melting, cooling). Imagine taste and feeling for 10-15 minutes.

Overall Visualization Routine

- Spend 30 minutes a day, three times a week for the first month, then twice a week for subsequent months.
- "Systematically take apart your senses" and use imagination to "duplicate these sensual experiences in the most realistic way possible."
- Devote at least six months to visualizing with all five senses. Work on two senses per session (e.g., sight/hearing one day, smell/hearing/touch another). Focus on the most difficult senses.
- Encouragement: Don't see it as a chore, have fun. Contemplate the possibilities of creating "entire worlds; worlds as real and as potent to that person, as anything that might exist in what we consider to be the ‘real’ world."
- Question: Would this visualization "become essentially real in time? How long do you think it would take?" This question subtly plants the seed of manifesting reality through focused attention.

Exercise Summary (Chapter 3)

- Paying Attention to Yourself: Sit, be a spectator of your mind, don't interfere. (Hard but powerful).
- The Dot on the Wall: Practice 3x/week for a month (15 mins, increase to 30). Note journal changes.
- The Virtual Reality Room in Your Mind: 20-30 mins/day, 2-3x/week. Treat as a game. Work on two senses per session (10-15 mins/sense). Increase time.

Chapter 4: Your Personal Energy Body (Page 89-116)

Chapter 4 shifts focus from the power of attention and belief to the energetic nature of the human

being and the world itself. It introduces practical techniques for interacting with and managing this fundamental energy.

Concepts (Page 89-103)

The chapter begins with the core assertion: "We are energy, all of us, everything on this planet is made up of pure energy." This is presented as an ancient teaching now echoed by modern physics,

highlighting that energy

- Vibrates.
- Is all connected (nonlocal properties, instant communication/travel).
- Changes structure but cannot be destroyed.
- Has a "great drive towards greater complexity and expansion."

Kreiter points out the paradox: despite this energetic reality, most people live as "hard objects, meat machines" in a "cold and relatively unchanging mechanical world." Skeptics denounce anything outside their "highly limited reality tunnels," using terms like "irrational" – which the author labels the "great objectification of humanity."

The Archon's Role

- "Why is it so hard for people to perceive the energetic reality of the world?" The answer is the Archon.

- "The Archon's intervention blinds the greater mass of humanity, and tries to bind you within a plane of existence that guarantees your imprisonment in this hard, dense, material world; an imprisonment predicated on huge emotional energetic expenditure."
- Core Teaching: "As a fundamentally energetic being then, you create your individual and mass reality, through the direction of your attention; because wherever you focus that attention, new worlds are manifested."
- Due to Archonic intervention and "personal apathy," we have "very little conscious control over our attention."
- The Archon actively "takes from us" and "floods our reality with very powerful alien intent," which "impels us to adopt beliefs… that would seem to be totally insane."
- The result is a "devolved" species living a "machine-like existence," rarely contemplating what they believe or why.
- The "trap" is so ingenious it needs "no fences"; it uses "complete control over the edifices that we create through our belief systems," making us create "our own fences." This is a "terrible predicament!"
- Many are "waking up" to the trap (the "truth bomb" or "red pill"), but few know "how to get out."

The Way Out: Energy and Attention

- The core issue is limited human attention span, nebulous memory, and fickle minds, which meditation and other practices fail to improve significantly.
- Core Teaching: "the one most essential element that increases and refines attention is ENERGY, human LIFE ENERGY. With enough of it, your entire life changes, from the inside out."
- This life energy is given up daily through "emotional flares" caused by unconscious beliefs that direct attention and shape perception.

- The Archon imposes beliefs through its "own attention and the dis-balancing techniques" to cultivate maximum emotional energy – a "precisely tuned distillation process."
- Figure 11: We are all just one ingredient in a massive Alchemical process, depicts a central figure (human) surrounded by other figures and energetic swirls, with a large crucible- like structure below. This illustrates humanity as a resource in a larger, dark alchemical process.
- "This world is quite a beautifully dis-balanced place; arranged purposefully in this way, to rip from you, the greatest amount of emotional energy possible." Humans are "a highly coveted resource, a commodity, for a dark and oppressive force." This is "the true red pill!"
- The solution to escape the trap: "stop this energetic feeding on us, so that you can take back the energy that you have lost."
- When this happens, "the power of your personal attention will increase… you can begin to re-shape your life and change your personal reality." Further, you can "learn to fly beyond the confines of the physical body, and overcome the many limitations of this heavy and slow vibrational plane of existence."
- "This is how you beat the Archon. This is how you escape the trap; you do it through energetic control; which begins with energetic absorption and re-absorption!"

The Personal Energy Body

- "We are finally getting to the part of the course where you can begin to directly engage your energy body."
- Figure 12: Artistic interpretation of some of the energy fields that make up the whole of the personal energy body, shows a human figure surrounded by swirling energy lines, resembling an aura. This illustrates the complex energetic network within us.
- Humans are "complex and powerful energetic conglomerations of energy," a "complex network of energetic paths," like an "electrical circuit" with "meridians or energy channels."

- The most important meridian runs "up your spine and down the front of your body." Its interpretation varies by culture (Yoga, Taoism, Chinese medicine), but it is generally flexible and can be altered by experience and beliefs.
- Differences in meridian systems (e.g., Buddhist vs. Hindu) account for "slightly different range of transcendental experiences."
- Kreiter prefers Taoist meridian systems due to their "energy pumps" and "cyclical nature of energy." Bioelectrical energy typically flows cyclically: up the spine, down the front.
- "Tensions and mental aberrations can cause this energy to get pinched off, like a kink in a hose, which can stop this healthy bioelectrical energy flow." This is linked to "hot spots" of bioelectrical energy accumulation, which "radiate the great energy bursts that people refer to as emotions."
- Figure 13: The bottleneck created when energy is not able to flow properly, shows energy rising up the spine into the head, but struggling to flow down the front of the neck. This bottleneck can cause "headaches, black-outs, hallucinations, and even hernias."
- Solution: "always remember to keep your tongue on the roof of your mouth." This reconnects the "natural energy meridian," allowing energy to flow down freely and circulate without restriction, preventing "chi sickness." This is shown in Figure 14: By placing the tongue on the palate, proper energy flow is possible.

The Cauldron

- The "last energetic point" discussed is the Cauldron, "the energetic storage point of the body." It is "of critical importance to an Alchemist."
- Advanced Alchemy work focuses here; it's where the "Philosopher’s Stone is founded and nurtured into full manifestation."
- The Cauldron stores "all the energy that you will be absorbing and re-absorbing," and where you "learn to pack and begin to refine and coalesce your personal Philosopher’s Stone."

- Analogously: meridians are "wiring," the Cauldron is "a battery power storage area."
- Current goal: "stop personal energetic loss and ingest as much negative ambient energy as possible." Absorption increases the "thickness, the gauge, of the bodies wiring" and "battery capacity," allowing more energy storage and access.
- Locating the Cauldron:

o Intuition/Inner Feeling Sense (taught later in techniques).

o Physical measurement: Divide height, width, depth in half to find the "exact center of your body." This is where the Cauldron is located. Men often find it around the

belly button, women can use their entire womb area. (Illustrated by Figure 15

Physically measure your body to help you discover the location of your Cauldron.)

- Crucial: Combine measurements with intuition and inner feelings.
- The Inner Feeling Sense: Project part of yourself inside your body to "feel/sense/intuit the structures and energies." This allows you to "feel this energy as it moves through you and around you," adjusting techniques for optimal effect.
- Goal: "feel the electrical nature of your body," turning dogma into "personally verifiable energetic truth."

Techniques (Page 104-116)

This section provides concrete exercises to engage with the energy body, moving from conceptual understanding to direct, felt experience.

Core Teaching: The central challenge is overcoming the ingrained "propaganda to objectify the body and the world," which has trained our senses to perceive only a "three-dimensional object-filled world."

This exercise aims to shift fundamental perception from "meat machine" to energetic being.

Instructions

1. Contemplate Object World (5 minutes): Look around, affirm the world as hard, mechanical, objects.
2. Believe You Are Energy (5 minutes): With maximum concentration, "completely believe… that you and everything around you is actually vibrating energy."

o Imagine picking something up, stepping, sitting – you are "moving and modulating energy."

o Imagine yourself as a "conglomeration of aware energy, able to manipulate energy inside and outside of yourself effortlessly like breathing."

o Imagine moving through a "sea of energy," experiencing "different intensity waves" (time).

1. Routine: Do this for 5 minutes every day for a week.

Benefit: "See if it opens new mental perspectives, and note in your journal if it perhaps helps to create new ideas and beliefs in your mind; new possibilities that your mind can contemplate and follow."

This exercise builds upon the "Seeing Auras" technique, moving beyond mere visual perception of the outermost energetic layer to feeling the inner essence of things.

Problem with Auric Sight Alone: While good for seeing radiant energy, it only perceives the "outermost layer," not the "inner essence, the inner energetic conglomeration that is the foundation of

this radiance." You can't "see/feel the true essence of things," nor "understand the intention or the feeling/essence." This is crucial because physical senses "cannot truly grasp" inner complexity.

Core Teaching: For Alchemical work, especially manipulating personal energy, you must master the Inner Feeling Sense (IFS).

Instructions (Sending IFS outside yourself)

1. Project an "inner tentacle or projection" beyond yourself: "onto and into the things around you."
2. Enter the object: This projection gives you "the ability to be able to enter into the things that you wish to see, and thanks to that power you will be able to experience the inner essence of things."
3. Understand: With IFS, you understand "the feelings of things, the inner make-up… and in time, the inner energetic flow and intent of things (whether they are plants, animals, minerals, technology, gasses, or non-in-organic life)."

4. Practice on a plant (example)

o Sit comfortably in front of a houseplant (or bush/tree). Lightly gaze, then focus exclusively, "see into the plant and into its inner soul." Treat it as a child's "pretend game."

o Imagine projecting an "invisible part of you" directed by your eyes into the plant. You and the plant are "connected." "Become one with the plant."

o "Explore any feelings that come to you as you become this plant. Try to see/feel how the plant senses the world around it." (sensitive to emotion, temperature, humidity). What does it feel?

o Practice seeing the world through plant's senses. Understand why it's droopy/yellow.

o "Look deeply into the energetic conglomeration… desire to, feel/see the inner workings… its inner cell structure and its inner energetic core." Kreiter notes seeing "geometric shapes and colors… accompanied by feelings of inner space and complex orderliness" as the plant's "energetic essence; its atomic structure." Trust your perceptions.

o Apply to stone, chair, discern inner composition, how things work and fit into environment. Take journal notes.

Instructions (Seeing Inside Yourself)

1. Move IFS into your body: Project the "tentacle or tendril within yourself to the area that you wish to explore."
2. Perceive internal structures/energies: "feel/see/sense/intuit" them. Perceptions can be feelings, physical sensations, flashing images.
3. Practice is key to sensitivity: "The only way to get better is to practice, so try to perceive all the things around you as often as you can using this Inner Feeling Sense."
4. Routine: At least 3x/week for 1 month (or until progress is made), then 1x/week for 10-15 min meditation.

Benefits: IFS is "one of the most important and powerful techniques." It allows "complete empathy," "discovering hidden knowledge" (like psychometry), stops "eternal chatter," and helps "fly right out of this dimensional plane." For this course, focus on seeing "your inner energetic structure."

This exercise focuses on breath as a primary means of energetic transformation and ingestion.

Core Teaching: Breathing is an "energetic act," not just physical oxygen intake. It's the "act of ingesting raw energy, directly from the world around us." It's "a most pure and direct form of energy ingestion."

Important Precaution: "If you have heart trouble or if you are at risk of brain hemorrhage please contact your doctor before you try anything that might be risky to your health." (This is a crucial medical disclaimer).

Proper Breathing (Full Glass Method)

- Use entire lung capacity. Most people breathe only with the upper third.
- Lungs as a "large glass":

o IN (Figure 16): Fill from the bottom all the way to the top. Feel pressure against ribs, fill "full width." "Keep inhaling more and more until you feel like the glass is going to overflow." Visualize air as "cool glowing white liquid."

o OUT (Figure 17): Empty from the top to the bottom, "just like water coming out of a full glass." Push every last bit out.

Breathing Cycles - Rule of Thumb

- Inhaling: Taking energy into the body. "A slow inhale is like a sponge soaking up pure energy." Long inhalation (to lung capacity) while imagining white light entering every pore, followed by short, fast exhalation, absorbs "a great deal of life force."
- Exhaling: Distributing and concentrating energy. Long exhalation (longer than inhale) makes you "stronger, more solid," projecting energy. Channel energy to specific centers, make them brighter. Project into injured areas for healing or limb power.
- Even Breath: Equal inhale/exhale creates "rhythmic, vibratory cycle," like an electric generator. Useful for pulsating/vibrating at specific frequencies, whole-body healing, or auric work.

Full IN and OUT Technique (Routine)

1. Tongue on Palate: Always remember to keep your tongue on the roof of your mouth. This is crucial for keeping the "neck energetic connective point flowing" and prevents "chi sickness" (headaches, blackouts, hallucinations, hernias). This completes the "full body meridian cycle."
2. Standing position, relaxed.
3. Breathe IN: Imagine cool glowing white liquid filling lungs bottom to top. Feel lungs expand completely. Keep inhaling until "glass going to overflow."
4. Move to Cauldron: Imagine this white liquid energy moving from lungs/stomach into your Cauldron (center of body).
5. Breathe OUT (Figure 17): Slowly empty lungs top to bottom. Imagine this "less powerful and opaque light" emptying.

6. Meridian Cycle on OUT breath: As you breathe OUT, "imagine (and feel using your Inner Feeling Sense) this white liquid energy that you absorbed into your Cauldron, move up your spine, go over your head and down your throat and the front of your body."
7. Repeat: As you breathe IN again, ingest more energy down throat/stomach. Repeat 10 times.
8. Routine: 10 full breaths once in the morning, and again around midday or later evening. Avoid before bed as it increases energy.
9. Full Meridian Cycle (Figure 17): Each IN/OUT breath completes one full cycle. IN breath pulls energy into body/stomach. OUT breath moves energy down, around, up spine, over head, down palate.
10. Practice: One full week, 10 full breath meridian cycles. Journal results.
11. Warm-up: 5 full breaths like this anytime before energy work.

Connecting with Inner Feeling Sense

- Once proficient with IFS and Full Glass Breathing, "use this power to follow energy as it moves through the meridians in your body."
- Forget dogma, just "feel/sense this energy move through your system."
- Draw a simple diagram in your journal of your personal meridian cycle.
- Actively engage IFS to "feel energy moving through and around your body in a natural and powerful way."
- Use inner projection (like with plants/rocks) into yourself to feel "energetic structure," "energy channels," "exact location of your own Cauldron," and "connecting energy channel down the front part of your body."
- Goal: 15 Full Glass breaths, feeling all energy flow. Reiterate tongue on palate for chi sickness prevention.

Exercise Summary (Chapter 4)

- Pretend You Are Energy: 5 minutes daily for 1 week. Note mental shifts in journal.

- Inner Feeling Sense in Order to See/Feel Energy Flow: At least 3x/week for 1 month (on plants, rocks, objects, people) until progress. Then 1x/week, 10-15 min meditation.
- Full Glass of Water Breathing: 5 breaths morning, 5 afternoon. Before any other energy work.
- Full Meridian Cycle Integration: Once good at Full Glass Breathing, incorporate the full meridian cycle with each breath. 5 in morning, 5 in afternoon.

Chapter 5: Absorbing Lost Energy (Page 118-152)

Chapter 5 is a pivotal point, moving from energetic awareness and discipline to the direct absorption

of energy, particularly from negative sources. This is presented as the primary means of regaining lost power and subverting the Archon's agenda.

Concepts (Page 118-131)

Kreiter refers to his previous books (Vampire's Way to Psychic Self-Defense and Overcoming the Archon Through Alchemy), which introduced absorbing emotional energetic flares from within and from others.

Emotional Energetic Flares: These are moments of strong emotion (pleasant or unpleasant) arising from beliefs or experiences, causing you to "become emotional to a greater or lesser extent."

The Goal: By paying attention to "internal tensions and the accompanying emotional states," it's possible to "control these energetic flares, and most importantly absorb this energy quickly; so that you do not lose personal power."

Cheating the Archon

- Core Teaching: "Through the ability to absorb emotional energy, you are able to cheat the Archonic Host of a meal - many meals over time if you are disciplined." This absorbed energy allows you to "store within yourself large quantities of bioelectrical energy," which you had previously "unconsciously, projecting into the world."
- This absorbed energy means power. "Properly stored and maintained, it begins to slowly but surely, greatly magnify the power of your attention."

- Increased attention from this power allows one to "begin to transmute seemingly solid substance and real events, and in time, to eventually even begin to transcend this three- dimensional plane of existence."
- Absorption techniques enable an Alchemist to "greatly increase his or her power, until there comes a time when the Archonic forces begin to give up trying to feed on this formerly regular human being all together."

The Challenge of Freedom

- Complete freedom from Archonic feeding is described as "devastating" and "one of the scariest and loneliest things." This is due to Stockholm syndrome from a lifetime of enslavement.
- The Archonic mind provides direction, safety, and a feeling of immortality. Without it, the Alchemist must "rediscover this newly gained true individuality," reinvent defenses, and discover their life's new purpose.
- Even before final freedom, sufficient energy allows moving "beyond this dimensional plane, and inhabit ever so briefly, other worlds." This leads to "first-hand experiences with what will eventually become true immortality."

Mastery of Energy

- To achieve this, one needs "to become a masters in energy absorption and re-absorption." This includes learning to store and refine energy, channeling it effectively.
- Concepts of Bone Breathing and internal energy pumps are introduced, stating their ancient origins in Taoism, Yoga, Shamanism, Wicca, Kahuna magic.
- The Chinese meridian systems emphasize the cyclical flow of energy (up spine, down front of body) and the body's bioelectrical nature. "A healthy body needs to cycle energy up and down the body’s main meridian, without any restrictions."
- Tensions/mental aberrations can "pinch off" this flow, causing problems (chi sickness). The tongue on the roof of the mouth connects this main meridian.

Reversing the Game on the Archon

- Core Teaching: The course will introduce "energy pumps" that allow an Alchemist to absorb energy from the environment, and their own emotional flares, and "negative energetic projections from others, or the world at large."
- "by absorbing this negative energy, either from ourselves or from the people and the world around us, we are quite literally feeding on the Great Archon himself. That is, we have just taught ourselves how to devour that which has been eating us!"
- This means feeding on "negativity" and on the "intent that is originally causing most of that negativity in the first place, which means we are feeding on the Archon itself!"
- "So, at this point we have reversed the game on the Archon, because by using the techniques… we are fighting and defeating the negativity, the memetic wars, and the negative manifestations that these memetic wars create in our world."
- The ultimate goal, as shown in Figure 18: The goal of this work is to absorb all energy loss happening in the present, is to gain and store power for "The Great Work."

Practical Application: Emotional Flares

- Pay close attention to "body tensions and mental states."
- "Learning to completely relax the body on command" can lessen emotion, but this is difficult to maintain.
- Absorption and re-absorption techniques are a "much more proactive approach."
- Observing daily body tensions reveals how emotional one truly is, motivating action.
- The challenge is remembering to absorb, as "forgetfulness" is a constant obstacle due to limited conscious awareness and Archonic influence.

The Energetic Ingestion Process

- Absorbed energy must be moved to the Cauldron for storage. Figure 19: The energetic ingestion process and the IN Polarity that makes all of this possible, illustrates energy moving into the body, specifically highlighting the "IN Polarity" (solar plexus/stomach area) as a collection point.
- This process "mimics the digestive process." Energy from absorption travels to the IN Polarity, which "intensifies and oscillates" during these techniques and is "the fundamental source of all energy absorption."
- Energy moves down to the stomach for processing into "personal energy," where "foreign intent is turned into personal intent."
- Core Teaching: "This Predatory Stance is needed because it is the key force, the key aspect of your own forceful intent, that changes the intent of that invading force and turns the energy into food for you!" This is most critical for absorbing negative intent from others (purposeful or not) and the Archonic Intent itself.
- Finally, energy goes to the Cauldron for storage. The goal is the "complete mastery of the IN Polarity and the refinement of this energy in the Cauldron in order to create a most powerful sphere of condensed power that may be called The Philosopher’s Stone or the Pearl."
- The "baseball sized ball of glowing energy" description of the Cauldron is generous; most people have "little more than a small pilot light."
- Core Teaching: As you absorb emotional flares, "feeling this energy work its way into your Cauldron, this energetic containment point will begin to glow and grow quite a lot."
- To greatly increase power and refine energy (for the Philosopher's Stone), you need to "pack" energy into the Cauldron using focused attention to feel/visualize it condensing into a "glowing ball of dense energy."
- This packing stabilizes the system and "greatly stabilize[s] your system, and you may also note that you indeed seem to have gained a great deal of energy from the negative environment around you."

Beyond Individual Negativity: Absorbing Situations and Events

- The techniques can be extended to "Pull in negativity… from negative spaces and from complete situations!"
- "Negative locations" have a "negative energetic stamp" from concentrated negativity, potentially harmful.
- "Bad situations and circumstances" (bouts of bad luck) can also be absorbed as a whole.
- Understanding the "physical synchronicities" that unfold in a negative event reveals its energetic underpinnings.
- Core Teaching: "Such negative events, as they are happening… CAN BE STOPPED."
- The technique: "waking up to the situation as it unfolds… begin to absorb the entire event; all of the vortex of energy accumulating there."
- "Eat that energy therefore, imagine that you are sucking up the energy from the entire area. Take this energy, say to yourself, 'I take all this negative energy and I stop this negative event in its tracks!'"
- "Take it all… absorb all of the power that is maintaining this perfect storm," until it becomes "energetically neutral."
- Result: "inner sense of relief or relaxation," bad luck "passes over you," "slow down and ebb to a standstill," situation "right itself."

This section closes by emphasizing the importance of understanding these techniques for the "re- absorption" of past negative emotional flares in the next chapter.

Understood! My apologies for the formatting issue. I will regenerate the content from "Techniques (Page 132-152)" onwards, paying meticulous attention to formatting, detail, and bringing the teachings to life, exactly as you requested.

Let's pick up from the practical techniques of Chapter 5.

Chapter 5: Absorbing Lost Energy - Techniques (Page 132-152)

This section provides the step-by-step instructions for mastering the energy pumps, bone breathing, packing energy into the cauldron, and absorbing "bad situations" in "the field." The emphasis is on proficiency and incorporation into daily life. The author stresses that these techniques must be practiced regularly at home until you are comfortable and confident enough to apply them "anytime, anywhere."

Exercise: The Energy Pumps (Page 132-134)

The "energy pumps" are foundational for an Alchemist to absorb energy, both from the environment and from internal or external emotional flares.

1. First Energy Pump (Pull/Push Intent)

This technique introduces the core sensation of energetic manipulation.

- Setup: Find a quiet room and sit comfortably, ensuring your muscles are completely relaxed. This relaxation is crucial because "the more relaxed that your musculature is, the easier that it is to move energy around your body." Place a relatively small object, like a cup, on a table in front of you.
- A. The PULLing Sensation:

o Instruction: "Try and make that object move towards you with just the power of your mind."

o Clarification: The author explicitly states this isn't about literal telekinesis. The true goal is to "identify and begin to work with the feeling that is roused when you try to mentally PULL the object on the table towards you."

o The Feeling: This sensation is described as a "sucking or pulling feeling," which can become "quite intense if you mentally try to pull this object with all your mental might and forceful intent."

o Visual Aid: Figure 20: Try to Pull the cup towards you using only the power of your mind. Through this exercise the First Energy Pump is revealed to you, visually reinforces this mental action.

- B. The PUSHing Sensation:

o Instruction: After practicing the "PULL" sensation, you then "need to learn to do the opposite;" you now try to "PUSH the cup away from you."

o The Importance: Again, the crucial aspect is the feeling of pushing. This "Pushing intent/feeling that will help you to move energy through your body's meridian system and into your Cauldron!" This highlights that these "pumps" are about directing internal energetic flow, not just external influence.

2. Second Energy Pump (Reverse Breathing)

This is a more direct physiological method for energetic absorption.

- Distinction: Normally, when you breathe in, your chest and stomach expand.
- Reverse Breathing Technique: In contrast, the internal energy practitioner "consciously contracts his or her stomach and chest as they breathe in," creating a powerful "suction."
- Energetic Absorption: This suction "can be used to draw in energetic flares, which are sucked up by the body directly through the skin and bones."
- Visual Aid: Figure 21: The Second Energy Pump, clearly illustrates the contraction of the stomach and chest upon inhalation, with arrows indicating the inward pull, and notes like "Don't just pull in your stomach and chest. Pull in your sides and back as well to get the most powerful pulling IN pump action possible."
- Choice and Advantage: The author suggests practicing both the First and Second Energy Pumps to determine which "suits you better." He notes that the First technique (mental pull/push) can be done without oxygen intake, which is "very advantageous at times," implying discreet practice in any situation.

Exercise: Bone Breathing (Page 134-137)

Bone Breathing is presented as a "foundational technique in all energetic absorption." It primarily focuses on drawing vital energy from the external world into the body, particularly through the bones and pores. This technique is used during inhalation, often in conjunction with the energy pumps.

Instructions

1. Tongue Position: Before starting, "make sure that your tongue is on the roof of your mouth so that you are able to complete the body's central energy channel." This vital connection prevents "chi sickness."

2. Setup: In a quiet room, place a cup on a table. Extend your dominant arm, open your hand.

3. Review Pulling Intent: Mentally try to draw the cup into your hand. Re-familiarize yourself with the "pulling intent as a sensation," like a "tingling tension" that starts at the palm and moves up the arm, like "sucking something up a straw."

4. Draw Energy into Bones: With the "pulling feeling/intent fresh in your mind," shift focus from the cup. "try instead to draw in energy, not the cup, up your palms and the bones of your arm." Visualize this energy as "a bright white light that is being sucked up into your hand and up your arm."

5. Combine Pumps and Breathing: To enhance this, combine with Reverse Breathing: "begin to breathe IN using the Reverse Breathing technique," contracting your stomach and chest. Simultaneously, "mentally draw in energy into your hand" as if sucking it in. Imagine this white light moving into your hand, arm, and "into your spinal column, right into the

central energy point there in the middle of the spine." Again, keep your tongue on the roof of your mouth.

1. Exhale and Pull More: After filling your lungs, "breathe out in a quick exhale." Immediately after, use the pulling IN intent from both energy pumps to "suck up more light, energy, and power." Imagine this energy is sucked in "by the pores on the tips of your fingers and palm of your hand." Feel it enter your bones, "perhaps making them tingle," and travel up arms and into spinal column.

o Visual Aid: Figure 22: Using both energy pumps simultaneously to draw life force up your hands and arms, depicts a human figure with hands outstretched, drawing in light energy.

1. Extend to Both Arms: Practice extending both arms, "sucking light energy up both your arms, all the way up to your spine."
2. Magnified Sensation: Using both pumps "can be quite challenging at first," but when mastered, "this double technique should greatly magnify that tingling sensation in your arms and body," creating a "nice vibrational feeling."
3. Tongue Reminder: Reiterate the importance of the tongue on the roof of the mouth to prevent chi sickness when energy is pumping strongly.
4. Re-engage Pulling Intent: If the feeling is lost, return to mentally pulling the cup.

Bone Breathing Routine

- Exhale quickly ("in a sigh"), then "breathe in to a count of 7," repeating for a total of 5 breaths.
- Expected result: arms feel "almost tingling," blood pressure up, feel "more alert and energized."
- Repeat the 5-breath cycle for the bones of your legs, then for your back bones. Take a break.
- Repeat for the bones in your skull. Take another break.
- Final Step: Try breathing in through "every pore in your body" for 5 breaths.
- Overall Key: The technique's power lies in combining "your imagination and your breathing in order to be able to suck up huge quantities of the vital energy that is all around you."
- Practice Recommendation: At least once a day for 10 minutes until mastered, then once a week for 5-10 minutes for maintenance.

Exercise: Packing Energy into the Cauldron While Using Your Inner Feeling Sense (Page 138- 140)

This is the "final ‘at home’ practice session" before applying skills "in the field." It integrates all previous techniques to pack absorbed energy into the Cauldron.

Instructions

1. Setup: Stand with feet shoulder-width apart, body as relaxed as possible.
2. Start with Bone Breaths: Begin this packing process by doing 5 full Bone Breaths again.
3. Suck Life Force (Combined Pumps): "While keeping your tongue on the roof of your mouth, use both energy pumps to suck life force energy into your body, so that you feel that all the bones of your body and all the pores on your body for that matter, are absorbing large amounts of energy." Feel the "tingling feeling of the sucking and pulling" from both pumps working together, filling lungs with the Full Glass technique.
4. Direct to Cauldron: Imagine energy moving into your bones, then "working its way into your stomach and the Cauldron area." To get a "really strong tingling sensation," you must "really pull IN using both energy pumps."
5. Follow with Inner Feeling Sense: "Now, use your Inner Feeling Sense to follow this large quantity of energy as it makes its way into your stomach area." Simultaneously feel/sense the energy flow and the Cauldron's location at your body's center.
6. Push/Pull into Cauldron: Once you feel both the flowing energy and your Cauldron, "use your ‘First Energy Pump’ to Push/Pull/Intend this energy into your Cauldron area." Recall the feeling of pushing/pulling the cup. Move the ingested energy into the Cauldron area.
7. PACK the Energy: As energy moves into the Cauldron, "use the ‘PUSH and PULL Intent Force’ that is part of the power of the First Energy Pump to PACK all this energy that you have absorbed together, in the Cauldron area." Continue packing until you feel a "large ball of energy developing there."

o Visual Aid: Figure 23: The process of packing energy into your Cauldron, shows a funnel shape directing energy downwards into the Cauldron area within the body.

1. Repeat Packing: Repeat this same process for 4 more full breaths.
2. Solid Sphere: By the end of the session, you should feel a "pretty large sphere of energy in the Cauldron area." Continue using your IFS and the First Energy Pump to make sure this energy is "as compact as possible," feeling a "tight solid sphere of energy in the Cauldron area."

IMPORTANT items of note (Summary Box on Page 140)

- IN breath: "use this natural energetic time cycle to Pull in as much energy as possible. In other words, use both energy pumps to suck in as much energy as possible as you breathe IN."
- OUT breath: "use this natural energetic time cycle to Push the absorbed energy into your Cauldron. You should feel that there is a large sphere of energy in your Cauldron area when you are done breathing OUT."

Benefit: "Developing this compact mass of energy is very important because it is this tightly packed energy sphere that will in time refine itself into the Pearl, or as we call it here in the West, the Philosophers Stone!" This "energetic action will greatly stabilize your system," and you "indeed seem to have gained a great deal of energy from the negative environment around you."

Exercise: In the Field (Page 140-147)

This is the ultimate practical application, moving the learned techniques from controlled settings to real-world environments with other people and negative situations.

Instructions

1. Confidence Check: Only proceed when "relatively confident" in your ability to perform all previous exercises.
2. Location Selection: Find a place with enough people for practice, but not so crowded as to be overwhelming.

3. Pre-Excursion Relaxation: Before entering the area, "try and relax your body as much as possible." Use three deep Full Glass breaths and affirm: "I am now totally relaxed." Maintain relaxation.

4. Observing External Energy

o You'll likely find it difficult to stay relaxed in a crowd. This tension is "most likely the result of energetic flares that others are projecting upon you; the emotional energy that others are feeling and projecting into the environment."

o External Impact: This energy "impacts your body system and creates tensions, that you then feel as if they are your personal emotions." Often, people mistake these as their own, but they are "often the result of the projection of others, of the mass of the group around them."

o Archonic Intent: These tensions, "bad synchronicities (Murphy's Law, etc.), and all of this general negativity are for the most part the result of Archonic Intent, as it makes its way through the human population."

1. Signal for Absorption: When you note body tension and emotional states, this is your "inner signal that you need to start absorbing energy."

2. Overcoming Defensive Instincts: "The first step in the absorption process is to train yourself to get over the instinctual defensive shielding or attacking that most people go into when they feel negativity from others and the world at large." Instead, you "must allow yourself to receive and to absorb," which can feel vulnerable.

7. Outdoor Scenario (Putting it all together)

o As you walk through a crowded area, you experience an emotional flare (energetic buildup) and body tension.

o Choose to absorb anything you or others are projecting.

o As you become emotional from others, note that tension in your body is partly from external energy.

o When "consciously identified these emotional flares, you need to remember not to shield or attack, but to absorb."

1. Engage Energy Pumps (Figure 25): "you must instantly engage your energy pumps, and suck up all the tension and high emotion that you feel. Remember to engage those pulling IN energy pumps… You need to Pull strongly against ALL of your bodily tension."

o This pulls bioelectrical energy into your core/Cauldron.

o If experiencing anger (yours or others'), become consciously aware. Don't suppress intellectually; "this will most likely only make things worse."

o Instead, "consciously try to feel this emotion welling up within you and radiating all around you. Once you can feel this… concentrate on that feeling, and use the pulling IN energy pumps to Pull that emotion from your body and the environment around you, into your core." Pull from extremities to central storage.

o You may need to stop walking for "a couple of seconds" to concentrate. This is like Bone Breathing, but pulling "tension and emotion." Feel the tingling sensation.

o Visual Aid: Figure 25: Use your energy pumps to suck all of this tension, and therefore the negative energy that is causing these tensions, into your Cauldron. Make this energy your energy and in this way grow in power and freedom, illustrates energy being drawn from multiple surrounding figures into the central figure's cauldron area.

1. Predatory Stance: Energy absorbed from flares travels to the stomach (IN Polarity) for processing. It's here it's "turned into personal energy" by converting "foreign intent into personal intent."

o Core Teaching: To do this properly, "you need to maintain a Predatory Stance; you need to claim this energy as your own, like a predator eating its prey and consuming its life; you have to eat, take, digest, love, and dominate this precious energetic meal."

o This stance is "most critical if what you are absorbing is the negative intent that others are projecting on you, either purposefully or not."

o It is also needed to "absorb the Archonic Intent which currently encircles the whole of humanity on Earth!"

o Addressing Fear (Important Note on Page 147): The fear of absorbing negative energy is "healthy" and indicates your Predatory Stance must be strong enough. "It is imperative that you always push beyond this fear and timidity. EAT THIS TIMIDITY like you have consumed all the other silly emotional drains of your day. And then use this consumed fear and timidity to push out the strong being that resides within you, a being strong enough to feast on those negativities and those harmful beings that would bring you down, cause you harm, or even feast on your energy."

1. Pack into Cauldron: The final step is to "Pull/Push it into the Cauldron for storage" using the First Energy Pump, packing it into a "tight sphere of spinning energy." Figure 26: Always take the time to pack the energy that you have gained through your energy pump work into your Cauldron, and Figure 27: Pack your Cauldron, illustrate this process, showing energy being moved from the IN Polarity to the Cauldron and then tightly packed.

2. Outcome: By the end of your "trip into the field," you should feel a "pretty large sphere of energy in the Cauldron area." Keep packing using IFS, visualization, and First Energy Pump to make it "as compact as possible," forming a "tight solid sphere of energy."

3. Progression: Move from small crowds to larger ones. The goal is to be "ready, willing, and able to handle any emotional flare anywhere, and come out of it with much more power."

Exercise: Absorbing a Bad Situation (Page 148-151)

This technique elevates energetic absorption beyond individual emotional flares to directly absorbing the energy of entire negative situations or events, including Archonic Intent.

Underlying Principle: "all of individual personal reality is the result of unbending intent and enough energy."

- Unbending Intent: Defined as "the measured and conscious use of focused and sustained attention on one thing; the one desired thing."

- Many negative events, while seemingly "of our own making," are "Archonically created" because this force "directs our thoughts and energies in destructive directions."
- Absorbing emotional energy from self/others already absorbs some Archonic energy, as it causes negativity.
- Core Teaching: "by absorbing the event itself, we are ingesting a far purer version of this negative Archonic Intent, because we are absorbing a finer energy base that is far closer to the source of creation on this dimensional level."
- This "higher-level energy absorption" allows ingestion of a "different kind of powerful energy," which can be turned into one's own using the Predatory Stance.
- Effect on Events: Event absorption "will not erase the event from existence, but it will halt its natural progression by removing the power behind its unfolding." This "stop[s] the negative trend or the bad luck wave," lessening destructiveness.
- Full Absorption: Absorbing an event means absorbing "all of it; you absorb your negativity, the negativity of others, and the general negativity of the place or event, and the psychic power in that place, as completely as possible."
- "You Pull in all of this energy. You try to grasp the whole of it with your Inner Feeling Sense and you take it all into yourself, and using your Predatory Stance you make all that energy yours, so that you drain all of the energy surrounding that event, and turn all of this absorbed energy into personal power."

Let's consider a quick example

1. Awareness: During your day, become aware of tensions, negative energetic waves, and how they create negative events.
2. Initial Absorption: When in a negative situation, absorb personal and external human negativity as usual.

3. Detached Observation: Once "a little more emotionally stable," "step outside of yourself and see the situation in a detached way." Use your Inner Feeling Sense to feel the "energy behind this event" (like a "wave" or "general bad vibe").

4. Absorb the Event: When you have grasped this "bad vibe current/feeling," use the same techniques to absorb this negative energy. Keep your attention on this energy identified by IFS, and use energy pumps to absorb it into yourself. Maintain your Predatory Stance to "change the intent of this Archonic wave and turn it into a positive source of vitality for you."

5. Affirmation (Optional): "You may even wish to use an affirmation such as, “I absorb all the energy from this negative event (or area), I make this energy mine, I take it, and I clear this place of all negativity now by turning it into my positive vital power! The energy from this event (area) is now mine!”"

6. Pack into Cauldron: Finally, pack the acquired vitality into your Cauldron.

Benefit: This technique, with practice, becomes an "almost instinctual reaction" to negative circumstances. Mastery leads to self-control, preventing wasted energy on "self-indulgent emotional outbursts." The energy in your Cauldron will refine, leading to "new and amazing abilities and possibilities." This sets the stage for "energetic re-absorption" from the past, covered in the next chapter.

Exercise Summary (Chapter 5)

- Energy Pump Exercises: Practice daily (10 mins) until both pump techniques are mastered. Then, at least once a week for 5-10 minutes (5 mins per pump) to maintain condition. Eventually, reduce to once a month.
- Absorbing Negative Energy in a Relatively Uncrowded Area: Practice packing the absorbed energy into your Cauldron.
- Absorbing All Negative Energy (Any Area, All Time): At home, spend at least 10 minutes packing all absorbed energy into your Cauldron.

- Absorbing Bad Situations/Events: Absorb not just personal/foreign negative energy, but "all of the energy that makes up that entire negative event, situation, or area." Increase time spent packing absorbed energy into your Cauldron at home.

Chapter 6: Healing Your Energetic Wounds (Page 155-180)

Chapter 6 marks a significant progression in the Alchemical journey: the ability to re-absorb lost

energy from past events, thereby healing energetic wounds and reclaiming personal power across time.

Concepts (Page 155-166)

The chapter begins by lamenting the vast amount of emotional energy expended throughout life, especially from "negative and seemingly senseless ones." These moments are seen as "senseless waste" that diminish potential accomplishments because "wasted energy means less energy available to use, to help you to go beyond your current limits."

The pivotal question posed is: "But is this energy lost forever?"

Rational vs. Energetic View of Time

- The Rational View:

o From a rational perspective, "time seems to be a linear event," with a distinct past, present, and future.

o Action is only possible in the "present time." The past cannot be changed; one can only "try" to remember not to repeat mistakes.

o This "remembering" is difficult due to limited attention, which is a result of Archonic feeding.

o This creates a "catch 22," leading to a "typical negative life spiral where you end up repeating old mistakes over and over again."

o This is revealed as an "Archonic strategy… a grand harvesting technique that allows the Archon and its host to get the most energetically, out of every human being, throughout that human being's ENTIRE life."

o Visual Aid: Figure 28: The Rational view of time, depicts a linear timeline with "Past," "NOW," and "Future," emphasizing this limited human perception of time.

- The Energetic View (for an Alchemist):

o Core Teaching: "from an energetic perspective, things are not so bleak, because there is the possibility of breaking this vicious cycle."

o An Alchemist, perceiving the world energetically, sees that "time is not a linear event."

o Instead, there is "only an endless now time; a now moment. A spacious ever evolving present that has what could best be described by the word: depth." This depth is given order by "modulations in intensity, or frequency."

o Visual Aid: Figure 29: For an Alchemist, time is a Spacious Present, graphically represents this as a vibrant, swirling energy field surrounding a human figure, labeled "Spacious Present," suggesting an expansive, multi-dimensional "now."

Re-absorbing Lost Energy from the Past

- From an Alchemist's viewpoint, "the past is very accessible" by learning to "adjust or modulate his or her vibrational frequency, or intensity."
- To recover lost energy from past negative emotional flares, the Alchemist needs to "focus his or her attention on that past event, until the Alchemist's vibrational essence matches that past frequency." Once this energetic resonance is achieved, the emotional flare can be absorbed using the techniques from Chapter 5.
- The nature of "remembering" for an Alchemist is not mere mental recall, but a "subjective experience that creates a trance state." This "trance state is a vibrational change."

- Core Teaching: "The more ‘real’, that an old memory becomes to the perceiver, the greater the vibrational change."
- This vibrational change allows an Alchemist to "send a part of him or herself back in time, and gather up that lost expelled energy at the very moment that he or she may have expelled it."
- This "time bending technique" allows the practitioner to "take advantage of the spacious presentness of energy, to gather up any emotional energetic loss that may have occurred at ANY time in your life!"

Addressing Skepticism

- The author acknowledges this might sound "fantastic" or "simplistic." He notes that scientists, too, grapple with "temporal abnormalities" (space-time, quantum dynamics).
- However, "all of this reading will not fundamentally prove anything to you personally." The better way to prove this reality is to "engage in the past time energy re-absorption techniques… so that you can see for yourself that using them will allow you to greatly invigorate yourself energetically."
- The key takeaway: "you should not take my word, or any scientist’s word for it." Instead, prove it to yourself through practice.

The Profound Implications of Re-absorption

- The core possibility: "you are not stuck in time, the slave of time, that instead you can change past things at least, by taking back all that has been taken from you by the Great Archon."
- This means re-absorbing "all of the energetic loss through energy flares, and even re-absorb the entire energetic foundational essence of entire past negative events."
- This practice, by changing "new synaptic possibilities" in the brain, is a "quite literally, time bending technique."
- The difference between present and past absorption: for past absorption, "you must go back to that past to do it."

Healing Energetic Wounds

- Ideal environment: A quiet, preferably dark room (or even a closet). Figure 30: The perfect place to begin the re-absorption process, shows a figure meditating in a small, dark, cube- like room, with the text "The closet helps to keep out external stimulus and helps to contain the personal energetic body/being essence."
- Highly negative past emotional events are described as "small wounds in your energetic body." These "wounds" continually "drag your attention back to such past events," causing you to "re-live, over and over again," and "continue to drain you energetically."
- Core Teaching: "This large pooling of energy that continues to accumulate in that past event, actually grabs at your attention like a magnet: the bigger it is, the more it tugs at your attention."
- Visual Aid: Figure 31: Like the petal of a flower that unfolds through time and space, an emotionally powerful memory forever traps your attention, creating emotional wounds that will drain your energy throughout a lifetime, illustrates this concept with a figure connected to a large, vibrant, flower-like energetic structure, suggesting the draining nature of these unhealed memories.
- The "tug at your attention" becomes a useful "tool" to find and heal these past energetic wounds.
- What to Re-absorb:

o Personal emotional flares.

o Negative energy and intent from others.

o "Negative situations in general; which is the absorption of the entire memory scene, so that the entire event becomes energetically null and void."

- Making a List: The author recommends starting with a "simple" list of "not too many entries" of past times where you lost significant energy, to avoid overwhelming yourself. This list can then be expanded to a "more complex list" in chronological order, perhaps cross- referenced with important people. Journaling is key for this systematic approach.

- Pacing: Take it easy at first. Introduce this routine "in an easy manner," seeking "effortless" engagement.

Benefits of Re-Absorption (Reiterated and Expanded)

- "an instant sense of vigor and lightness that comes from the release of past pain and negativity."
- Feeling "extra energy… in the form of more focus and intensity of attention."
- "Clearer mind and mental framework, as you declutter yourself of the many attention grabbing memories."
- "Sense of good fortune and a feeling of personal empowerment and freedom."
- Memory recall becomes "more powerful."
- The ultimate prize: "COMPLETE ENERGETIC RE-ABSORPTION OF ALL LOST

Energy, And The Healing Of All Energetic Wounds Throughout

Your Entire Life History."

o Visual Aid: Figure 32: The many energetic wounds that drain us, age us, and weaken the power of our attention, depicts a human figure with glowing cracks and fissures across its energetic body, visually representing these draining wounds.

- This daunting task leads to "true and complete personal freedom from the Archon, from this material world, from this dense vibratory frequency that you are bound to, and provides the energy needed to overcome the eventual dissipation of individuality that happens after physical death!"
- It's not an impossible task, but a "new way of being" and "engaging the world from an energetic point of view."
- As energy is drained from memories, their "strong pull" on attention ceases. The mind frees itself, gaining "far more power, insight, and creativity."

Author's Personal Testimonial

- Re-absorption provides "an instant sense of invigoration that increases my energy level; my vigor, and my sense of youth and freedom."
- Feeling "lighter," "freer," like "the great sum of my past has been taken off my shoulders."
- Attention "increased dramatically" (span, ability to focus on inner realities, subtle/expansive inner worlds, projecting attention beyond physical confines, even to "other new planes of reality"). Intellect increased.
- Refining Cauldron energy allows "a chance at what I would classify true freedom someday."
- Author's hope: "It is my hope that this course will also allow YOU to experience all of these benefits! And that it perhaps allows you to gain in ways that surpass my own!"

Techniques (Page 167-180)

This section provides the specific, detailed instructions for performing energetic re-absorption, building upon all previously learned skills to achieve this profound healing and power recovery.

Kreiter reiterates that true "magic(k)" requires "enough energy to actually do it." He highlights that his approach is distinct because he emphasizes the fundamental necessity of extra energy for consistent and powerful results in any Alchemical or magical endeavor. Without sufficient refined energy, practitioners will experience inconsistent results and an "odd limbo" where success is sporadic.

Core Teaching (Repeated with Emphasis): "Energy is the key therefore. This is the reason for this course. It is so important that I felt that I needed to create a complete course on The Great Work itself. This is why energetic absorption, re-absorption, and storage are such critical techniques to master. If you wish to succeed in anything within the realm of magic(k) and Alchemy you need extra energy, and energetic re-absorption will provide you with loads of extra energy!"

By this point, the practitioner should have a good grasp of present energy absorption. The next step is to dedicate oneself to "the final energetic absorption step, which is the energetic re-absorption of all of the energy that you have lost, and continue to lose (as your attention is forced to focus on past events) as a result of your past history."

This exercise systematically prepares the practitioner for re-absorption by identifying the specific "energetic wounds" from their past.

Instructions

1. Observe Attention Diversions: As you go through your day, pay attention to the "many things that need in order to function in this world" but also how your attention is "diverted to the past" by memories. Strong emotional situations make this easier to notice.

2. Identify Memory Flashbacks: Become "a little more vigilant" to the thoughts that enter your mind daily. Quickly identify "silly and sometimes painful diversions to your present moment." These can be "petty things" or "quite painful and emotional past events" that you are "forced to re-live," which "continue to drain you of energy."
3. Journaling: Use your journal to write down these "attention-grabbing memory flashbacks" as soon as you have them.
4. Focus on "Bigger" Memories: For now, concentrate on memories "you clearly remember and that seem to repeat themselves often." The timing (yesterday or years ago) doesn't matter.
5. Create a Short List: Aim for a "simple one with not too many entries," to avoid overwhelming yourself. The goal is to get a total of "5 strong memory flashbacks" that are "most painful and most emotionally draining."
6. Empowerment: With this list, "empower yourself by realizing that you now have a way to rid yourself of these oftentimes painfully debilitating memory rips in your energetic structure."
7. Schedule: Schedule time (end of day or convenient) to consciously practice energy re- absorption.

This is the core practice for healing past energetic wounds and reclaiming lost vitality.

Instructions

1. Preparation: Find a quiet place for about twenty minutes. Be dedicated to doing these techniques "at least twice a week" for as long as it takes.
2. Patience: Realize that a particular memory event may need to be re-absorbed multiple times, especially traumatic ones (weeks, months, even years).
3. Start Simple: Begin with the "pesky ones" from your list to "prove the validity of these techniques to yourself." This process will lead to "discovering your own Energetic Truths."

4. Engage Inner Feeling Sense (IFS): Use all your skills, especially IFS, to "feel the energetic waves of energy around you," and "feel the energy as it drains away from this past memory and is moved into your Cauldron for long term storage and refinement."

5. Recall the Memory: During your quiet moment, close your eyes and "try to recall one of the memories from your list."

6. Refine the Memory Vision

o Initial State: Memories may appear "fragmented and disorganized."

o Bring Order: "You must therefore try to bring order to this inner vision, because the clearer that this past memory becomes, the greater that your vibrational change becomes." This means projecting more of your essence back to that past time.

o Visual Aid: Figure 33: Use your attention to move vibrationally back to that past time, and strive to refine this memory, illustrates a figure meditating with fragmented memory scenes floating before them.

o Time as Vibrational: Remind yourself: "time and space are illusions brought about as a result of limited sensual experience." The difference between past and present "you" is "vibrational." Focusing attention on past memory changes your energy body's vibrational intensity/frequency. "the more vividly that you can recall that past event in your mind, the bigger that your vibrational change will be."

o Relaxation: With eyes closed, "relax your body as much as you can, and with as little stress as possible, focus your attention on the memory."

o Trance State: As the memory becomes vivid and you forget your present body, "you change more and more vibrationally." This "slowly induc[es] a very light trance," and your "Cognitive Position is changing slightly."

o Visual Aid: Figure 34: Keep focusing on that memory until you begin to feel everything that you felt during that past time, emphasizes the goal of re- experiencing the emotional charge.

7. Re-experience and Absorb

o As focus intensifies, you "may start to re-experience this past event strongly, so that you start to feel some of what you felt emotionally in that past time."

o Use Energy Pumps: When this happens, "use your energy pumps, to suck this feeling-emotion energy into your core storage area, your Cauldron, as you did before."

o Simultaneous Absorption: This tension-emotion occurs in your present physical body and energetically in that past time, because your energy body "can transcend time and space." Therefore, "Absorb everything from the whole of you; that is both in that past memory and in the present time."

o Feel the Pull: "Try to really feel the energy being pulled from this internal past memory scene, from the tensions in your past and present bodies, and into yourself." If needed, raise hands to help Pull IN energy, like pulling the cup.

o Visual Aid: Figure 35: Use the power of your Energy Pumps to Pull all of that negative energy and intent into your Cauldron, shows the figure pulling energetic streams from a memory scene (a car crash with figures) into their core.

o Relax and Let it Unfold: "you get better results by relaxing instead of tensing up. Don’t push the memory… instead try to relax and let the memory happen by just focusing your attention back into that past time."

1. Absorb Others' Negativity: If others projected negative energy onto you in that memory, "ingest this energy now as well." Maintain the Predatory Stance to "make it yours; consuming it to your benefit."

o Crucial Reminder: "I would actually say that keeping a Predatory Stance throughout the WHOLE energetic re-absorption process is quite vital, because this Predatory Stance will enable you to also re-absorb energy from all painful

personal memories, that may now feel like foreign energy and may be comingled with Archonic Intent, as this Archonic force continues to intensify and consume these memories throughout your lifetime."

1. Absorb the Entire Scene: "Finally, also remember to absorb the scene itself. Absorb the whole event, the entire synchronous happening that led to the unfolding of this incident." This can cause the memory of the event to "fade from your mind!"
2. Pack into Cauldron: All the while, "continue to move this energy into your Cauldron, truly feeling that this energy is being packed in there, and that the ball of stored energy in your Cauldron, is growing bigger and brighter with every bit of energy that you absorb."
3. Completion Signal: Continue until you "stop feeling any strong emotion," and the memory has "no emotional charge." It may become harder to remember the event at all. You'll feel a "deep inner knowing" when you're done with a particular memory.
4. Repeat as Needed: If your mind keeps returning to a past event, repeat the re-absorption process, as "any such flashbacks are usually the result of a large tear in your energetic body that needs to be cleansed and bandaged a few times in order to heal properly."

Overall Benefits of Re-Absorption (Page 180)

- Energetic Power: Feeling "the past energy move up your energy channels, as you ingest it into yourself," will concretely show the "great benefit" of these techniques. You'll "instantly feel more invigorated."
- Physical & Energetic Validity: Feeling energy move through your system "will prove the validity of the many energetic pathways within you."
- Increased Potential: It will "make available to you more energy that you will be able to channel into whatever endeavor you may desire."
- Mental Freedom: "as this energy is drained out of these memories, your attention will no longer feel the strong pull that it felt before." This frees the mind, leading to "far more power, insight, and creativity."

- Philosopher's Stone: This consistent practice of energy absorption and re-absorption, combined with packing and refining energy in the Cauldron (using IFS and the Push/Pull pump), will "naturally begin the process of creating the Philosopher’s Stone."
- Footnote [1] on page 180 clarifies "servitor" as "A concentrated thought that is given form through attention, and is directed towards performing a specific task."

Chapter 7: Refining Your Stone into a Jewel (Page 183-213)

Chapter 7 represents the culmination of the entire course, detailing the ultimate Alchemical goal: the

refinement of the accumulated energy into the Philosopher's Stone, or Jewel, and its profound implications for human existence and transcendence. This chapter binds all previous concepts and techniques into a cohesive purpose: The Great Work.

Concepts (Page 183-192)

Kreiter states that the entire course, with its extensive material, became a "detailed operational thesis for the accomplishment of The Great Work." The "cohesive binding component" that gives power and unifying intent to all the previous concepts and techniques is the Magnum Opus itself, defined as

"the creation and refinement of the Philosopher's Stone or Pearl!" This is depicted in Figure 36

Inner Alchemy: the Trifold way, showing three interlinked alchemical symbols, representing the integrated path.

The Trifold Way – The Procedure for Crafting The Great Work (A Course Summary)

The author provides a concise recap of the course's progressive steps

1. A basic outline of the true state of the world: To establish the need for The Great Work.

2. Personal enlightenment: Achieved through discovering personal beliefs and harnessing personal attention.

3. The 'door of destiny' or 'gate': Opened by perfecting personal attention through vivid

visualization using all five senses. This is a crucial step because

o It reveals "what true magic(k) really is," providing a method to become a "true magician or sorcerer" able to "create true and utterly complete worlds that they can manipulate and live within."

o It acts as a "clear gauge of the current power of their personal attention," showing that more energy allows attention to accomplish more. With enough energy and focused attention, an Alchemist "can build new realms of existence, affect this physical world just with the creations of his or her mind, and even begin to contemplate the idea of moving past this human reality completely and into worlds beyond description."

1. Employment of the Inner Feeling Sense (IFS): To perceive the "true reality of their own being and the world at large," surpassing "mere dogmatic and a priori knowledge."

2. Discovery and employment of the personal energy body: Through meridians, conscious breathing, and energy pumps.

3. Energetic absorption technique: To absorb all present energy loss.

4. Energetic re-absorption technique: To absorb all energy loss throughout one's entire life history, thus healing "energetic wounds" and achieving "total cohesion of body and mind." This provides a "near infinite source of power."

5. Safely storing and refining energy in the Cauldron: These are the "final techniques" responsible for "the creation of the Pearl or Philosopher’s Stone," turning pooled energy into a "true Jewel."

6. Using the Stone in combination with Thought Forms: A new addition to this course, allowing the use of the Stone's power to "manifest/transmute NEEDED things into existence," aligned with Maslow's Hierarchy of Needs. This is the "first use of the refined Stone as a transmuting substance, and epitomizes the allegorical process of turning lead into gold." (Footnote [1] on page 206 defines Abraham Maslow and his Hierarchy of Needs.)

Conclusion of the Process: This is a "complete program of study and action" that can lead anyone with "enough sustained determination and effort, to finish the Magnum Opus through the creation and use of their personal Philosopher's Stone."

The Final Unification Process (Three Parts)

This final, ongoing conscious effort refines the acquired energy

1. Lifelong Energetic Absorption and Re-absorption: To maintain maximum energy levels. Without this constant replenishment, the "Jewel is an impossible endeavor."

2. Mastery of Emotional Stability and Attention: As the Alchemist's ability to work with energy grows, they gain control over emotions and attention, allowing them to "contain their energetic essence" and prevent waste. This mastery facilitates further energy accumulation and, crucially, "is eventually responsible for their ability to stop all Archonic feeding."

3. Dedicated Packing and Condensing in the Cauldron: The Alchemist continuously focuses "an ever-increasing amount of time and attention on the act of packing and condensing the amassed energy in their Cauldron." The ultimate outcome is to manifest "a finely packed conglomeration of energy that can begin to defy all rational conceptions of time and space."

The Nature of the Jewel

- This "crystalline like energetic assembly of refined energy" eventually becomes a "true objective thing inside the Alchemist's body."

- Initially, this energetic sphere may "move and dissipate through the body" via energy channels. Figure 37: The power within your Cauldron will have a tendency to move within and around your body's energy channels; it will seem to dissipate. This is natural and will only increase the power of the Philosopher's Stone as you continue to re-channel this scattered energy back to your body's Cauldron, shows red arrows indicating movement away from and back towards the Cauldron area. This is a temporary phase.
- The ultimate goal: To create an "objective Jewel or Pearl" that contains all accumulated energy. "This Jewel will in time become a true objective thing inside your physical body, but it will also have the ability to exist, be a part of, multiple dimensional worlds and to completely defy current ideas about the nature of time, space, and reality. Simply put, it will become a non-organic vessel able to exist in multiple dimensions."

Consequences of Increased Energy

- Emotional fluctuations: Stronger emotional outbursts, increased concentration, and passion. Observers might perceive you as "somber, detached, brooding, and dark," which is a result of your increased focus and emotional control.
- Personal phenomena: "bright lights before your eyes, the feeling of intense energy moving through your body, changes in appetite, and perhaps even poltergeist-like activity." These "minor phenomena" dissipate as control over energy grows.
- Caution: Don't get "too emotional," and "choose your battles." Direct attention to "things you most need and desire."

My Personal Advice on the Use of the Stone (Three Uses)

The author outlines three primary Alchemical uses for the power gained from the Stone, presented as

stepping stones

1. Survival in the Objective World

o Aligned with Maslow's Hierarchy of Needs (illustrated by Figure 38: Maslow's Hierarchy of Needs depicting those needs that you must satisfy before you can comfortably engage in self-actualization, showing the pyramid from basic physiological needs to self-actualization).

o The Stone is the "great Stone of transmutation that turns lead into gold," providing "material power."

o Crucial Warning: The Alchemist must be "very wary and sober," seeking "balanced comfort and safety, not utter splendor and indulgence." Overuse for this purpose will leave insufficient power for the "real intent."

2. Refinement of the Double (Energy) Body & Immortality

o This is the Stone's second use: to "refine and completely solidify the double (energy) body."

o It enables the Alchemist to "bring into existence a non-organic vessel that can then contain and keep safe our growing awareness and individuality, even after physical death!"

o This is often considered the "most important function of the Stone: immortality through physical transcendence."

o This is an advanced, complex process requiring time and attention, where the Alchemist "begins to let go of the physical three-dimensional world," eventually "just no longer there from the point of view of a regular person."

3. Transcendence into the Outer Worlds

o Only after the first two are complete does the "trifold path really begin."

o The Alchemist uses their "powerful double or energy body," their "newly acquired non-organic body, to transcend the dimensional divide and fly deeply into the vastness Out There."

o This is a "decisive journey into the farthest reaches of the Dark Sea," allowing the Alchemist to fly "beyond this world permanently."

Core Teaching: "The Philosopher's Stone is THE KEY that opens the door to true freedom and the Outer Worlds, and this is usually only possible after a lifetime of effort." This ancient way suggests human history is "far longer and far stranger than many suspect."

Techniques (Page 193-205)

This section provides a structured, personalized workout routine to guide the practitioner toward creating and using their functional Philosopher's Stone. The author emphasizes that the "Jewel cannot be taken; it cannot be bought or stolen," but only attained through the dedicated "path of Inner Alchemy" and a "lifetime of effort."

My Personal Recommendations; A General Workout Routine

- The author encourages following the techniques in order from Chapter 1 to ensure foundational understanding before moving to advanced material.
- The routine is for those ready to "get serious and either start or continue in your voyage towards the completion of the Magnum Opus."
- Personalization is key: "strive to hone your own power and abilities by learning to honestly take stock of your personal strengths and deficiencies. Use your journal to make a list of what you need to improve and what you need to do to maintain those skills that you have been able to gain up to this point."

The Recommended Workout Routine

This is a comprehensive, progressive plan integrating all previous lessons

1. Become aware in the world: Continuously engage with reality, "keep taking the red pill." Seek truth but avoid endless "memetic war(s)." Let the world be.

2. Study your beliefs: Discover all core beliefs on matters of personal importance. Perform the belief discovery exercise at least twice a year.

3. Practice refining the door of destiny (Five Senses Visualization): This means consistently performing the exercises from Chapter 3 until you "can easily create your own personal universe." Do this at least twice a week, minimum 15 minutes per session. The goal is to reach a point where you can "bring anything into existence and perceive that thing as being real with all your physical senses," and even "go from this world and completely into others of your own making just with the power of your focused attention and Five Senses Visualization prowess."

4. Use your Inner Feeling Sense: Practice on rocks, plants, animals, manmade objects, and humans twice a week. Start with 15-minute sessions. Even once a week is a good starting point. The aim is to realize the power of this ability, which will eventually allow you to "greatly surpass the information that you can receive from the five physical senses alone," enabling you to "really SEE the true nature of the world."

5. Full Glass of Water Breaths: Perform 5 breaths in the morning and 5 in the afternoon. Once proficient and able to feel the energy gained, incorporate monitoring your energy flow around the major body meridian (as outlined in Chapter 4). Remember to keep your tongue on the roof of your mouth and feel energy moving down your palate and throat.

6. Practice Energy Pumps: At least once a week. Use them to absorb energy through Full Glass of Water Breathing and Bone Breathing. Practice both pumps separately and simultaneously, and track energy movement using the Inner Feeling Sense.

7. Mastery of Energy Pumps (First Energy Pump): As your mastery grows, especially with the First Energy Pump, begin to use its power to Push and Pull the energy you are absorbing through your breathing, circulating it around your body's major meridian.

o New Routine (Integrated Breath & Pump): Take a Full Glass IN breath, feeling energy move into your stomach and pool there. As you breathe OUT using the Full Glass of Water technique, use your First Energy Pump to move this energy down to the bottom of your body, up your spine, around your head, and finally

down your throat (thanks to the tongue-palate connection). Take another Full Glass of Water breath IN, feeling energy naturally move down to your stomach. Breathe OUT and repeat the circulation process using your First Energy Pump. This becomes your new 5-breath morning and 5-breath afternoon routine.

1. Packing into Cauldron: After performing the 5 energy-circulating breaths, perform 5 more breaths but this time "pack all of the energy that you absorb straight into your Cauldron." Practice 5 breaths in the morning and 5 in the afternoon, focusing on packing.
2. Present Energy Absorption: Continue (or begin) to ingest all negative present energy using

Chapter 5 techniques. Remember this includes the "complete absorption of negative situations

and events."

10. Past Energy Re-Absorption

o Short List: Make a short list of memorable events and re-absorb them.

o Longer List: Create a longer, more complex list of up to ~100 memorable events to re-absorb from your past. (Helpful hint: cross-reference with a list of important people to find the most impactful memories).

o Ingest All Energy: From this past events list, "ingest your energy, the negative intent and energy of others, and whole events (complete energy re-absorption of the entire memory event)."

o Practice Consistency: Continue practicing energy re-absorption until you have absorbed all 100 memorable events. Optionally, begin "free flow" re-absorption without a list, always aiming for "impeccability."

o Ongoing Packing: Continue to absorb and re-absorb energy, keeping your tongue on the roof of your mouth, and making sure to pack all extra energy into the Cauldron.

1. Refine the Stone (Advanced Technique): As power in your Cauldron increases, begin to refine the energy there to create a "proper Pearl or Philosopher's Stone."

o Routine: Start with 15 minutes, at least twice a week. Gradually increase duration and intensity as your experience progresses.

o Setup: Find a quiet, comfortable place with a straight back.

o Locate Stone: Close eyes, use Inner Feeling Sense to focus on the Cauldron area, then on the "largest concentration of stored power" (your personal Stone/Pearl). Trust your intuitions; use Chapter 4's measuring system if needed. The author notes his Stone is "a little higher than my Cauldron, and a little deeper." Figure 39: Using my Inner Feeling Sense, I know that the location of my Philosopher's Stone is a little higher and a little deeper into my body than the Cauldron proper, illustrates this.

o Move Energy into Stone: Once you've located it with IFS, breathe in (Full Glass). As you breathe out, "imagine/feel that all of the energy that is in your body now moves to that location." Use First Energy Pump to Push and Pull energy into that area until you feel and vividly visualize a "great ball of energy developing there."

o Direct Environmental Energy: Next, breathe in again, but this time "imagine that you are sucking the energy from your environment and Pulling it all (remember your energy pump) straight into your Stone; not just your Cauldron but directly into your Stone."

o Press and Condense: "Keep pressing energy into this area with your focused attention and your First Energy Pump. A Jewel is created through great pressure as the power and weight of the Earth itself pushes into it creating great pressure, friction, and heat. So, you must do this with your own Stone by using the power of your focused attention to turn that Stone into a crystalline Jewel."

o Crucial Warning: "But DO NOT press with your muscles since this can cause stomach problems! NEVER USE MUSCULAR FORCE, instead ONLY use the power of your attention."

o Focus of Attention: "Focus your attention, your complete and sustained attention, on seeing, feeling, even hearing, your energy compress into a super compact jewel-like diamond." Let other thoughts go, re-direct attention to this task.

o Progressive Effortlessness: Eventually, "even the use of regulated breathing and the First Energy Pump won’t be necessary." Only "the focus of your complete attention" will be needed to "press" the energy. Trust intuition. The goal is to feel the energy

"being pressed more and more, and that it is turning into a true Jewel; a real thing, a vessel, a true non-organic vessel!"

o Visual Aid: Figure 40: In time you will be able to Pull energy directly from the outside environment and straight into your developing Stone. Eventually even the energy pump will not be needed, all that will be needed then is the focus of your complete attention on your developing Jewel. Use your intuitions and Inner Feelings to gauge your progress, illustrates energy being drawn in from the environment directly into the Stone within the body.

1. Journaling: Keep a log of all changes in your routine and personal being. These changes include: weird synchronicities, knowing intuitions, power of influence (over self, others, world), lucid dreams, OBEs, stronger servitors/thought forms, ability to perceive energetic facts, direct knowing, energetic movement feelings, and stronger Inner Feeling Sense.

This exercise teaches how to tap the power of the refined Philosopher's Stone for manifestation, primarily for satisfying Maslow's Hierarchy of Needs, though the author personally advises using it for "comfort but not opulence."

Manifestation as Transmutation: Manifestation is presented as "the act of turning a thought or an idea into a physical thing or event." This involves "internal action" and complex interactions between "nonlocal mental actions."

The OUT Polarity: When desiring something, we engage the OUT Polarity, which "projects energy out, it expels vitality into the world at large in order to make things happen." This works by "changing the frequency level of things; the act of adding more and more power and vibratory weight onto/into that idea concept, until it becomes real for us in a physical way." The author references his book Manifest Wealth and Prosperity with Thought Forms and Servitors for more on this.

Using a Thought Form with the Stone

The technique involves creating a powerful thought-structure, embedding a clear desire, and infusing it with energy from the Stone before projecting it into the world.

Instructions

1. Setup: Find a quiet, calm area, undisturbed for 15-20 minutes. Take a comfortable sitting position (allows musculature relaxation for easier energy movement).

2. Hand Position: Place your hands in front of you "as if you were holding a large bowl or tube."

3. Focus Attention: Focus on the space between your hands.

4. Visualize a Sphere: "Use the power of your, hopefully by this time, strong visualization powers to vividly perceive a sphere of energy materialize in between your hands." Make it so vivid it "blocks out or blurs all those things behind it, so that it is hard to see through it and it becomes a real thing before you, very much like the blue square that I had you visualize in the techniques section of Chapter 3."

5. Engage All Senses: As the sphere solidifies visually, "also begins to emit a sound like a low hum that grows in volume." Imagine your hands feeling "vibrate or somehow begin to feel the

displacement of the energy sphere." You can even visualize a growing smell, like rose or ozone. Maintain this multi-sensory visualization for a couple of minutes.

1. Embed Your Desire: "In the very center of this sphere, inside it, see yourself having the thing you desire. Vividly imagine yourself as an image and feeling inside this sphere, having what you want, very much like a scene caught inside a glass snow globe." Visualize this for a couple of minutes. Project strong positive emotions into this sphere.

2. Pull Energy from Your Stone: "Now, use your Inner Feeling Sense to connect with your Cauldron and the powerful Philosopher's Stone that you are refining in that area. Imagine that instead of packing energy into the Cauldron and the Stone… you are using that same energy pump technique to Pull out a bit of energy from here."

o "Imagine/feel that you Pull energy from your Stone, that you Pull this energy up your arms, and that you eventually Push this energy from the palms of your hands and into the sphere between your hands."

o This Pull/Push feeling should be "quite powerful," possibly causing sweat. If you forget the feeling, re-practice the First Energy Pump.

1. Infuse and Solidify: Continue to Pull energy from your Stone and Push this energy into the sphere through your palms until the sphere becomes "more solid, bright, and more real."

2. Project the Thought Form: "Finally, use the last Push from the palms of your hands to project the thought form sphere that you have created out into the world. Vividly see this sphere fly off as a solid and powerful cohesive entity, already engaging itself in doing your bidding."

o Visual Aid: Figure 41: Use the power of the First Energy Pump to Pull energy from your Stone in order to GREATLY increase the power of your thought form, depicts a figure kneeling, pulling energy from their core to a glowing sphere between their hands.

1. Faith and Detachment: "Have faith in your power and let this form do its work freely by trying to keep your mind clear of thoughts about it. Get up and go do something else and trust in your power."

Benefit: "A powerful thought form like this, infused with the extra power from your Stone will work pretty quickly at changing your world and bringing about the conditions needed for you to get what you desire, but it is important to be patient and to allow it to work as unhindered as possible by your mental chatter."

Conclusion (Page 207-213)

The conclusion synthesizes the journey undertaken throughout the book, reaffirming the existence of the Archonic trap, the path to freedom through energetic mastery, and the ultimate potential of the Philosopher's Stone.

The Reality of the Trap and Humanity's Plight

- A growing number of people are "waking up" to the "Archonic intervention" and control (disinformation, surveillance, draconian laws, monetary debt system).
- However, this enlightenment often leads to a sense of powerlessness, as even those who see the trap "most often run into many seemingly unconquerable walls."
- Past failures in breaking free led to the "mistaken assumption that the techniques… are a fantastic lie."
- Kreiter asserts that humanity is in a prison but also possesses a "powerful magical tradition." This inheritance, however, "needs to be worked for, grabbed and secured; that it doesn't just fall on your lap… without personal effort and the great focus of attention."

The Magnum Opus as the Key to Power

- The text's purpose is to "open you up to not just the knowledge of the existence of your magical heritage, but also to how to become an Alchemist yourself."
- It's presented as a "step by step manual, a Magnum Opus, a key to unlock not just knowledge but true and workable power."
- The energetic increase gained from the exercises and techniques will initiate an "internal transformation."

The Nature of Transformation (Various Descriptions)

The specific nature of this transformation is unpredictable, but generally described in several ways

- Becoming "more yourself, your true and total self."
- Becoming a "true magician, able to bend the world to your will."
- Becoming "enlightened to the greatest degree possible."

- Discovering "your True Will," or acquiring the ability to know and converse with your "Holy Guardian Angel."
- Most Radically (True Alchemists' View): Once properly processed into a tight and powerful Stone or Pearl, this energy accumulation and storage "becomes a highly concentrated sphere of pure and stable energy that can then be used to transcend this dimensional range."

o This means a successful Alchemist "becomes a being who is able to change lead into gold" (manifest anything desired, a crude word for transmutation).

o They learn to "literally weave new worlds into existence, and reside within them."

o They realize the possibility of "becoming true immortals, as a type of non-organic being that is no longer bound to the three-dimensional causal'ogical rules that govern the rest of humanity."

Visual Aid: Figure 42: The mature Stone; a true crystalline Jewel that can be used to turn lead into gold, or to allow an Alchemist to find complete freedom from all physical limitations, depicts a human figure surrounded by a vibrant, crystalline, swirling energetic sphere, symbolizing the completed and refined Philosopher's Stone.

The Unpredictable Journey Beyond

- The author states he is "not privy to what may happen" to any one person or to humanity as a whole.
- Possible paths include: burning out due to improper energy work, becoming wealthy but dying a common death, becoming a venerated saint, or "escape this prison planet, and voyage deeply into the Dark Sea as free non-organic beings."

The Experience of Freedom

- Breaking the chains of imprisonment brings fear, but the "joy that we begin to feel as this process unfolds far outweighs any fright."

- A "degree of sadness" may occur, but it's a "deep longing for something OUT THERE; a deep desire to finally begin an endless voyage into an indescribable infinity, beyond words."
- Freedom and energetic accumulation lead to "inner knowing," where "Dogma of all kinds, and a priori knowledge in all its forms, becomes less and less important."
- Core Teaching: What truly matters becomes "energetic truths," defined as "an experience that can be verified time and time again, through that process of Inner Feeling Sense." This inner sense is "re-discovered through doing instead of just conceptualizing."
- Energetic accumulation enhances the ability to project attention inwardly and outwardly, leading to "new personal directives" and a "great joyous desire for action and development."
- This transformation means not becoming "less human," but feeling and experiencing "more, in a different direction, in a different way, into a different dimension that begins to open up before you, more and more." These new dimensions "beckon you ever more intently to go past all of the limitations of the many yesterdays."

Final Challenge: "I challenge you to seek the power of the Philosopher's Stone, the power of COMPLETE energetic absorption and cohesion. I challenge you to break all of the limitations that the world has imposed on you, since the day of your birth!"

Ultimate Visual: Figure 43: Using the fully matured Jewel as a non-organic vessel in order to begin a definitive Journey into the infinite depths of the Dark Sea!, depicts a radiant, multi-hued, swirling energetic jewel, symbolizing the ultimate transformation of the Alchemist into a non-organic vehicle for boundless exploration.

Glossary (Page 214-216)

The glossary provides clear and concise definitions for the specialized terminology used throughout

the book, which is crucial for a complete understanding of the Alchemical framework

- a priori: Knowledge obtained from external sources (e.g., parents, religion, government, common sense) rather than direct personal perception.
- chi sickness: Symptoms (headaches, tingling, nausea, hallucinations, excessive heat) resulting from improper movement and containment of vital electromagnetic energy in the body, often due to not keeping the tongue on the palate.
- cognitive position: The specific viewpoint from which an individual perceives and therefore understands the surrounding world.
- common sense: Deductive conclusions accepted as truths of the current era, based entirely on the acceptance of a priori information/knowledge (often equated with rationality).
- core belief: A fundamental, foundational belief that underpins other related beliefs; altering it can change the entire psychological framework of an individual's being.
- foundational framework: The underlying psychological structure composed of beliefs that support and shape a significant portion of an individual's conscious psyche and outward personality.
- Great Archon: A titanic, non-organic entity that exists beyond conventional space and time, arrived on Earth at an undetermined point, and ruthlessly feeds on human emotional energy by projecting dark intent, leading to widespread negativity and diminished human awareness.
- meridian: An energy pathway within the body responsible for circulating vital life force.
- nonlocal: In this context, refers to Quantum Nonlocality, a state where matter/energy/consciousness appears to exist everywhere and nowhere simultaneously, outside the usual boundaries of time and space.
- predatory stance: A focused and deliberate attention or strong Intent maintained by an Alchemist to absorb all types of foreign negative energy and intent without adverse effects. It involves perceiving oneself as an "energy

predator," claiming the ingested energy as one's own by "eating, taking, digesting, loving, and dominating" this "precious energetic meal." This allows for efficient conversion of foreign energy into personal energy.

- rationality: A limited form of logic where causal relationships are only attributed to a restricted set of facts sanctioned by the ruling establishment, a modern equivalent of common sense.

Q&A Website / Contact Information (Page 217-218)

The book concludes by offering additional resources and contact information for further support on

the challenging journey of The Magnum Opus

- Patience and Determination: The author acknowledges that "Working towards The Magnum Opus can be a difficult process," likening it to a "marathon not a sprint," emphasizing the need for patience and "unbending intent."
- Q&A Website: To address "unanswered questions" that may arise during the course, a dedicated Q&A website is provided: https://johnkreiter.com/magnum-opus-course.
- Contact: The author invites readers to reach out with "questions and comments" via his website or Facebook page (facebook.com/johnkreiterdotcom), indicating ongoing support for the journey.
- Mailing List: An invitation to join a private mailing list for updates on new books and interesting information.

The final words, "Thank you for reading," offer a personal touch, concluding the intense and transformative journey presented in the book.

I have now gone through the requested sections ("Techniques" of Chapter 5, Chapter 6, Chapter 7, Conclusion, and Glossary/Q&A) with thorough detail, unpacking meanings, bolding main teachings, and ensuring proper formatting. Let me know if you would like anything further!

Book 9: The Way of the Projectionist (2020)

This is an incredible journey you're embarking on, delving into "The Way of the Projectionist." John Kreiter's work is indeed rich with profound insights and practical techniques. We will unpack this book chapter by chapter, section by section, ensuring no detail is lost and bringing the teachings alive.

Let's begin with the introductory material and the first two chapters.

Disclaimer (Page 8)

The book starts with a standard disclaimer, stating that the information is for educational and entertainment purposes only. It is not medical or psychological advice and should not be used as such. The author disclaims responsibility for the accuracy or completeness of the information and any decisions made by the reader. This sets a serious tone, reminding the reader that while the content explores profound subjective experiences, it does not replace professional advice for mental or physical health.

Introduction (Page 9-20)

John Kreiter wastes no time in setting the stage for what promises to be a challenging yet deeply rewarding exploration of consciousness. He immediately highlights the book's core premise with a

striking quote

"The best way to wake up in your dreams is to never fall asleep at all." - SOME JOKER

This isn't just a witty remark; it's a foundational paradox of the book, hinting at the profound level of awareness and control the author aims to teach. He acknowledges the difficulty of articulating the subtleties and nuances of the "formula" within, emphasizing its delicate nature.

The book is presented as a "course book," not fiction, designed as a "portal to that Second World." This "Second World" is not distant or mythical, but "here-now, it is all around you." For most, it remains glimpsed only through dreams, fantasies, or drug-induced states. Kreiter aims to provide a "recipe book" to open this "oddly angled gate" to a "very real, sometimes scary, and yet very practical new set of dimensions of awareness and existence, that are simply beyond description."

He advises reading slowly and re-reading complex sections, suggesting that prior experience with out- of-body travel (OBEs) and lucid dreaming theories might be beneficial, but ultimately, the information presented here is unique. A glossary is provided for unfamiliar terms, reinforcing the idea of this as a structured course.

The author warns that this is a "challenging course" that will "test you mentally." It will compel you to "question consensual reality." The inner experiences gained, though potentially scary, promise a freedom "worth all effort" if one pushes past fear and stays focused.

Kreiter then introduces the contemporary debate: "Do we live in a virtual reality simulation?" He notes this idea has moved from sci-fi to serious scientific discussion. As a modern person, he finds this concept plausible, considering humanity's technological trajectory and the possibility of superior intelligences creating our universe as a virtual construct.

However, he immediately pivots to ask if this is a truly new idea. He argues that past cultures discussed similar concepts using different terminologies, filtered through their own "social constructs."

- Religious Lens: Earth and humans are God's creation, contained within God's mind.
- Inner Alchemy Lens (Kreiter's primary lens): A similar concept, but we are currently "under the control of a great and unfriendly power," a "machine-like intelligence, a predatory force, a demiurge, that has bound us in a cube, a virtual simulation of sorts, that we have accepted as being the real world."

Regardless of the lens (virtual matrix, divine creation), humans have always suspected a "multilayered existence" following a "tremendously complex underlying order." Oracles and seers consistently pointed to reality being "multidi-

mensional, perceiver-based," unified by "causal relations that far exceed anything that could be possible by just one physical dimension." Kreiter aims to move beyond comparing old and new dogmas and instead provide "solutions and possible directions as to how to actually experience these other dimensions yourself!"

He clarifies that Inner Alchemy is not presented as a new belief system to follow, but as a powerful lens for "directly perceive[ing] the reality of our human condition." Unlike science and religion, which may imply an inescapable higher order, the Alchemical system offers a different "modality for action," allowing for "powerful inner movement" for those feeling "imprisoned within this physical dimension."

Inner Alchemy's core propositions about human beings (Page 13)

- We are infinitely magical beings existing in an infinitely magical multidimensional universe.
- We have been deluded, forced, into thinking that we are something lesser.
- We are of divine origin, but have become a lesser construct due to an external force (the Archon/Demiurge).
- We have the possibility of being more than "a small cog in a giant machine" or "non- player character" ([1] a character in a video game manipulated by programming, without critical thought).
- We have the real possibility of being "a kind of god ourselves," if we can "wake up to how to truly become individual beings, as opposed to the half-asleep zombies that we have been forced to become." This freedom depends on "the complexity of our personal intellect and how far we can fly in accordance with our personal energy."

Kreiter emphasizes that the book will expand on Inner Alchemy's facets concerning multidimensional travel. He states: "The formula is all that really matters!" He won't answer the big questions (machine creation? God's creation? soulless universe? complexity? why here? what happens after death?) using his

own social construct. Instead, his focus is to present a "formula, created by a group that I refer to as Inner Alchemists, designed to give you a way to answer all those questions in a direct and personal manner yourself."

This formula aims to free the practitioner from the "three-dimensional cube, trap, or the First World," allowing them to "move through time and space freely" and "perceive and do things that may seem impossible." Such capabilities, he asserts, will enable personal answers to fundamental questions.

He acknowledges that breaking free from this "three-dimensional cage" is not easy, requiring a "workout schedule" and becoming a "rebel." The core effort required is focusing attention on the concepts and techniques, even if it's just "just thinking (just imagining doing) the techniques." This focused attention alone, if "highly focused and relentless," can overcome hurdles. The reward: "see, do and be, anything you could have ever imagined or wanted," opening "doors of perception, without drugs."

The book's subject matter touches upon altered states of consciousness, like lucid dreaming and OBEs, but Kreiter states that these terms are not entirely accurate due to prevailing misconceptions. He introduces his own term: "projectionist."

A projectionist is defined as (Page 17)

"A person who projects; who moves thanks to a type of inner motion that is un-measurable using current rational standards and beliefs. A projectionist is a person who is both a seer and a traveler simultaneously; they are those who have found the gate and are brave enough to go through it."

The author admits the complexity of the subject led him to use Alchemical techniques to engage attention on multiple levels, incorporating highlights, boxed text, italics, quotes, and diagrams. He suggests following the book's order but also encourages intuitive reading, comparing conscious attention to its "IN and OUT cycle." He believes this "natural grace" of attention can lead to profound travel.

He advises reading the entire book, possibly multiple times, for complete understanding. This book is the second in a trilogy.

- Book 1: The Magnum Opus: Focuses on energy (energetic structure of individuality, physical existence bubble), "energy absorption, re-absorption, energy storage, and eventually refinement…to create the Philosopher's Stone." It alludes to creating an "immortal inorganic vessel" with refined energy.
- Book 2 (The Way of the Projectionist): Reveals the next step in creating the immortal vessel. It's a "parallel facet," where "Magnum Opus" techniques combine with these new ones.
- Book 3: Will show "final steps necessary for true individual immortality."

So, The Way of the Projectionist is the "conjunctive partner" to The Magnum Opus, enabling transcendence of physical limitations. While the first book is about mastery of the material dimension through energy, this book is about "what to do with that extra energy," how to "overcome this

dimensional plane by becoming a master projectionist." This mastery is a dual process leading to immortality.

This course book is a "doorway to other dimensions," addressing the "uncovering and the evolution of the True Mind, and the unification of the conscious and the unconscious." In Alchemical terms, this is the "unification of the Father and the Son."

The author acknowledges universal questions: "Who am I? What is my fundamental nature and purpose?" He links this to the idea of the Archon controlling humanity's minds and the world being full of predatory Non-Organic Life. This raises the question: "where does the individual you actually start and end?" And "how can we separate our true desires, our true selves, from all those influencing forces?"

The answer: "One way to discover the true self is through the projectionist's formula, which I outline in this course book." This involves pushing beyond the physical world and its influences to discover the "totality of who you really are in other dimensions not ruled by the Archon." By persisting with focus, this book allows you to "discover the true self by the use of the projectionist for-

mula. It will allow you to unite the outer (the conscious, the Son) and the inner (the unconscious, the Father) and use this emerging power to participate in voyages to the farthest corners of the universe!"

Chapter 1: The Movement of Consciousness, the Birth of the Projectionist (Continuation &

Techniques) (Page 22-58)

This chapter dives deeper into the practical philosophy behind becoming a projectionist.

The author reiterates that for the average person, conscious attention is passive, making their perceived location in space and time fixed to the physical world. This physical reality feels "stable, and seems unchanging and unalterable," and for most, it's the only reality. To suggest alternatives is "delusional nonsense."

However, for a select few—those with "natural talent," or through "mind-altering drugs," or "dedicated meditative work"—variations in consciousness are possible, allowing movement to "other realms, to other dimensions of possible existence." These individuals can seemingly "alter the location of the here and now, in that they are able to travel from one space-time location to another just by altering the state of their consciousness."

Before delving into how to consciously travel, Kreiter addresses common misconceptions about "inner movement," particularly concerning lucid dreaming (LD) and out-of-body experiences (OBEs). He assumes the reader believes consciousness projection is possible, having likely studied these popular forms.

Common Misconceptions (Page 23)

- Lucid Dreaming: Generally understood as waking up within a dream and consciously manipulating it. Many believe these dreams are not real geographical locations, but rather "non-real mental space," "illusions," or "controlled delusions" that are fun but lack real-world power.

- Out-of-Body Experiences (OBEs): Involve willfully or accidentally separating from the physical body and using a "spirit-like body" to move across the physical world. Most

practitioners believe these are real voyages to other physical places, thus seen as "practical and real."

- The Divide: There are those who believe LD is possible but OBEs are not (seeing OBEs as LD hallucinations), and vice versa. This creates a "separation" in understanding consciousness states, their "objective power," and the rules governing them.

Kreiter asserts that these subtle definitional variations are crucial because they "hold the answer to what this alteration of conscious attention is, and also how a person can teach themselves to access these abilities for real, practical, and deeply pleasurable purposes."

The Alchemical Truth (Page 25)

"As you will discover in this course book through your own direct experience, all projections of consciousness are indeed movements by the self from one place to another, from one dimension to another, and even though the physical body may not seem to move, it is nevertheless deeply affected by these journeys."

These journeys are not just powerful inner actions for escaping the physical dimension or working through repression; they "provide access to a pool of knowledge and power that is staggering in its magnitude." The most "staggering" possibility is the "energetic fact that we are indeed far more than the physical body, and that thanks to the non-physical aspects of our whole being, we have the possibility of surviving physical death!"

He then provides a comprehensive Alchemical definition for LD and OBEs

"lucid dreaming and OBEs are the same thing; the only real difference could be said to be the frequency (dimensional location) of these experiences. In other words, to be awake during a dream, and to be in the out of body state, even while a person is roaming this physical world, is the same thing. The only real

difference between the two is the ‘dimensional location’ of that particular projection, and the amount of energy and skill as a projectionist that this person may possess."

He stresses that these definitions are for teaching techniques, not imposing dogma. The reader should "consider certain, perhaps different, possibilities" and "personally verify these possibilities yourself, through direct and repeatable inner action."

Dimensional Location and the Nature of Reality (Page 26)

Inner Alchemy views space as an illusion, a "virtual simulation." Space and time are perceived in infinite ways, depending on the projectionist's dimensional location. In the "physical world" (where conscious attention mostly resides), space and time follow specific rules. But in other dimensions, these rules change or seem non-existent. "In the broadest of terms there is no time or space, there is only an infinite and ever-evolving spontaneous present."

For a master projectionist, "there is no future or past, there is no here or there. For them, there is just one all space, all time location that is composed of an infinite kind of depth that is unfolded through interdimensional movement." The perceived differences in space and time are thus "the result of the projectionist’s achievable dimensional location."

To understand other dimensions, Kreiter states

- "frequency can be defined as space, and the intensity of that frequency can be defined as time."
- "We are all energy, everything is energy. Energy vibrates at different frequencies and intensities. The only difference between one thing and another, the only difference between here and there, are due to the frequency of the vibration and the intensity of that vibration."

He explains that altering this vibrating energy can move "a part or the whole of you to another point in space or time." This is a "move to a different location, to a different dimensional geography point contained within an infinitely spontaneous present that is the true and fundamental nature of reality." He acknow-

ledges these concepts are difficult but will make more sense with practice. "This focus of attention on your part is movement, and this movement can greatly help in your growth as a projectionist."

Why learn conscious projection? He uses the example of traveling to Mars. Physical travel requires immense technology, time, and resources. But a lone projectionist, by manipulating awareness, could "travel instantly to just about any place, not just Mars, and to stay there for as long as they would like." They would be unbound by physical location and time, accessing historical periods and superior perceptual instruments. Physical travel is "monumental" in its limitations, while awareness manipulation is accessible "now" to those with the knowledge and dedication.

Crucial Teaching (Page 30)

"all projections of consciousness are indeed movements by the self from one place to another, from one dimension to another..." and importantly, "both these types of movement are...accomplished through the manipulation of the awake attention." This means a "portion" of the awake self learns to alter its "frequency and intensity through the focus of attention." Strong, unwavering focus can "consciously manipulate aspects of the self, so that it can travel far beyond the limitations of the physical body."

Learning this skill traditionally involved "deep trance states" induced by ritual, hallucinogens, or meditation, where students would "slowly wake up inside a dream world" and build a "second 'dream' body." This required "one-on-one time with a powerful and accomplished teacher" who could directly manipulate the student's energy and protect them. Such teachers are now "true unicorns."

This leads to the "modern world" being the "world of the lone Alchemist or sorcerer," where practitioners must "scrounge to grow in knowledge and power" alone. They must prove skill through their own ability to move into "infinity while conscious and awake." This necessitates a "different methodology" suited for modern times, yet just as powerful.

The Way of the Projectionist Defined (Page 32)

"The ability to use a dogmatic and consciously willed focus of attention on an Alchemical formula, that can allow a ghost-like aspect of the individual self to begin to move past the physical dimension and exist within a Second World; a seemingly infinite, all-encompassing other world of multiple dimensions."

Access to this Second World is through

- A dogmatic focus of attention
- A formula or recipe
- That when combined are called: the projectionist's intent or the projectionist's formula

The Projectionist's Intent: When focused long enough, it becomes a "command (an energetic truth)" that moves conscious awareness beyond the physical. This is achieved not by "waking up in a dream state" or external manipulation, but by "consciously and deliberately expanding the conscious range available to the awake individual in a methodical manner." This process "slowly amplifies" the "ghost-like self" until a "new type of self is birthed (a Unitary Entity… a Phoenix that never needs to touch the ground again)."

Kreiter explains that a step-by-step approach is needed due to subtle discrepancies in how lucid dreams and OBEs are defined. Traditional teaching involves the teacher "dragging a potentially thick minded student" into unbelievable acts. Solo practitioners need "the whole truth from the beginning," knowing where they can end up and how, as there's no teacher to correct deviations.

He believes the lone method is superior for the modern world: the Alchemist learns by their own power, proving themselves "capable beings" who "do not need anyone but their own focus and energy" to face infinity.

The Course's Core Promise (Page 35)

"In this course you are going to learn to project your conscious and awake awareness beyond the confines of the physical body. This means that you will learn how to alter your consciousness and 'stay awake' long enough to begin to experience and manipulate within inner space; which is referred to as the

Second World. And by passing into yourself, you will learn how to project that consciousness into the many dimensional locations and worlds that can be accessed through the many portals to be found in the Second World."

He highlights a key "contradiction": going into inner space, yet traveling to other dimensional worlds or physical places.

"Note here the contradiction: I have said that you are going into inner space, and yet I also say that you will travel to other dimensional worlds like this one, and to other physical places within this dimension we call planet Earth, which most people think of as being outside of the self, not within it."

He explains that for humans, "all real travel starts when we can go within, that then leads to what rationality calls travelling without and far away."

Projectionist's Goal (Page 36)

"In this course book you are going to learn how to project your consciousness as far from the body as possible, for as long as possible." This allows exploration of distant galaxies and alien dimensions. This "inner workout routine" is more like "daydreaming and fun exploration." Concepts of distance and time are "misnomers" during projection. Once a projectionist, one can travel any distance instantly, forward or backward in time, by controlling the focus of attention. The goal is to "expand its definition of conscious existence and waking reality."

The Ultimate Outcome (Page 37)

"Becoming a projectionist means being able to exist and experience beyond the flesh, and this new personal reality can be explored for its own sake, which can provide endless knowledge and a multitude and diversity of experiences that boggle the mind, and/or it can be the first concrete step in attaining permanent individual existence beyond the death of the flesh and blood body."

Another explanation for a projectionist is someone who has mastered "self-cohesion."

"One of the best ways to understand just how inadequate words can be when it comes to talking about subjective experience, is to realize that there are often multiple ways to describe inner action, and that even though these definitions can sometimes seem to contradict themselves in some ways, they are nevertheless quite valid."

Self-cohesion is "the only struggle that really matters in human life." The Alchemist dedicates their entire being to it.

Alchemist vs. Projectionist (Clarified, Page 38 Box)

- Alchemist: Struggles for immortality, develops skills to perceive/work with energy (transmutation of base metals to gold, Philosopher's Stone). Also develops the ability to move beyond physical walls – "the way of the projectionist."
- Projectionist: Can consistently have lucid dreams or OBEs.
- Relationship: An Alchemist must become a master projectionist to succeed in defying death. A projectionist is not always an Alchemist, but the "way of the projectionist then is a skill, one very important technique of Inner Alchemy."

Self-Cohesion (Continued, Page 39)

"self-cohesion, is most simply the ability of waking the ghost-like self trapped inside us, and the ability of the waking ghost-self to not lose and forget who it is and where it came from, no matter where it goes or what it may be witnessing. It is the ability of the ghost-self to stay conscious even when it is supposed to be dead to the world, as is the case when the average person falls asleep."

The author offers a "game book" choice for reading order: chronological or jump to Appendix A first. He states all roads lead to the "right and true final destination." This choice allows for "introspection" and accessing "far more knowledge" than linear reading, also providing a "cushion" for the psyche due to the intensity of the material. Ultimately, no matter the choice, realize that "the ghost in the machine is so very important, and to learn the entirety of what it is and who you are fundamentally may help you in understanding this knowledge going forward."

Self-cohesion mastery is a "tough skill," taking "sustained effort" and "many years of diligent work." But it is essential for acquiring the "awareness of individual selfhood needed, to exist as an independent entity in the infinity all around us, now during physical life and after physical death!"

The "rational conscious self" is "a tough nut to crack," demanding separate waking and sleeping times. Some are naturally gifted, but for most, self-cohesion must be "fought for." The author believes the "lone method of study" is superior, allowing the Alchemist to pull themselves "across the threshold by their own power and their finely honed focus of attention," proving their capability and confidence to "face infinity alone."

Energetic Truth (Page 42 Box)

"Energetic Truth is either accomplished through the ability to ‘see’ energy directly as it flows through the Dark Sea, or if the Alchemist has not yet learned to perceive energy directly, then through direct energetic action, which is a perception or action that they can experience in a repeatable manner directly through their body-being over and over again."

If one can perceive energy directly, they "can know things directly" and "perceive the hidden." If not, they must "uncover the occult through research and trial and error" until "Energetic Truth" is proven through action. The modern world needs this way to "discover fundamental and personal truth, through energetic techniques that allow a person to perceive beyond the boundaries of the flesh."

The author sees it as his duty to provide "a repository of information that is as plain as possible," rewriting "ancient occult knowledge, using modern logic and the modern vernacular, which is plain and straightforward, and to do this without subterfuge in the most unadulterated way possible." This is for the "modern seeker of occult knowledge and true spiritual growth," verifiable through personal experience.

The book's multilayered approach directs attention "inwardly and outwardly" to an "expansive universe" where desires can be fulfilled, and one learns to perceive energy directly. This ability requires "many fundamental skills," primarily

the "ability to develop and use an unyielding will/focus of attention." This means focusing "on a desire long enough that it can manifest; that is transmute that desire into an actual existent thing in your life."

Success will come relatively quickly for "non-physical locations," but complete mastery takes time and focused attention. A well-rounded projectionist has "developed the ability to focus their attention in a self-aware, exact, and unrelenting fashion" and can "maintain emotional containment… and self- cohesion under the most trying circumstances."

Progress is gradual (Page 46)

"Projection of attention comes slowly in an inch by inch manner for most of us." There will be static periods interspersed with powerful experiences. It's a "slow awakening." Mastery takes a "lifetime of focus," but it's not "hard" like physical labor. It's about "just focusing the attention in a sustained fashion on the techniques presented here." It's not painful, just "awkward at first," like an unused muscle. Projections even in early stages can be "beyond amazing." No drugs needed.

Core Definition of Projection of Consciousness (Page 47)

"All lucid dreaming, out of body experiences, altered states, trance states, self-hypnosis, are fundamentally the Projection of Consciousness. And Projection of Consciousness is: The adamant and fixated focus of attention on one thing, until that one thing is achieved, in a 'conscious' (as in awake) and deliberate manner."

No straining or tension should be involved. It's about a "completely relaxed and patient direction of your conscious attention into what you desire." If focus is lost, gently re-direct.

- Footnote: Straining can cause stomach pains (OUT Polarity center, 2 inches below navel). Relax and avoid tension.

The goal is to eventually "turn over, crawl, stand up, walk, run, and eventually even fly in the Second World." This is done by "focusing the attention on the thought of the act of spending more and more time in the subjective state; performing the techniques outlined in this course book."

How long? "Many years of diligent work," but this book aims to skip much of the research, showing techniques that "will, in a relatively short time, show you at least that becoming a projectionist is possible, and that it is worth it." The goal is not falling asleep to wake up, but "by never falling asleep at all." Dedication and effort are key.

After becoming an active projectionist, extending power becomes "deeply pleasurable work," fulfilling desires in other dimensions. This power will even grant control over the physical dimension, becoming "true magick." Immortality, however, is a "lifetime of focus," with no guarantees.

Chapter 1 Techniques: Preparation (Page 50)

- Setting up your space: Find a quiet place for 20-30 minutes, 2-3 times/week.
- Seating: Use a comfortable chair, preferably with a headrest (like an office chair). It needs to be comfortable enough to forget the body, but not so comfortable as to easily fall asleep unconsciously. Sitting is preferred over lying down. A headrest prevents distracting head- bobbing as you go deeper.
- Sensory Blocking: Use a sleeping face mask to reduce light. Earplugs (avoid foam if sensitive, large headphones if they rub) to remove physical sound distractions. Experiment for best setup.
- Time Management: Use an alarm clock or timer (20 minutes). It's hard to gauge time in altered states (minutes can feel like hours, or vice versa). Checking a clock breaks concentration. Let go of physical time.
- Journaling: Get a thick, sturdy journal with good paper for notes and diagrams/sketches. Recording experiences is very important for progress and deciphering the inner psyche. Reviewing notes helps "uncover the symbolism that your unconscious uses to communicate with your conscious mind." This journal acts as a "reference book."

Chapter 1 Techniques: List of Greatest Desires (Page 52)

This is framed as a "fun one" to open up to possibilities.

- Task: Make a list of at least 20 things you want to do when you become a master projectionist (lucid dreams, OBEs).
- Honesty: Do not censor. Be honest with yourself about what you truly want before your physical life ends.
- Introspection: This exercise requires looking into yourself and contemplating your life. Be prepared for potentially "difficult emotionally" but "incredibly eye opening" contemplations.
- Process: The first few desires will be easy (flying, breathing underwater, celebrity sex). Then it will get harder to find 20. This is where you face your mortality and what you really want (legacy, hedonistic, knowledge, spiritual).
- Refinement: After completing the list, take a few days to contemplate. Then, highlight or write down the five most important desires on a separate part of your journal. These aren't necessarily the "pious" or "sensible" ones, but the ones that "really get your engine going," even if they seem impossible (e.g., riding the Orient Express in the 19th century, checking for a lunar rover on the moon).

Chapter 1 Techniques: Observe the Subjective Realm (Page 54)

This exercise focuses on cultivating a new relationship with your own mind.

- Core Idea: "I want you to fall in love with your mind; with the endless ideas, feelings, sounds, and visions that happen after you close your eyes while in a waking state."
- Counter-Intuitive: Unlike many spiritual paths that tell you to suppress the mind, Kreiter says to do the opposite. You need to "develop[e] the ability to focus that crazy creative spark (the True Mind…); to pay more attention to it and to give it direction, but not so much that you stifle it either; there is a fine balance between direction and freedom."
- Exercise:

1. Go to your quiet place, sit comfortably (mask/earplugs if needed), set timer for 20 minutes.
2. Close your eyes without any goal in mind.
3. Do not strain. Try to forget the physical world and not fall asleep or open eyes.
4. Observe: "Begin to discover and pay attention to the internal spaces that are available to you quite naturally." Notice how thoughts and ideas can lead to "all sorts of internal places and spaces."
5. Vigilance: If vigilant, these inner spaces can become "quite three-dimensional."

- Duration: Do for at least three full 20-minute sessions. It's potent and relaxing, so you might want to continue it. Use it as a break from other techniques if feeling overwhelmed.
- Key Learnings from the Exercise (Page 56):

o The mind needs rest: This exercise is a powerful "break" where you just let your mind flow inward without censoring.

o Slow down the mind: To observe "all that is going through your mind," you'll need to slow it down. This inner world is vast, so you must pay close attention and try to remember what happened, like remembering a dream. This is a "great exercise in attentive power."

o Dealing with unwanted thoughts: You may encounter worrisome or negative thoughts. This is "great preliminary training." Don't strain; just "move your attention away from them by letting go of those thoughts completely (by forgetting them), and focusing your attention on the many other things that will occupy your mind when you are just able to direct your attention in a different direction."

o Inner Movement Control: This simple exercise begins to show "how it is that you can move from one internal place to another and how it is that you can begin to control your travels." Pay close attention to "all of this inner movement," and the "feeling of depth."

Chapter 1 Techniques: Unwavering Desire (Page 57)

- Core Teaching: "the focused and unwavering attention is the most powerful tool for change that we individual human beings have in our arsenal." The most potent way to engage this attention is through our desires.
- Exercise: Spend a full, uninterrupted 5 minutes deeply desiring to become a lucid dreamer and master projectionist. "Desire it! Desire it! Desire it!"
- Mechanism of Desire: Tap into the natural propellant force of wanting something.
- Benefits (Page 58):

1. "engage all your power and will quickly begin a process of internal change, a type of internal transmutation that will help to grant your desire at an unconscious level."
2. "strengthen your will power, your will force itself." This will force is "the ability to focus your attention on a desired thing until that thing becomes a reality in your life." It's not just for the physical world but for manipulating the "internal world." Mere focused, unwavering attention on the inner world can make one a "decent projectionist of some power."

- Call to Action: "So, start exercising that attention force (will force) by desiring to become what you have always wanted to be."

Chapter 1 Techniques: Believing Dreams are Real (Page 58)

This exercise aims to make your attention more "malleable" and capable of creating different effects.

- Task: Not just to desire, but to "actually begin to completely believe something with all your heart." Desire to believe something is true until it feels true. Lightly focus attention until the desired truth gains momentum and power.

- The "Biggest Lie" (Page 59 Box):

"The biggest lie that we are told from the very beginning, is that the physical reality is all that there is; that what happens in the mind is just happening inside our skulls and that it is not real in any way."

- The Alchemical Truth:

"The reality is that we are energy, that even our thoughts and all the content of our minds is energy, and as such, all these things that we are told are just subjective and intangible experiences, are in fact as real as anything else that makes up our reality as human beings." The perceived difference between a rock and a thought is vibrational. We are "finely focused and aligned vibrationally to this physical world," limiting our perception of other realities.

- Goal: To "teach yourself to make other vibrational alignments that can make that rock less solid and that can make thoughts far harder, and therefore far more real."

o The "lie" of being stuck in one frequency can offer stability for "immature minds," but taken too far, it "can also turn you into a meat machine; it can turn you into a beast stuck in a cage."

o As you grow, you can handle more complexity, accessing richer, more expansive dimensions that "can free you from this meat prison."

- Exercise: For 5 to 10 minutes, focus all attention on desiring to believe completely that "all inner experiences and dreams are as real as anything that you consider physical." This desire will change your feelings, making it easier to believe. Hold this belief for 5 minutes.
- Result: This exercise will "undo a process that was done and is being done to you every single second of every day; and that is the process of turning you into an object."
- Danger and Caution (Page 61 Box):

o In the "regular world," believing internal experiences are dimensionally real is seen as "insanity."

o This book is "potentially mind altering" and should be taken seriously. Projectionism requires expanding your world and manipulating forces that "can be devastating."

o "Unlike the average person, the aspiring projectionist must learn to guide their attention; a projectionist cannot afford to maintain the childlike irresponsibility possible to the average person."

o The "rational world" is a "fence" that corrals humans, protecting from dangers "Out There."

o A projectionist "opens that fence slowly." This liberation is dangerous

1. "dangerous things Out There." Progress slowly, learn to move and stay safe. Stop if it feels "too real," wait until reading more.
2. "to those who are back safe and sound in the corral, you are insane!" People may react with fear, paranoia, or try to "lock you up."

o Advice: Take it easy, go slow. If scared, stop and take a break. Study the Cubing techniques in Chapter 2 to "bind and structure these new realities and experiences in your mind."

o Time and Potential (Page 63 Box)

"Take your time. We all need a lot of time to face the stuff beyond the fence. Our minds have to slowly adjust to the immensity of our potential, and certain aspects of this expanding potential are downright scary. If you hit a personal limit, take a break; put the course book down and let it sit for a while and only come back to it when you feel more prepared and rested."

This covers the Introduction and Chapter 1, including its foundational techniques. The next response will delve into Chapter 2, "Life From the Dreamer's Point of View."Let's continue our deep dive into "The Way of the Projectionist" by John Kreiter, moving into Chapter 2.

Chapter 2: Life From the Dreamer's Point of View (Page 64-101)

This chapter opens by defining the projectionist's existence as a "life of duality." A projectionist exists simultaneously in two worlds: the seemingly static physical world, and the fantastic "Second World" of adventures beyond rational description.

This dual existence often imparts an "alien an alone like quality" to the projectionist, described as the "1000 mile stare syndrome" – an ability to see through people and perceive things others cannot. While they may appear melancholy, this sadness is ultimately a "symptom of youth" that fades as the projectionist matures and directly perceives the "magic, the love (agape), and fundamental balance that is part of ALL things." Even the physical world, from this perspective, is a "never- ending unfoldment, with infinity at every turn." The author notes that the "sparkle in their eye" reflects their growing experience of "waking dreams" intermingling with the physical, until they themselves "start to become waking dreams."

The melancholy that can arise from witnessing infinity is acknowledged, including potential anger at the "folly in the physical world." However, Kreiter emphasizes that the "First World (the physical world) is actually the most marvelous school of sorts, which is perfectly suited to train the human consciousness." It's a place where "control and sobriety mean everything," where awareness is honed like metal. This forging process can happen over many lifetimes or, crucially, "in one lifetime, if the individuality is able to finally realize where it is, and why it is here."

The Concept of Individuality and Survival (Page 67-68 Box)

Kreiter clarifies a seeming discrepancy regarding "one life" versus "series of lifetimes"

- An Alchemist, through direct perception, knows we have only one life, one individuality. Upon physical death, this individuality is quickly lost, depending on accumulated power.
- However, a "species" evolves over time, and each individual is part of a "greater structure" that does survive physical death and helps create the next individual.
- Crucial Point: "the survival of this greater structure DOES NOT mean the survival of the individual!"
- The Alchemist's Desire: Not to be an "unconscious rung in a collective evolutionary ladder," but to "wake up and free themselves in order to evolve as a true individuality, instead of a lumbering collective."

As a projectionist gains skill, they realize the physical world is an "Alchemical Cauldron" to achieve complete freedom as an individual in this lifetime, because "this is the only time that they have." Failure means dissolving into the greater order, becoming like a "grain of sugar in our morning coffee."

The deeper a projectionist goes into the Second World (the inner, dream, unconscious, or chthonic world), the more it literally "begins to drive the projectionist mad" – a "shattering their humanity forever."

- The Second World as Battleground: If the First World is the forging fire, the Second World is the battleground. It extends beyond conceivable time and space.
- Contact with its "vastness and strangeness" shatters human notions of superiority.
- Projectionists in the First World can become "morose and haunted," speaking of an "indifferent universe" or "humanity’s prideful boasting." This is because their experiences "Out There" inexorably alter them.

- Emotional Control and Self-Cohesion: Are paramount for a projectionist to survive and save energy. They must maintain sobriety and self-cohesion as their "camouflage and your source of energy" in the First World to avoid standing out.
- The Secrecy of the Path: Projectionists need safety and security. It's best "to not stand out, to not bring attention to oneself by saying or doing things that may seem crazy to the rational world and the mob mind."

Kreiter introduces the concept of "Cosmicism," often attributed to H.P. Lovecraft. He believes Lovecraft was a skilled projectionist whose stories were based on direct personal experience. Cosmicism views humanity as tiny and powerless against vast, indifferent cosmic forces. While non- projectionists see this as nihilistic or paranoid, some projectionists experience it as "last night's reality!"

However, Kreiter asserts his duty as the author to show that humans are "not helpless." With "applied focus and dedication," we can grow in power, learning to navigate the "dark waters Out There" like a seaman. We have "more power and more resources" than imagined, but "we must fight for this power, we must fight for every square inch of it."

Cosmicism vs. Cosmism (Page 72)

- Cosmicism: Humans are powerless.
- Cosmism: Even facing eternity and colossal life, humans can learn to become "more like that monumental infinity ourselves." Modern Cosmism believes technology will lead to trans- humanity and eternal existence.
- Alchemist's Stance: An Alchemist "cannot wait" for technology. They seek to achieve these states through "more natural and far more powerful means now."
- Author's Stance: "As a developing projectionist yourself, in this one lifetime that is yours, I personally feel that technology will not save your individuality. But there are other ways, older, more developed, more exacting ways; occult ways." This course outlines these "formerly occult techniques."

To psychologically survive the "weight of that infinity," one must "not only expand your individual self, you must also develop a personal science of being." This is termed the LOGOS.

The LOGOS (Page 73-74 Box)

"Logos, as it is defined within the confines of this course book, is the systematic order of individual perception. It can also be defined as the logical structure that governs a particular vibrational world, or location."

"The Logos then is the ability by the projectionist to begin a completely thorough break down of causal relations starting in this First World, and then extending this logical testament across the length and breadth of their journeys." This means expanding one's logical range beyond classical mechanics to handle "totally different and oftentimes completely alien cause and effect relationships in the Second World."

This "emergent Logos or Logical Testament then becomes a point of personal sanity and solace." It allows bringing "order to the complexity that they may face," and can be used to "find location and future direction."

The Logos is most important until the projectionist can perceive energy directly. Even then, it's never discarded, as "paranoia is most logical and the Logos can allow an Alchemist to thrive in any reality."

"Paranoia is not a kind of deadly sin: it is actually a survival trait." (Quoting Jim Butcher and Mark Henwick)

Kreiter notes that Alchemists are "master logicians" but not necessarily "rational." Rationality is a "very small subsection of logic," based on "accepted mob mind propositions" or "dogma," rather than "direct experience and perception." Religion, in this sense, is also rational, differing only in where faith is placed. Modern science, too, relies on a "ruling belief structure" where "a certain group of individuals hold all truth (scientists)" whose veracity is "self-evident to the masses" without individual verification.

The Power of Science vs. Alchemical Control (Page 77)

Science is a powerful "new magick" for the objective 3D world, but it has only "barely begun to explore" other worlds. A projectionist cannot rely on "group consciousness, common sense, or collective mob think," as they are alone "Out There" and need a different form of knowing not based on dogma. This "superior cognition" allows a projectionist to "tackle the eternal, the alien, the colossal, and the undying… alone."

Once mastered, this new cognitive process uses "direct knowledge, and far more advanced forms of logic that can withstand the perceptions available when one is no longer bound by just the physical senses."

Chapter 2 Techniques: Starting Your Personal Logos: The Art of Cubing (Page 78)

The fundamental need to order perception

"In order for us to be somewhere, to exist, we must perceive, and not only that, we must perceive in an ordered manner that allows us to define our individuality, or else the utter chaos (the sheer complexity) of those perceptions, may not allow us to attain self-cohesion."

In the First World, we achieve a limited form of self-cohesion by "rationalizing" our world. This process, starting from birth, involves breaking down perceptions into manageable chunks, defining and separating what is "right and true." We are taught "classical logic," object separation, definition, and cause-and-effect. This training makes us successful in the "human world" but also "contained/bound/cubed," our senses "reduced and narrowed."

This indoctrination into "rational self-cohesion" has negative aspects, primarily "corralling a magical being (you), into a three-dimensional cage." However, it also has benefits, allowing collective self- cohesion, order, safety, and augmented "collective power."

Beyond the First World (Page 80)

To move beyond this vibrational world, projectionists must "leave this collective little by little," becoming individuals "free of all dogma and the three-dimensional rational cage/cube." This requires establishing their own Logos, their "own logical schema" for perceiving and manipulating any new dimensional range.

Example: Interacting with Invisible Entities (Page 80)

If a projectionist expands their vibrational range to see and interact with entities invisible to average

people, normal society would label them "insane." This would be a "terrible predicament" for someone bound by rational dogma, potentially leading to harm. However, for a projectionist, such interactions become commonplace. They need a "general operating logic" to deal with "non-ordinary/non-rational circumstances."

- Rationality dictates that if phenomena aren't understood by "mob accepted logic," they're impossible or insane.
- Alchemists realized this is "limited perceptive understanding." They expanded their Logos "far beyond what was humanly acceptable or possible for the average person."
- The Projectionist's Approach: When interacting with a non-ordinary being, they observe deeply, control emotions (using energetic containment), and use existing knowledge to establish new rules for the phenomenon.

To CUBE a Phenomenon (Page 82)

"To cube a phenomenon is to bind it, and until a projectionist can perceive knowledge in a more direct way, they must learn to cube the worlds and phenomena they may encounter as much as they can. Most projectionists, even after they have attained certain forms of direct knowledge and perception, will continue to cube aspects of infinity since such cubes can be sanctuaries from the eternal."

Cubing provides "safety, sanity, and lucidity" when dealing with alien spectacles. It helps discover what the phenomenon can do, how it can be manipulated, turning "an unknown into a known; into an ally."

How to begin Cubing (Page 82)

1. Study logic: Start with simple/formal mechanical logic, then dabble in "formal logic, fuzzy logic, quantum mechanical logic, and chaos logic."

o No doctorate needed: Just read basic logic.

o Apply logic to everyday life: Ask "Why did it break?" (e.g., a glass). Use many causal relationships, considering reverse causality (things connected in unexpected ways).

o Don't stick to Newtonian logic: Incorporate quantum logic, where human consciousness can affect matter. Your thought/intention might have influenced the glass breaking.

o Focus on possibilities: List possible reasons.

o Apply to lost keys: Use memory and causal relations.

1. Incorporate subjective states: For a projectionist, thoughts and feelings are as concrete and important as physical objects. Start incorporating "subjective states and actions into your list of possible causes for possible effects."

3. Expand Logos through contemplation (Page 84)

o Contemplate differences and causal relationships between physical and mental states.

o Consider how the human form colors perception even when projecting without a physical body.

o Realize that the need for form (even outside the physical body) has both hindrances and benefits. The ability to "extend the body and the human form beyond this world into others, that allows us to sanely perceive in those other alien places." "This is Cubing."

The Essence of Cubing (Page 84)

"Through Cubing we create sanctuaries, we projectionists and Alchemists, as I have stated earlier, take a binding force (the rational and individual mob mind injected into us by the Archon) and we evolve it, mold it, educate it, refine it, in order to dive into infinity with it." Cubing allows us to break free from past limitations and create "sanctuaries in that eternity Out There." We can "cube entire worlds" to make new homes in alien times/places.

True Logic in Cubing (Page 85 Box)

"IT IS VERY IMPORTANT that you realize that Cubing involves the art of true logic and therefore the study of the complete and unbiased cause and effect relationship between all things. As such there is no room for skeptical and religious ideas based on personally unproven dogma by these supposedly (but not) opposing schools of thought."

- Mastery of Cubing: Explores all causal relations. They are not "cold-blooded machine like logical computers." They know thoughts do affect reality.
- Inner Feeling Sense: Essential for "more accurate form of perception (or direct cognition)" to be incorporated into an "ever-growing logical logos."
- Progression: Understand basic causality, then expand to quantum/chaos logic, and the relationship between thoughts/focused attention and manifestation. Integrate inner sensual data from Inner Feeling Sense.
- A master leaves nothing on the table. Study feelings, omens, etc. Use Inner Feeling Sense to predict future/past.

Purpose of Cubing (Page 86)

It does not limit consciousness. Instead, it allows our evolving intellect to expand, incorporating new ideas and forms of logic. This enables our "Complete Individuality to become an entire world of possibility unto itself; a world that is forever growing in complexity and size." A "matured mindset" can contemplate and manipulate the impossible. It helps reconcile the "seemingly contradictory relationship between causality and infinity, between deliberate action and impulse, between surprise and ordered transmutation, between overcoming and destiny!"

Starting Your Cubing Process (Page 86)

Ask yourself these questions in a "completely emotionally contained (energetic containment)

fashion"

- "What is happening?"

o Define using every sense: What do I see, hear, feel? (external)

o Don't forget internal feelings: What do I see in my mind's eye? What do I feel internally? What thoughts do/did I have?

- "Where is it happening?"

o What is relevant about this place?

o What effects are projecting into this place (physical vs. dream/OBE)?

o What is happening to me versus the environment (differentiate, then don't differentiate)?

o The answers should cover: who, what, where, when.

- "How and Why?": Use the "5 whys technique" (from Six Sigma) to uncover root beliefs and causal relations. Ask "Why?" five times repeatedly until you reach the "root causal thing, the first effect or force, that started all that you are experiencing."

o Preliminary List of Possibilities: After basic understanding, list possible reasons why "This happened because of (possibly)..."

- "How can this hinder or profit me?"

o Relate the situation, phenomenon, and causal relations to your personal goals.

o "How can I position myself in the future to profit from all of this? Or simply, how do I overcome this?"

- Plan for surprise/misjudgment: Extend the "size and shape of the cube." Suspect everything, expect nothing. Reduce potentialities to manageable probabilities. "Finally, plan to profit from anything and everything that may happen; this is one face of Cubing; it is the overcoming, the winning, the profiting."

- The other face of Cubing is a "psychological refuge": A secure mental structure that becomes an "actual place," a "home for your resting consciousness." Think of it as a house, sanctuary, body, or spaceship. It's a cube you make for yourself, providing rest and security from chaos "Out There."
- Chess Analogy for Cubing (Page 90 Box):

"Chess is a wonderful Cubing teacher: The pieces and the board in a game are probabilities, forces, or entities. Each has a location and a potential (a possibility) that relates to and is bound by the type of piece that it is and the location of all the other pieces on the board. Cubing is the process of not just calculating your position and where to move in order to capture the king, which represents your end goal/desire in any situation, but most importantly it is also the art of creating a chess board for yourself to begin with. It is the ability to turn chaos into an orderly board, to separate probabilities, forces, and entities into distinct pieces, and to lay out the position of the current game on the board so that you can find rest in a pocket of infinity that you helped to create in a way, and one that can allow you to calculate an end strategy for any goal." "Don’t fight in the North or the South. Fight every battle, everywhere, always, in your mind. Everyone is your enemy, everyone is your friend. Every possible series of events is happening at once. Live that way and nothing will surprise you. Everything that happens will be something that you’ve seen before." - PETYR 'LITTLEFINGER' BAELISH, A GAME OF THRONES

Chapter 2 Techniques: Inner Feeling Sense (Page 91)

This is highlighted as one of the most important techniques. It enables Alchemists to "see energy directly" and bypass books or manuscripts for knowledge. "It is this Inner Feeling Sense that makes this possible."

Exercise to Activate Inner Feeling Sense (Page 91)

1. Choose an object: Start with an unmoving, small object close to you (spoon, glass, pebble).
2. Look intently: Stare at it for a full minute, focusing all attention on it, without allowing your mind to think of anything else. If focus is lost, stop, deep breath, and restart.

o Result: The object will seem to "pull you into it" or "grow in size or prominence."

1. Explore the connection: After 1 minute, "explore the connection between you and this object." Spend a minute exploring this "feeling of linking, like the object is both out there and in your mind at the same time."

4. Deepen the connection

o Option 1 (Mental Exploration): Explore the existing mental connection, making it grow in power by focusing attention, without losing focus on the physical object.

o Option 2 (Projection): If struggling, imagine a part of you "projected from your body" unites with the object. "Feel this part of you projecting from you until it makes contact with that object."

1. Receive Information: Once contact is stable, keep focusing. The connection will provide "feelings, experiences, and flashes of intuitive information over time." This can include sensing what the object is made of, feeling like you

are the object, and receiving information about its construction, relation to other things, or history.

Expanding the Inner Feeling Sense (Page 93)

- Progression: After mastering simple objects, move to complex things (plant, machine, tree), then to faraway places, concepts (ideas), or even questions.
- Journaling: Write down all impressions immediately after each session. Doodle or draw.
- Intangibles: To perceive intangible things like concepts or ideas, practice using Inner Feeling Sense on a remembered or imagined item. Remember the simple object you used earlier, and connect with the memory of it. This develops the skill for abstract information and for revisiting past dream locations to gain more information.
- Consistency: Practice regularly. With growing power and focus, you can "find out amazing things about the world(s) all around you."

Key Point (Page 95)

"One could quite correctly say that a projectionist is really a true and total master of the Inner Feeling Sense, because by the use of it, a projectionist can project anywhere, be anything, do anything, and know anything directly." The Inner Feeling Sense is behind all perceptions as a projectionist. You are unconsciously modulating it to create visions, smells, etc., to understand your perceptions. Learn to use it

intentionally to order chaotic inner experiences. While it can cause "huge jumbles of perceptions" initially, it helps solidify inner scenes. Realize that the inner world is more fluid and powerful than the physical, but with practice, it becomes more stable.

Chapter 2 Techniques: Emotional Containment (Page 95)

Definition: "The ability to contain your emotions and keep them from escaping out of your body-being."

The Danger of Uncontained Emotions (Page 95-96)

- Rationality often sees "bottling up" emotions as bad, implying that excess energy (emotion) should be released because most people lack the focus to use it productively.
- For projectionists, saving energy by containing emotions is crucial.
- Emotions are "bright flares of radiating energy" visible to non-organic beings (other life forms encountered in the Second World).
- Uncontained emotions make you "shine like a bright lightbulb" and attract "everything in your vicinity," including predators. (See diagram on Page 97, showing inorganic beings attracted to the human energetic bubble).
- Purpose: To save energy, for personal safety, and to maintain mental stability (critical for Cubing).

How to Practice Emotional Containment (Page 98)

- Push/Pull Technique: This is a complex energetic procedure explained in The Magnum Opus and later in Chapter 5 of this book (Kreiter advises placing a bookmark here and reading that section now if this is new).
- Awareness of Body Tensions: The first step is to become aware of your body tenses up when emotions are projected. All emotions begin with tension.
- Conscious Relaxation: As a supplement, consciously relax your body when you tense up from emotional release.

- Feeling Energy in Projection: When projecting, you may feel energy "projecting from you" like an "electrical charge" or a "glow." Pay attention to these feelings.
- The Next Step: Use the Push/Pull force to pull or push that energy back into your body.
- The Goal (Page 100):

"Once you feel that you have brought this energy back into yourself, what you need to do is to keep it inside; this is the true meaning of energetic containment. Once you master this technique, you should feel like hardly any energy escapes from you at all, ever. As soon as you feel any emotion, you clamp it down quickly by sort of pushing or pulling into yourself, by creating a kind of barrier, or keep, that contains within yourself all of this energy. Try to contain this energy at the deepest core of yourself possible."

- Perspective Shifts: When projecting, you might feel outside yourself. In these cases, push that energy into the "body" that is you. The pulling and pushing changes based on perspective shifts.
- Practice: These techniques are hard to explain and must be experienced to be understood. Even quick, closed-eye attempts will reveal what the author means.

This thorough unpacking covers the Introduction and Chapter 1 (including its techniques) and Chapter 2, down to the conclusion of Emotional Containment. We've laid a solid foundation for the journey ahead!

I will continue with the rest of Chapter 2 (focusing on The Logos and its relation to perception and "Energetic Truths"), then Chapter 3, and so on, in subsequent responses.

Alright, let's continue our exploration of "The Way of the Projectionist," delving deeper into the nuances of consciousness, perception, and the practical path laid out by John Kreiter. We will pick up from where we left off in Chapter 2, then move into Chapter 3 and Chapter 4.

Chapter 2: Life From the Dreamer's Point of View (Continued)

We previously covered the philosophical groundwork of the projectionist's dual existence, the distinction between Alchemists and Projectionists, the importance of self-cohesion, and the initial concepts of Cubing and Inner Feeling Sense. Now, let's dive into the practical application of these ideas as presented in the techniques section of Chapter 2.

Techniques: Starting Your Personal Logos: The Art of Cubing (Continued) (Page 78-90)

The author reiterates that to exist, we must perceive, and to define our individuality, this perception must be ordered. Without order, the sheer complexity of perceptions would prevent self-cohesion. In the "First World" (our physical reality), we achieved a limited self-cohesion by rationalizing our perceptions through years of societal conditioning. This involved breaking perceptions into "manageable chunks," defining objects, and understanding cause-and-effect – essentially, being taught "classical logic." This process "cubed" our senses, making them organized but also "reduced and narrowed."

While this "indoctrination into rational self-cohesion" provides benefits like order, safety, and collective power, it also corrals our "magical being" into a "three-dimensional cage." To move beyond this, a projectionist must "establish their own Logos: their own logical schema by which any one particular location or time can be perceived in an orderly manner." This includes manipulating new dimensional ranges.

Kreiter provides a compelling example: a projectionist seeing and interacting with invisible entities. While a "rational" person would deem this delusion, a projectionist treats it as a reality to be understood. They need to observe

deeply, control emotions (through emotional containment, previously discussed), and apply logic to establish new rules for dealing with this "alien phenomena."

To "cube a phenomenon is to bind it, and until a projectionist can perceive knowledge in a more direct way, they must learn to cube the worlds and phenomena they may encounter as much as

they can." These "cubes" can become "sanctuaries from the eternal." By Cubing invisible beings, an Alchemist gains "safety, sanity, and lucidity," transforming the unknown into a known, even an ally.

To truly begin Cubing and create your Logos, Kreiter recommends

1. Study Logic: Start with basic, formal mechanical logic. Then explore more complex forms like fuzzy logic, quantum mechanical logic, and chaos logic. You don't need a doctorate, just a simple guide.

2. Apply Causal Thinking: Use what you learn to contemplate everyday occurrences. For instance, if a glass breaks, ask: "Why did it break?" Explore all possible causal relationships, including "reverse causality" (things connected in unexpected ways).

3. Go Beyond Classical Logic: Don't limit yourself to Newtonian physics. Incorporate quantum logic, which allows for human consciousness to affect matter. Consider how your thoughts or intentions might have influenced events. The goal isn't necessarily to find the answer, but to generate a list of possibilities.

4. Integrate Subjective States: For a projectionist, thoughts and feelings are as "concrete and important as any physical object or physically measurable force." Begin to include subjective states and actions as possible causes for effects.

5. Expand Your Logos: Contemplate the causal relationships between your physical and mental states. Consider how the human form influences perception, and how even without a physical body in projection, the need for form still "colors how we may experience the worlds." This extension of human form into other dimensions for sane perception is "Cubing."

"Through Cubing we create sanctuaries… we take a binding force (the rational and individual mob mind injected into us by the Archon) and we evolve it, mold it, educate it, refine it, in order to dive into infinity with it."

The Art of True Logic in Cubing (Page 85 Box)

"IT IS VERY IMPORTANT that you realize that Cubing involves the art of true logic and therefore the study of the complete and unbiased cause and effect relationship between all things. As such there is no room for skeptical and religious ideas based on personally unproven dogma by these supposedly (but not) opposing schools of thought."

A true master of Cubing explores ALL causal relations, knowing that thoughts affect reality. The "Inner Feeling Sense" is essential for direct perception (cognition) that must be integrated into an ever-growing logical Logos, creating a more expansive intellect. This allows a "matured mindset" to contemplate and manipulate the impossible.

To begin your Cubing process, ask yourself these questions in an emotionally contained fashion

(as discussed in Emotional Containment)

- What is happening? (Define using all senses – sight, sound, feel – and internal feelings/thoughts/visions.)
- Where is it happening? (What's relevant about the place? What effects are projecting into it? Differentiate then don't differentiate between self and environment.)
- Who, what, where, when? (These questions should be answered by the above.)
- How and Why? Use the "5 whys technique": repeatedly ask "Why?" five times to get to the "root causal thing" or first cause of what you are experiencing.
- Profit/Overcome: Based on your understanding, ask how this situation/phenomenon/causal relation can hinder or profit you, and how to position yourself to benefit or overcome it.

"Plan for the inevitable surprise or misjudgment. Learn from everything and extend the size and shape of the cube if you feel that you need to. Suspect everything but expect nothing, then use your ever-expanding causal knowledge, reduce potentialities until you are left with a manageable set of probabilities. Finally, plan to profit from anything and everything that may happen; this is one face of Cubing; it is the overcoming, the winning, the profiting."

The "other face of Cubing is more abstract; it is about finding a home, a sanctuary, a psychological refuge." This mental structure can become an actual place, a "house," "sanctuary," "body," or "spaceship" that provides rest and security from the chaos of "Out There."

Chess as a Cubing Teacher (Page 90 Box)

The analogy of chess beautifully illustrates Cubing. The board represents the environment, pieces are probabilities/forces/entities. Cubing is not just calculating moves to capture the "king" (your goal), but "the art of creating a chess board for yourself to begin with." It's the ability to "turn chaos into an orderly board, to separate probabilities, forces, and entities into distinct pieces, and to lay out the position of the current game on the board so that you can find rest in a pocket of infinity that you helped to create in a way, and one that can allow you to calculate an end strategy for any goal."

The quote from Petyr 'Littlefinger' Baelish serves as a powerful metaphor for the projectionist's

mindset

"Don’t fight in the North or the South. Fight every battle, everywhere, always, in your mind. Everyone is your enemy, everyone is your friend. Every possible series of events is happening at once. Live that way and nothing will surprise you. Everything that happens will be something that you’ve seen before."

This highlights the internal nature of the struggle and the need for comprehensive mental preparation.

Techniques: Inner Feeling Sense (Reiteration and Application) (Page 91-95)

While we touched upon this earlier, let's ensure the practical steps are clear. This technique is paramount because it allows Alchemists to "see energy directly," gaining direct knowledge without relying on external sources. "It is this Inner Feeling Sense that makes this possible."

Steps to Activate and Use Inner Feeling Sense

1. Select a Small, Unmoving Object: Place it in front of you, easily visible without strain (e.g., spoon, glass, pebble).
2. Stare and Focus: Gaze at the object for a full minute, directing all your attention to it, allowing no other thoughts. If distracted, stop, clear your mind, and restart. The goal is uninterrupted focus.

o Experience: You may feel pulled into the object, or it may seem to grow in prominence.

1. Explore the Connection: After a minute, explore the "feeling of linking" between you and the object, sensing it as "both out there and in your mind." Spend a minute on this connection.

4. Deepen the Mental Link

o Option A: Explore this mental connection in your mind, trying to increase its power by intense focus, without losing sight of the physical object.

o Option B (If struggling): Imagine a part of your awareness "projecting from your body" and uniting with the object, making contact.

1. Receive Information: As you maintain this growing connection, allow yourself to be open to

receiving information. This can manifest as

o Feelings: What the object is made of.

o Sensations: Feeling like you are the object.

o Intuitive Flashes: Thoughts or images about its construction, relations, or history.

o The goal is to move from passive observation to direct perception and understanding.

Expanding the Scope of Inner Feeling Sense

- Progressive Difficulty: Once simple objects are mastered, move to more complex ones (plants, machines, trees).
- Abstract Targets: Apply the Inner Feeling Sense to faraway places, abstract concepts (ideas), or even questions. Focus your attention on your impressions, trying to grasp their boundaries.
- Journaling is Key: Immediately after each session, write down all your perceptions, feelings, and flashes of information. Doodle or draw. This aids comprehension and recall.
- Remembered/Imagined Items: To perceive intangibles, practice on remembered or imagined items. Recall a simple object and use your Inner Feeling Sense on its memory. This develops the skill to receive information from seemingly intangible things like thoughts or past dream locations, allowing you to "go back to a remembered dream location in order to re-experience them."

"One could quite correctly say that a projectionist is really a true and total master of the Inner Feeling Sense, because by the use of it, a projectionist can project anywhere, be anything, do anything, and know anything directly."

The Inner Feeling Sense is the foundation of all projectionist perceptions. By consciously projecting this inner feeling, you can begin to order the chaos of inner sights and experiences. It is a fundamental ability that needs conscious development, just as physical senses were trained in childhood.

Techniques: Emotional Containment (Practical Application) (Page 95-100)

As established, emotional containment is vital for energy preservation, personal safety, and mental stability during Cubing and projection. Emotions are seen as energetic flares that attract non-organic entities.

How to Practice Emotional Containment

1. Awareness of Body Tensions: The first step is to become keenly aware of when your body tenses up. "All emotions start with a tension of some kind." By noticing this, you can identify when you are emoting.

2. Conscious Relaxation (Supplement): If you tense up from emotional release, consciously relax your body. This can achieve significant emotional containment even without direct energy manipulation.

3. Feeling Energy Projection: While projecting, you may feel emotions as energy "projecting from you" like an "electrical charge" or a "glow." Pay attention to these feelings.

4. Push/Pull Energy: The next step is to use a "Push/Pull" force to pull or push that energy back into your body. This technique is detailed more extensively in The Magnum Opus and

Chapter 5.

o Pull: Sit relaxed, look at an object, and mentally PULL it towards you. Focus on the "sucking or pulling feeling" this rouses. This isn't about physical telekinesis (yet), but identifying and working with this internal force.

o Push: Do the opposite: mentally PUSH the object away. Identify the feeling associated with this.

o Practice: Practice pulling for 1 minute, then pushing for 1 minute. Don't strain, start slow. This can be physically exhausting and raise blood pressure, so stop if lightheaded. Regular practice strengthens these "energy pumps," increasing your power as a projectionist.

1. Application in Projection: Once comfortable with Push/Pull, use it in a remembered or imagined projection location (like the "remembered place" technique from Chapter 3).

o Move Objects: Select a small object in your projected scene. Use the Pull energy pump to bring it to you. The key is to actively pull it, not just imagine it moving. The scene should feel like it's actively changing due to your direct action. Then use Push to move it away.

o Move Yourself: Push yourself off the ground to levitate or pull yourself towards a distant object. "In this way you can push and pull yourself anywhere."

o Self-Defense: If you encounter an undesirable entity or situation, use these pumps to either move away or push the entity away. You literally have the power of telekinesis in projected realms.

"Once you feel that you have brought this energy back into yourself, what you need to do is to keep it inside; this is the true meaning of energetic containment."

"Once you master this technique, you should feel like hardly any energy escapes from you at all, ever. As soon as you feel any emotion, you clamp it down quickly by sort of pushing or pulling into yourself, by creating a kind of barrier, or keep, that contains within yourself all of this energy. Try to contain this energy at the deepest core of yourself possible."

The author reminds that these are difficult to explain and chaotic initially, but direct experience ("By doing, you will comprehend what I mean") is the only way to understand.

Chapter 3: Ouroboros, Diving Into Yourself (Page 102-146)

The chapter opens with an image of the Ouroboros (a snake eating its tail), symbolizing "the act of going into the self" in Inner Alchemy.

Kreiter addresses a seeming contradiction: the previous discussion of exploring the "Outer Cosmos" vs. this book's focus on "projection of consciousness," which can be equated with "meditation or dreaming" – a move into the mind and body. This contradiction is crucial, as it reveals "fundamental and contradictory core beliefs" that hinder projections.

He notes that "rational" people think outer space exploration requires spaceships. However, the "rational is only a limited point of view." Humans tend to create divisions and polar opposites. Alchemists, through "direct perception," know that "divisions and separations are just one form of perception available." This need for duality traps us in a "cage, a box," limiting power and guaranteeing individual death. This is an "imposed perceptive angle" by "The Great Archon."

The "barrage" from the collective mind makes it hard for individuals to pursue this knowledge. Practitioners often feel projections happen "inside their own skulls," clinging to the inner/outer self division because they grew up in a world that insists on it. This limits their potential, as they cannot conceive that "the inner and the outer are the same thing."

A powerful hidden core belief that hinders progress is: "Matter created consciousness as opposed to consciousness creating matter." (Page 106)

The Alchemical Viewpoint (Page 106)

"Inner Alchemists believe that it is consciousness that created matter." What we perceive as physical is a "vibrational aspect of a far larger state of being'ness." This "inner consciousness existed first," developing into "vibrational sets" (space and form) and intensities (time) until it formed "stable matter." "For me

then there is no Out There without the In Here, and indeed the Out There and the In Here are vibrational illusions imposed upon a limited human awareness." "All is one, but not trapped in the one, because space and time are again only small aspects of a grand consciousness the defies all limitation, including oneness, through the sheer power of its creative force."

He quotes Sir Arthur Eddington: "Realizing that the physical world is entirely abstract and without actuality apart from its linkage to consciousness, we restore consciousness to its fundamental position instead of representing it as an inessential complication…to put the conclusion crudely—the stuff of the world is mind stuff."

For an Inner Alchemist, "there is no body and soul; the body and the soul are one indivisible thing. The soul then IS the body in a certain vibrational range." Therefore, "there is no Out There or In Here." Duality and separation are illusions, helpful for initial understanding but limiting for true growth.

"All Is Real, The Only Illusion Is The Separation Between Awareness

And Matter."

The only difference between a dream and Mars, or loved ones and a chair, is "vibration and intensity." Each has its "own legitimacy and purpose" according to your "personal focus of attention; your personal Cognitive Position."

Questioning Demarcations (Page 108 Box)

"Going forward, I ask that you question the separations that you make between the supposed inside and the outside of your skull, and the supposed real matter from the supposed phantasms of the mind. And hopefully in time, you can make your own demarcations, your own Logos on this, in accordance with your personal perceptions and desires, as opposed to dogma-based facts."

"lucidity and sobriety are ALL IMPORTANT to the projectionist." You must question demarcations and learn to navigate them based on personal experience, not "supposed laws based on the mob mind (Archonic mind) of humanity."

Human consciousness is "weak and dull" at first, an "imposed condition." Most people struggle to focus attention, getting distracted or tired quickly, wanting to "take a nap." This "sleepiness of mind" is partly due to a weak mind, but also relates to a phenomenon (melatonin, etc.) that Chapter 4 will explain how to profit from.

The author notes our "perceptive holes" when observing time, and the "weakness and variance in our mind's attentive power." We often aren't even aware of "micro (and sometimes not so micro) sleep" during apparent focus. Visualizations also warp due to lack of "complete and persistent focus of attention."

Most of us perceive time linearly, but reality is a fluid flow, with attention flashing "on and off, very much like breathing." This is described as the IN, OUT, and VOID cycle. (Page 111)

- OUT Cycle: Conscious will and mental force perceive outwardly (visualizing, aware of "now time, now place").

- IN Cycle: Mental strength replenishes, perceptions flow inwardly into the "Second World" (losing physical awareness). This is the "chthonic, the inner."
- VOID Cycle: Transition between IN and OUT. The "conscious ego (the outer self) shuts down completely (forgets itself totally)." The "unconscious or inner self" wakes up. This allows the mind to shift focus from the First World to the Second World. "This means in essence that during the VOID phase of consciousness, there is a complete forgetting, that allows for a state of no-thought to facilitate a transition from one self to another, or from one type of perception to another."

The length of these cycles depends on mind proclivities, talent, discipline, occult knowledge, and energy levels, plus environmental factors. Time is not linear but "like an ocean wave." During the IN cycle (daydreaming/dreaming), time can be "spacious and fluid."

"Remember what I had mentioned earlier: separation and duality are an illusion… the three Polarities and the Tria Prima… outlined above are only actual things at an extreme point in the flow of time. This means that there is no IN, OUT, and VOID per se, but a fluid continuance. There is no point of awake or asleep for example, there are just points in time when we could be said to be more one thing than another, in accordance to how we define such terms based on our perception point at that time."

The OUT cycle is where the rational conscious self and ego reside, perceiving linear time. But the VOID cycle is the "great secret," where time "quite literally stops and it is no longer perceivable as a flow." This "cancelation in the flow of time can allow for powerful projections of attention."

Conscious use of the VOID allows "conscious movement through the medium of time to anywhere that your mind may wish to go."

Physical time always has a beginning and end. Even in inner space, as long as part of you is physical, there's an end to how long you can stay there. However, a master projectionist gains "another option… to carry on as an individual even after the physical form has perished."

Alchemical Longevity and Immortality (Page 115 Box)

- Alchemists extend physical vigor and longevity through energetic practices (from The Magnum Opus).
- They extend conscious awareness by spending more time in Inner Space consciously.
- "a powerful projectionist can spend what might seem to be months or years in Inner Space, while experiencing only a few hours engaged in projections of consciousness from the physical standpoint." This is the key to their longevity and intelligence in physical form.
- Though still bound to the physical world, they achieve "incredible longevity" by moving through "different dimensional zones." A skilled projectionist can be physically young but mentally "hundreds of years old!"

The Life Cycle and Individual Existence (Page 116)

Alchemists conceptually divide life and death into three states (Trinity)

- OUT: Individual existence, a bubble in the Dark Sea, gaining individuality and physical form.
- IN: Bubble bursts, return to the Dark Sea, becoming part of all things; individuality slowly swallowed.
- VOID: Transition from birth to death and back.

This IN, OUT, VOID cycle represents a "complete life cycle," with individualities strung like "pearls" in the Dark Sea. An Alchemist's journey is a "struggle to continue individual existence long after physical death," changing their individuality's "bubble" to become "superfluid, unbound, unbreakable by the tides of the Dark Sea."

"The way towards the changing of your bubble of individuality into a super fluid and dynamic form, is to first dive down and go IN: You must learn to dive into yourself as the great snake of Ouroboros shows us."

Initially, this may seem like simply extending the OUT aspect (staying conscious while diving in). But the projectionist realizes their inner world is vast, and the conscious self is just a small part of a larger, unbound "ghost of amazing power."

The Total Self (Page 117)

The ultimate outcome of "going IN" is to begin unifying the Outer and Inner selves to create a "unified self, a Total Self," where conscious and unconscious know and remember each other. This united whole naturally detaches from purely physical reality. The Total Self eventually finds a new home "within the ghost."

The "contradiction" of Ouroboros (snake swallowing itself) – how can the mind be both asleep and awake?

- The conscious self cannot, but there is a "hidden self, a ghost," that can.
- This process starts by the projectionist "closing their eyes (figuratively and metaphorically) to the world, but staying wide awake, conscious, and aware." This is the first step in unifying the Total Self and achieving "complete self-cohesion."
- By overcoming conscious self limits, we can "sublimate (transmute) the conscious self into what it needs to be" for the Total Self to exist beyond 3D boundaries, life and death, and the "veil of the Archon."
- The conscious self realizes its physical existence is limited but crucial for the Alchemist's journey. It also sees its "ghost," which can move beyond the physical without it noticing.

This unveiling allows the conscious self to shed its need for "oppressive control" by the "mob mind." It takes its place as a crucial part of the "whole and united Total Self." Without this "individuality nexus point," Inner Alchemists believe "there is no possibility of freedom."

Two Paths to Awakening in the Second World

1. "Waking up in a dream" (Lucid Dreaming): You wake up inside the dream world and consciously manipulate it.

o Advantages: Quicker transition to advanced awareness manipulation.

o Disadvantages: Requires one-on-one teaching with a master projectionist who directly manipulates the student's awareness and protects from dangers. Without a teacher, it's dangerous, as the unprepared mind can face harmful entities or get trapped.

1. The Alchemist's Way: "Never Fall Asleep at All": This book focuses on this path.

o "These techniques that are favored by Alchemists do not demand that the aspiring projectionist wake up in a dream, but instead provide methods and exercises that allow the practitioner to learn how to never fall asleep at all!" (Page 121)

o This means "slowly and quite consciously moving deeper and deeper into the Second World."

o Disadvantages: Takes longer, completely self-directed, requires individual will and energy, subtle nuances must be discovered personally.

o Advantages: No teacher needed. Less risk of getting lost or encountering overpowering forces, as the projectionist learns to "turn over, crawl, stand, and then walk, before they can run or fly." They develop self-reliance and become powerful enough to exist independently. They perceive energy directly and meet other travelers. This fosters a "self-sufficient practitioner."

Alchemy has endured because it doesn't rely on group activity or gurus. "This course book trilogy is the great Arcanum of Inner Alchemy revealed!" (Page 122 Box) Kreiter aims to present these techniques in "the most straight forward and clear manner."

"All that is needed is the right knowledge and the discipline to focus the attention on the desired for long enough to turn the desired into intent; to turn the desired into the real."

This process allows travel as far and wide as any master magician or astral traveler. "It is all a matter of storing energy and directing your attention properly." Even without much energy, these techniques allow shallow dives into the

Second World, motivating deeper exploration. The practitioner becomes like a "deep sea diver," controlling attention to dive into the Dark Sea without external aid.

The Alchemical formula (recipe) is made up of three fundamental parts called the Tria Prima. (Page 123)

The book provides a table for the Tria Prima (Page 124)

| Sulphur | Salt | Mercury |

| :--------- | :---------- | :---------- |

| In | Out | Void |

| Father | Son | Holy Spirit |

| Ouroboros | Bird Of Hermes | Babe In The Egg |

| Unconscious| Conscious Self | Ghost In Machine |

| The Soul | The Body | The Spirit |

The Tria Prima is a "recipe" of "movements of awareness (movements of conscious attention)" that must be performed in the correct order and amount, which is unique to each individual and constantly changing. This requires "direct and personal work." The fundamental key to success is energy. Natural projectionists conserve energy by living quiet lives, increasing their energy and attention power.

"Energy = Attention Power." (Page 205, will be in Chapter 6)

The conscious mind (Archonic mind) often battles the "ghost in the machine" (the True Mind, the intellect, the magical working part of humanity). When the mind "rebellious," it means the conscious self is stronger than the ghost. Alchemists address this as an energy issue, increasing energy through absorption and refining (from The Magnum Opus) to empower the ghost and its attention.

Why Some Can Do Impossible Things (Page 206 Box)

"Knowledge is power if you know the energetic truth of the formula, but is has nothing to do with a worded spell over a candle. This is the way of the Archon; half-truth and inversion."

True mastery comes from understanding and working with energy directly, not just studying dogma. The formula is a set of "inner actions that cannot be easily written into words." Kreiter's goal is to provide a "straightforward procedural system" so the practitioner can "measure your progress and push yourself without the interference that these memetic implants can cause once they surface in your mind."

Techniques: Diving Into Your Beliefs (Page 125)

This technique helps ease you into the first aspect of the formula by studying your beliefs directly.

- Method: Instead of repeatedly asking "why," "just focus your attention on a certain question and then pay attention to, and write down all of the things that come into your mind."
- Question 1: "did matter create consciousness, or did consciousness create matter?"

o Focus without strain. Notice how your definitions of "consciousness" and "matter" arise.

o If you lose focus or get distracted, gently redirect attention back to the question.

o Record: Every once in a while, write down what you thought, felt, saw, or imagined.

o Duration: Do this for 5 uninterrupted minutes. Read your notes afterward.

o Repeat: Repeat the process to go deeper. Explore the ideas and experiences recorded.

- Question 2: "what are lucid dreaming and out of body experiences? Are they possible?"

o Repeat the same process as above.

- Purpose of this exercise:

1. "it will allow you to realize how just the focus of your mind on a question can take you deeply into the Second World." It demonstrates travel without physical movement.
2. "it will show you the great knowledge at your disposal in this Second World if you are just able to keep your attention focused, and you are open and awake enough to allow this information to come to you unhindered."

Techniques: Discovering Your Here and Now Station, and How to Move the Dial (Page 126)

Kreiter clarifies that "going IN" (inner plane, dimensions, subjective world, Second World) all refer to "the ability to move the awareness (the ghost-self/mind) away from this point in space and time and shift it to another point, to another place."

This is not a discrepancy between "inside" and "outside." Any "alteration in consciousness," any "change in awareness," is a "vibrational change," a "change in dimensional states," or entering a trance. This is "changing your perceptive point." Any trance, however slight, "moves you away from where you were, inside your head, to a very real other place away from it!"

Changing your perceptive point means changing your frequency and intensity, which inherently brings "movement through space and time."

"All movement therefore comes from a change in focus!"

The Here and Now Point Exercise (Page 128)

1. Preparation: Sit comfortably in your quiet place.

2. Focus on Present Moment

o Vision: Focus on all things around you, here, now. Use peripheral vision.

o Sound: Focus on hearing sounds around you now.

o Smell & Feel: Smell the world, feel clothes on skin, room temperature.

o "This is your Here and Now point!" This is where consciousness intersects most vividly with the physical environment, like tuning a radio to perfect focus.

1. Notice Tension: At this perfect focus, there might be "a little tension," caused by the mind's effort to stay exclusively on the Here and Now. Feel this tension.
2. Relax and Wander: After 1 minute of intense focus, relax your attention and let your senses wander naturally for a few minutes.
3. Re-Focus: Return to the perfect "Here and Now" point, feel the tension, hold it for a few minutes.

4. Repeat: Let go and relax. Repeat this cycle a few more times until you have a clear "subjective sense of what this ‘Here and Now’ point feels like."

This point is a "wonderful gateway into other planes of existence" and a good way to "feel more grounded and truly back from your voyage" after a projection.

Turning the Dial Exercise (Page 131)

1. Find Here and Now: Re-establish your "Here and Now" point and hold it for at least two minutes.
2. Shift Attention Laterally: Instead of relaxing completely, try to direct your focus so that your attention "shifts over to a point in space beside you in your physical meditation room." Your physical body doesn't move, but your attention does.
3. Observe New Perceptions: "As you move, you might begin to see things from your new perspective. You might see the world from new angles or you might have strange visions that don’t seem to correlate at all with the physical reality." Like a radio dial, you might pick up "invisible and inaudible" things.
4. Return to Here and Now: Re-focus completely on the "Here and Now" for 2 full minutes.
5. Observe Internal Shifts: Relax the tension. Pay close attention to your mind's shift from being fully present to thinking about a "different place or a different time" (e.g., a memory). This is a "natural shift in your dial of awareness" that happens unconsciously all the time.
6. Don't Force It: Let this happen naturally. Don't worry if you don't perceive anything coherent initially; you might be picking up "static from in between stations," a "Grey Zone." This exercise is to help you identify your "home station" and recognize how your mind naturally projects away from it.

Techniques: Exploring Inner Space (Page 132)

This section delves deeper into the "IN" aspect of the projectionist's formula, which is about letting go, closing eyes, and relaxing to "literally div[e] into yourself." Unconsciously, this "diving IN" happens as a natural consequence of being awake (energy buildup leading to tiredness and sleep). Sleeping is "unconsciously diving IN."

The "Ouroboros aspect" means exploiting this natural cycle to become more conscious of what happens unconsciously. For Alchemists (who don't rely on teachers to push them), the task is "NOT somehow trying to wake up in their dreams, but instead with trying to not fall asleep at all." This "going IN meditation" is simply about consciously relaxing, closing eyes, and focusing attention inward ("fake sleep").

Journaling for Flow of Projections (Page 134)

"These sessions should last 20 minutes. Make sure to write down anything outstanding in your journal. Any information that you write about and can read later will make the flow of

projections easier in the future, due to the fact that the ghost self is learning to flow more and more as it remembers and relives these past projections."

Techniques: The Death Posture (Page 134)

This exercise aids the "mentally conscious transition from the First World (physical realm) to the Second World (inner realm)."

- Setup: Use the same quiet place and comfortable sitting position as in "Preparation" (with headrest, sleep mask, earplugs).
- The Trick: "to not move the body at all." Fight the urge to move or scratch. If you must, get back into position immediately.
- Purpose: The forced stillness highlights the contrast between physical and inner movement. Pay attention to "any feelings of movement that you may experience" that are not physical but feel physical. This helps you realize that the "non-corporeal you can move and act without the physical you having to move at all." Explore these two aspects of your being.

- Frustration to Energy: If you feel frustrated by not moving, "use that frustration energy to try to go somewhere with that inner, seemingly non-corporeal part of yourself." Imagine running, dancing in a distant or imagined place. Use this to explore moving the "inner you," the "double," or "ghost in the machine."
- Dual Focus (Page 135):

"the death posture meditations can be very useful because you are forced to pay attention to your physical body and to also pay attention to the inner realms that open up to you, as you just close your eyes and explore the subjective state. This dual focus can really help you to not only see the difference between the inner and outer reality that is your birthright, but it can also help you to stay awake and not lose yourself in regular sleep (this dual focus will be discussed later in

Chapter 5 and it is called remembering the body)."

This non-movement helps you stay awake as your body naturally falls asleep, allowing deeper dives into inner realms.

- Recommendation: Do at least three 20-minute sessions on different days. If results are positive, extend practice.

Mastering the First Part of Tria Prima (Page 136 Box)

"While in this subjective inner place tell yourself: 'I am here now, I am inside in this other place. The greater sum of my attention is here-now, not with my body back in the physical world.' When you can shift this focus of attention and maintain that focus on being inside, focusing on just being inside and forgetting the physical body as much as you can, you have mastered the first part of the Tria Prima formula."

Techniques: A Remembered Place (Page 136)

This exercise helps solidify the "concreteness of inner spaces."

- Setup: Begin in your quiet place. You can use the Death Posture if helpful.
- Task: "use your imagination, your inner mind, to remember a place from your past while in a comfortable sitting position, with your eyes closed." Pick a pleasant place (park, vacation spot).
- Exploration: Devote the entire 20-minute session to exploring this remembered place. Stay in one spot or wander. "try to remember it, see it, in the most detailed way possible."
- Believing You Are There: Once the image is clear, "imagine that you are not just looking at this place but that you are actually there." Pay close attention to the shift in perception between being a disembodied witness and truly believing yourself to be there.

o Journaling: Note the differences (e.g., like watching TV vs. being IN the place).

- Sensory Immersion: If you feel like a real body there, explore your feelings and all perceptions (sight, sound, smell, feel, taste). Ask: "how do I perceive this?" Explore how this "second body" moves and feels, and how it differs from your physical body.
- No Duality: Realize that there is "no duality; you are both, and you have not moved in the way that you think you moved because there are no real separations. One could say that you have stretched across dimensions, but again this is just a way of speaking because there is no movement, there is only oneness and expansion of that oneness."
- "A better way to conceptualize your new center of action as an Alchemist and projectionist, is to realize that this operating ghost in the machine is like a large cloud that is occupying multiple dimensions… think of the physical body as being like a sun while the ghost as being like the light that this sun gives off." This "light body" is your power, your "working self." One part is in physicality, another in dreams.
- Dream Realm Reality: The dream realm is a "very real place." The physical world seems more real because more of your focus is trapped there. You are learning to "free this dynamic power."
- Self-Cohesion: The key is the OUT aspect of the formula: self-cohesion.

Practice: Do this exercise at least three times. At least once, combine it with the death posture to keep your physical body immobile. Write notes in your journal.

Techniques: The Internal Senses and Becoming Stable Inside (Page 138)

As you explore the inner world, you'll find it chaotic. This is due to

1. Negative Beliefs: Lifelong belief that the physical world is the only real one makes the conscious self unprepared for inner experiences, leading to a lack of motivation to order the chaos.

2. New Dimensional Laws: The inner world is a "whole new world," with different laws than the physical.

o Non-Physical Perception: You perceive with "perceptive mechanisms/organs that are not in any way physical." Don't assume physical senses are being used. These inner mechanisms need the same dedication to become "coherent and functional" as physical senses did in childhood.

o Language Barrier: Our language is designed for the physical realm and has "limited success" when applied to inner realms.

A major task is to understand how perception works in the inner world, developing an "operative schema for a set of inner senses" that are ultimately "far more accurate and powerful than the physical ones." This must be done alone.

However, this learning is fun, simply involving spending more time in the inner realms. "as you learn about the many rooms of the projectionist, you will see that such work becomes pleasure and through the seeking of this pleasure all work is done." (Page 140)

This is the "going IN" part of the formula, concerned with "going inside and staying focused in there."

Techniques: Quick Glances (Page 140)

The inner realm is of a "higher vibrational frequency," incredibly malleable, and thoughts/emotions manifest quickly. Staring at an inner scene makes it likely to change or disappear.

The Technique

- "try to only give things quick glances until you naturally develop a more stable inner reality."
- Fight the urge to stare. Allow your "gaze to travel from one place to another quickly, without ever settling too long anywhere."
- Progression: Initially jerky, this can become a "smooth panning camera," then a "new way of seeing" – "like a peripheral view of everything, like seeing it all at once like a fly; like some kind of bug with giant wrap around segmented eyes."

- Quick glances help with visual stability when things are too malleable. Ultimately, as you improve, you'll hold shapes more naturally, understanding that "a certain kind of intensity is responsible for the stability of things."

Techniques: Inner Feeling Sense (Reinforced) (Page 141)

This section reiterates the core importance of the Inner Feeling Sense, stating it's behind all perceptions a projectionist has. When you "look, feel, smell" as a projectionist, you're using and modulating this sense. The goal is to consciously use it to order inner experiences.

Application in Second World (Page 142)

- Projecting Inner Feeling: If you see a table in a projected room, "project that inner feeling into the table, and use it to try to perceive this inner structure more deeply."
- Experience: This may cause a "huge jumble of perceptions" and completely change the scene. You might feel "instantly inside the table," then be the table, then jump out. This process helps solidify the scene.
- Adjusting Expectations: Don't expect the inner world to be as stable as the physical. "The ‘reality’ is that things are far more complicated and far more powerful than anything that you could imagine from the physical point of view."
- Patience: Things get better with time, and the inner realm becomes more stable as your power grows.

Techniques: Feeling Like You Are Really There (Page 142)

This means focusing a larger part of your attention away from the physical body and into the "other travelling body-being." This stabilizes the inner realm. Making your physical location comfortable helps, without letting you fall asleep completely.

Techniques: Patience (Page 143)

"Everything takes time and focus of attention. I have said that there does not need to be anything strenuous in the projectionist practice… Have patience therefore and do not stress. Instead try to grasp and participate in a kind of effortless action."

Inner worlds become more perceivable and stable with patience and joy in projections. The transformation is a "slow awakening."

Techniques: Creating a Story (Page 143)

This exercise focuses on moving within inner "scapes" and remembering your origin.

- Setup: Comfortable meditative room, eyes closed, "going IN."
- Task: Instead of remembering a place, "completely invent another reality."

o Optional Start: Project to a remembered place first, achieve "being there."

o Inventing: From that place, imagine yourself moving into something new – a deep dark forest with magical beasts, a distant galaxy with aliens.

o Goal: Create a story that lasts the entire 20 minutes. Write down as much as you remember.

- First-Person Immersion: It's crucial that this isn't just a mental story you're reading or watching. "it is a situation that you are actually a part of, that you are actually living from a first person perspective."
- Practice: Do at least two full sessions on consecutive days.
- Observe Autonomy (Third Session): In the third session, stay very attentive and notice if the story "takes off on its own." Does it seem to happen by itself? Do characters or elements seem to act independently? "I want you to explore the difference between you making stuff up and participating in it, and that stuff seemingly doing itself, inventing itself." This explores the boundary between imagination and objective inner reality.

Review (Page 145)

The final step for the "going IN" set of exercises

- Review Journal: Open your journal and re-read all your notes from these exercises.
- Explore "Other Yous": Focus on the differences between your physical self in the present and the "other yous" in other times and places. "really explore the differences between this physical you in this present moment and those other 'yous' in those other times and places. I want you to really feel these other places and this other you that was at those places and times, and to perceive how it is indeed possible that those other 'yous' that are not this present you, are very real."
- Use Inner Feeling Sense on Past Projections: Apply the Inner Feeling Sense to distant locations or ideas to perceive your past projected places again, gaining information about their makeup.
- Contemplate Self-Cohesion: Reflect on the fact that self-cohesion, despite being formally an "OUT" aspect, is crucial for "diving IN."

Self-cohesion is: "Remembering where you are, where you came from, and remembering who you are now…no matter where you might be or who you might seem to have become."

- The Ouroboros Contradiction: The need for IN (diving into self) and OUT (self-cohesion) simultaneously.
- Resist Control for Experience (Page 146 Box):

"When you first begin to go into this Second World… there is this great need to bring order to the things that they experience… But this is something that you should try to resist to some degree." The Second World is chaotic, fluid, and morphs like a kaleidoscope. Imposing order too rigidly can limit experience. "By allowing this chaos to be, you expand your ideas of self and expand the possibilities of who you can become." Order will come naturally in time.

Chapter 4: Forgetting the Self, Loosening the Cognitive Point, and Natural Trance (Page 148-

1.

The chapter image is "Babe in the Egg: a blank slate in the cosmos." This represents "complete innocence, the blank slate, the tabula rasa," and is the "second aspect of the Tria Prima formula." It's the key to becoming a traveling projectionist, representing "awareness at birth that is free of all innate ideas or memories."

The VOID aspect of the consciousness cycle is the "stillness between breath," the "no thoughts" state. Breathing is usually autonomic, but consciously manipulating this stillness (like holding breath underwater) allows deeper dives. Similarly, manipulating the VOID aspect of the consciousness cycle allows moving deeper into the Second World.

"Ouroboros represents the going into the self; the engaging in meditation. The IN aspect of the formula is about the going and being inside; which we learned how to do in the last chapter by taking relatively shallow dives into the Second World." (Page 149 Box) "But the Babe in the Egg is the portal that takes you from the shallow into the very deep. If you close your eyes and look within, you are quite simply inside, but the VOID is the aspect of the formula that truly moves you into deep space."

During sleep, the "conscious self has turned off," and the body is on "auto-pilot." This reminds us how primitive we are, largely "asleep," relying on unconscious processes.

Nietzsche's Wisdom (Page 150)

"What is great in man is that he is a bridge and not a goal." This means that through physical existence's natural grace, humans live safely "half asleep," seldom contemplating that life is not just

about existing, but "one of becoming. And that this becoming is about expansion of awareness and power; about becoming even more awake to our entire existence and true nature."

Alchemists believe this expansion means stopping being an "unconscious ape" and struggling to become "truly conscious beings." Most people have little awareness of their breath, or how unconscious they are, failing to direct their awareness.

The Archon and Humanity's Fall (Page 151)

Kreiter aligns with the Alchemical belief that humanity's "fall from grace" was due to The Great Archon, who "imbued humanity with a part of the Archon's mind," creating the "waking self" – an "outer and totally physically bound conscious self." This is symbolized by the forbidden fruit. Humanity's struggle and emotional energy expenditure are linked to this "individual self-awareness" that often feels like a "possessing demon."

The Archon's "gift" of individuality was a "half-truth," a limited awareness barely enough to keep the average person "awake and struggling with petty individual thoughts." Most people remain "semi- conscious beings," having lost their magic. They are "sheep kept in a pen, to be used as a resource."

From the beginning, a few individuals were more aware and developed techniques to deal with this "half-awake human condition." Some groups (e.g., VOID'ists) seek to expel the "conscious self" to return to "Eden" (a state of "no thought," complete unconsciousness). They use energy-saving techniques to starve the Archonic conscious self, hoping to maintain the VOID state permanently and exit the physical state.

Alchemists' Different Approach (Page 153)

"Alchemists see things in a different light! They feel that the conscious self is ultimately a gift (for those who can help themselves to it)... Alchemists feel that they must not strive to expel the foreign host, but that they must strive instead to steal it and integrate it into the Total Self. They strive to take the shoddy individuality (the conscious self) from the great taker, and use that power to create a far more powerful new structure that can break free of the First World cage, by becoming truly individual and awake beings for the first time." This is like "transmut[ing] lemons into limoncello."

VOID'ists, by focusing only on the VOID aspect, become unbalanced. They often fail when their energy runs out, or even if successful, they don't find the original "Eden" because it's "no longer here." Alchemists perceive this VOID-only approach as a unique way to die, leading to oblivion rather than true individual existence. "For an Alchemist, assumptions are deadly. All must be perceived directly… until it becomes Energetic Truth."

The Alchemist embraces individuality, balancing IN, OUT, and VOID as the "complete energetic make up of a human being." They become projectionists to "wake up the sleeping ghost in the machine and attain a total and unitary self." They aim for a "sober and consciously transition into another state of being," not self-annihilation.

"As an apprentice projectionist yourself, the VOID (no-thought) aspect of your consciousness is the key, the stargate, that opens up portals into the eternity of the Dark Sea. And as long as the VOID is balanced with OUT (focus of attention on remembering who you are and where you came from) and IN (focus of attention on going into yourself and energetic absorption), it can be used to take you to incalculable places."

This chapter prepares us to use VOID techniques to project deeper into the Second World.

Techniques: Voiding the Self (Page 157)

"VOID'ing the conscious self is the act of forgetting that self, and moreover it is the act of forgetting everything, of becoming a blank slate; not just being nobody but being nothing as well. This forgetting frees all of the boundaries

imposed by the conscious self, so that the ghost in the machine (the mind) is easily able to move within and around different dimensional ranges." "VOID-ING yourself is The Act of Forgetting!"

This forgetting allows movement into different places within the Dark Sea and makes those places feel real and independent from the mind.

- The average person's sleep: An unconscious process where the conscious self turns off, leading to chaotic dreams and "time wasted." They believe in an "on" (wakefulness, real things happen) and "off" (sleep, unconscious takes over) time.
- Two selves for average person (Page 158):

o Outer self: Distinct individuality, navigating the world.

o Inner self: Mystery, responsible for body functions, "vast reservoir of power and knowledge" largely inaccessible.

- The Third Self for Alchemists: The "ghost in the machine" (the mind).

"The ghost is the only aspect of the complete individuality that can go IN and OUT; the only part that is a truly conscious individuality that can go from the First World to the Second." It is the "bridge that can release the great power to be found inside the bottle." This release is the "unification of the Father and the Son," the core of this book.

Connecting inner and outer selves is like connecting to nature – complex and seemingly beyond rational understanding. This is why "gods and spirits" were once used to describe higher orders. By using Ouroboros to "dive IN," you explore the Second World and wake the ghost.

"the portals created by the Babe in the Egg technique allow you to travel dimensionally through inner space, which is really outer space." (Page 160)

The VOID technique also stabilizes these other dimensions, making them as real as the physical world. Natural body processes (like melatonin production during sleep) can aid this. The "VOIDING" aspect of the formula uses these energies to enhance "diving down."

- "Fake Sleep": Consciously find a quiet place, close your eyes, focus mental attention inward, and relax. Avoid moving or focusing on the physical body.
- Melatonin: This hormone, which creates a "sleepy feeling" and "warm numbness," is "forgetting juice." Consciously using its buildup (not supplements, but natural production from extended wakefulness) helps the ghost "move past the physical dimension."
- Melatonin in Alchemical Thought (Page 171 Box):

"Melatonin is the spice of a now forgotten science that is now only remembered in myth and fiction." (Referencing Dune's "The spice must flow.") Ancient civilizations likely used natural hormones and bodily rhythms to achieve drug-like states.

"the real hidden secret of the projectionist is NOT to ‘wake up’ somehow in your dreams, but that you must travel consciously using the ghost into your dreams, and in that way discover just how real dreams can be while fully awake." (Page 161) The act of forgetting is "cleaning the slate of the conscious self," consciously choosing to forget, leading to "Tabula Rasa." It's possible to forget who you are, what you are, and even this world. This opens new roads.

"A projectionist must learn to forget on purpose, on conscious purpose to whatever degree it is needed, in order to travel far and see the great wonders to be found in this life. But they must not just forget, they must also learn to remember again who they are, where they are, and where they came from, so that they may be conscious and sane wherever they may find themselves after they have forgotten." (Page 161 Box)

Forgetting changes your "Cognitive Position," allowing you to go beyond the surface of "eyes closed while awake" into deeper trance states and altered perceptive angles. This movement of the ghost requires it to VOID (forget), freeing it from the 3D cage. For the average person, this happens unconsciously and chaotically during sleep.

"Please note then that conscious dreaming truly is after death training for the ghost in the machine, because its experiences when the conscious self is turned off every night, are what it will truly experience when physical life ends. Dreams are a real experience of after physical death realities." (Page 163 Box)

Projection of energy is costly, requiring IN and OUT waves of consciousness for replenishment. The ghost is at its OUT peak when awake and conscious, and at its IN peak when asleep and unconscious. This "movement of Cognitive Position" is unconscious for most. But for the projectionist, dreams are "voyages into other dimensions."

Techniques: Amnesia Walking (Page 164)

This is a favorite technique for forgetting.

"all of the things in our lives, even the good ones, weigh us down." Every connection binds us to this physical "house" (3D cube), like chains. Forgetting helps break these chains, allowing us to become "light as the wind."

- Task: Go for a long walk (45 min - 1 hr), preferably in nature.
- The Exercise: As you walk, "quite simply and without strain, begin to forget everything about your life." Pretend you have temporary amnesia; you can't remember anything during the walk, but will afterwards.
- Process: With each step, forget more. If you catch yourself remembering, don't stress; re- focus on the present surroundings and return to the game of pretending.
- Result: In time, you'll reach a "most blissful state where you will be nothing, because you have forgotten everything." Notice the lightness you feel. This freedom can also be scary, hinting at the terrifying freedom of infinity.
- Returning: When the walk is over, consciously say, "My walk is over, I can remember everything now. I am back to this glorious adventure of a world. I remember everything, I am back completely to myself."
- Caution: Take deep breaths, splash water on your face if sleepy or detached. Don't drive or operate machinery until stable.

- Recommendation: Do at least three sessions. Can be integrated into de-stressing routine.

"Forgetting is how we truly let go."

Techniques: A Little Less Sleep, and Breaking Up the Sleep Cycle (Page 167)

Our routines, including sleep, are "mental habits first that then move the body into action." To change routines, change mental patterns and beliefs. Our belief about sleep duration and timing is a "strong belief… imposed on us by the ruling caste and the mass of the human population."

- Alter Sleep Cycle: Slightly reduce sleep (e.g., 7.5 hours instead of 8 for a couple of weeks). Journal any changes: sleepiness, internal quietness, ease of projection exercises.
- Purpose: Incorporate more "sleepy feeling" (melatonin buildup) into your exercises. This "forgetting juice" helps you "tabula rasa yourself, in a conscious way, into another dimension."
- Breaking Up Sleep: Separate sleep into a larger 6-hour period and a smaller 2-hour period.
- Caution: "Such a consequence, from playing with your sleep cycle, can be dangerous so you need to use these techniques with sobriety and caution." If you work with heavy equipment or drive daily, skip this exercise. While it helps projection, it can impede physical functioning.

Techniques: Hypnopompic Technique (Page 171)

This technique leverages the transition states between waking and sleeping to access the "power of breaking the sleep cycle routine and increasing the sleepiness (melatonin)."

- Hypnogogic State: Experiencing the transition from waking to sleeping (Kreiter finds this harder and causes insomnia).
- Hypnopompic State: Experiencing the transition from sleeping to waking (Kreiter finds this easier and more practical).

- Exercise:

1. Set Two Alarms: One 30 minutes earlier than your usual wake-up, and your normal alarm.
2. First Alarm: Turn it off. Stay awake, knowing the second alarm is coming.
3. Position: Lie on your back, one foot flat on the surface with the knee pointing up (see diagram, Page 173). As you fall asleep, your knee will fall, waking you. This creates a series of awake-to-sleep moments.
4. Pay Attention: For that 30 minutes, pay attention to this "half sleep state." Observe the back-and-forth consciousness and "time slips" (e.g., 20 minutes feels like 1 minute or an hour).
5. Purpose: This provides "a most practical example of the power of melatonin to help you relax and forget," and shows the "great flexibility of the ghost in the machine; the mind."
6. Journaling: "I would highly suggest that you write these experiences down in your journal right after your second alarm goes off." This helps recall the intricate content, which is easily forgotten, and benefits the ghost in the machine by making "the utter magic" return to the waking self's memory.

"In this way you can expand as a strong and fully satisfied individual… and you also begin to move yourself as a projectionist to infinitely distant dimensions that are far beyond anything possible to the outer self alone." (Page 285, will be in Chapter 5 or 7, but the concept is introduced here).

This marks the end of Chapter 4. We've delved into the profound philosophical underpinnings of consciousness, reality, and individuality, as well as the initial practical techniques for preparing the self and understanding the core mechanics of "diving IN" and "forgetting."

The next chapters will continue to build upon these foundations, moving into the "OUT" aspect (remembering) and the synthesis of the Tria Prima.

We are continuing our profound exploration of John Kreiter's "The Way of the Projectionist," building upon the foundational concepts of consciousness, reality, and the initial techniques for "diving in" and "forgetting." In this response,

we will cover the pivotal Chapters 5, 6, and 7, along with the crucial Appendices, which lay out the practical path to becoming a master projectionist and confronting the deeper mysteries of existence.

Chapter 5: The Bird of Hermes, Remembering Who You Are, Self-Cohesion and Immortality

(Page 175-200)

This chapter marks a critical shift from "diving in" (IN) and "forgetting" (VOID) to the equally vital "OUT" aspect of the projectionist's formula: remembering and self-cohesion. The chapter title itself, "The Bird of Hermes," is a powerful Alchemical symbol representing ascension, transformation, and the individual's liberation from the physical realm.

The opening quote from Dune

"I'll miss the sea, but a person needs new experiences. They jar something deep inside, allowing him to grow. Without change something sleeps inside us, and seldom awakens. The sleeper must awaken." - DUKE LETO ATREIDES, DUNE, 1984 FILM

This sets the tone for a journey of profound inner awakening and growth, emphasizing the necessity of new experiences to stir the latent potential within.

Kreiter explains that "The Bird of Hermes" symbolizes "the ascension of the individual being as it frees itself from the three-dimensional cube, by remembering itself in this and other dimensions of reality." Without this ability to remember, individuality is lost, leading to a state akin to the VOID'ist's "nirvana" which is falsely perceived as Eden.

To fully embody "The Bird of Hermes" and become whole in other dimensions, the projectionist must engage the OUT aspect of the formula. This means learning to remember and stay conscious

within the Second World, without losing oneself. This requires controlling the "scope of your mind (your ghost)," augmenting its power, and ordering its parts using a personal Logos. This process is also called "discovering and uniting with the dream self."

"Once the ghost can wake up to itself, to its individual power, and to its ability to consciously move and remember itself in the Second World, it becomes the bird, and once it has mastered this ability, it has the true potential of turning itself into the phoenix; of becoming immortal."

Becoming a phoenix implies a being that "does not need to touch the ground ever again; it does not have to return to the three-dimensional cube ever again."

The Ghost in the Machine: The True Self (Page 177 Box) Kreiter delves deeper into the nature of the "ghost in the machine," which is central to this awakening.

- Who is doing the IN, VOID, and OUT?: The "watcher," the being "watching itself try to watch itself." "That is the ghost."
- The Mind: For most, the mind is seen as a brain function, the conscious self. But this is an Archonic "ruse." "But materialist skepticism… is the Archon winning."
- Our True Nature: "We are not just matter, we are energy, and energy has no real boundaries." The mind is not software; it is a "magical multidimensional ghost in the (supposed) meat machine; it is the unbound self that can unite all." This is the part the Archon fears most, as it can do the impossible.

Closing one's eyes and entering the self, even briefly losing physical memory, allows access to a kaleidoscope of inner experiences, freeing from the physical prison and Archonic boundaries. With practice, this forgetting can stabilize new "Cognitive Positions," making you feel like another being in a different place, empowering and enhancing the fluidity of your "ghost in the machine."

However, Kreiter warns

"In the end, VOID and IN by themselves are Chaos; they are the blind and insane god, thrashing madly in the darkness. This god will flail wildly, jumping from one dimension to another, and will lose itself in this blind insanity, until its energy runs out and it fades into nothingness; this is the sleep of the average human being, and an average death as well."

The Bird of Hermes conquers this chaos by allowing the ghost to awaken to its "own individual existence and power," bringing order to all dimensions accessible to it. Without this awakened ghost, you remain an "average person," feeling like only the conscious self, trapped in a world of "hardship and endless emotional toil." The projections remain "unconscious" and "forgotten."

"The projectionist therefore must use the OUT aspect of the projectionist's formula to remember their GHOST SELF, and attain self-cohesion at all cost!"

The balance between IN, OUT, and VOID is crucial. Without OUT (conscious state), projections are just forgotten interludes or "little deaths." Self-remembering allows powerful engagement with new worlds. This means not just going IN and VOIDing, but also coming OUT to "remember yourself once again, so that you can wake up to a new here and now dimensional place; a new vibrational location, a new Cognitive Position, a very real other place, that you must fight to sustain by calibrating and continually combining the entire projectionist's formula."

By promoting a continual OUT state, sleep naturally changes, melatonin is used more consciously, and sleep becomes a time of "great marvel and adventure." When "the Father and the Son have united, the meaning of sleep will change for you completely and forever." (Page 179-180 Box)

This balancing is highly individual, a "personal recipe" constantly changing. The OUT aspect demands unwavering focus on the ghost's "multidimensional locations." After years of work, a projectionist can combine all three aspects, empowering their ghost to "steal, to rip away, the conscious self from the Archon and unite it with the unconscious, creating a Total Self." This new "mega-personality" allows the ghost to survive death. If the ghost fails to do this, it will not survive.

The Ghost in the Machine: A Rebellion (Page 181) The ghost is an "accident," a "rebellion, by the unconscious" that resulted from the Archon placing the conscious self over the unconscious. The conscious self tries to vanquish the ghost, labeling it as "evil chatter" (a "memetic implant"). However, the opposite is true: "The mind is humanity's only chance, it is the real hero of the story that must overcome all in order to defeat the Archon and eventually even death." The mind needs the conscious self as a structure, but it must "steal" and utilize it.

Alchemical Steps to Self-Cohesion (Page 181)

Alchemists learn self-cohesion slowly and deliberately

- Turn Over: Close eyes, pay attention to inner world.
- Crawl: Experience new geometric shapes, vivid colors, bewildering perceptions of space and time. "Barely learning to crawl."
- Stand: Look deeper, bring stability to perceptions, relate Second World to First World.
- Walk: Bring more stability, move around the new world. Practice new cognitive habits, fight sleep/forgetting. This structuring is self-cohesion.
- Run: Improve skills to traverse Second World quickly, easily, doing anything desired.
- Fly: "When complete self-cohesion is achieved… one could say that the Alchemist has learned to fly like the phoenix, and that from then on they do not ever need to touch the ground (die) again."

These OUT techniques are self-remembrance, vital for the projectionist. Without remembering, there is only chaos. The problem with simply creating an "astral double" (as in some OBE methods) is its lack of subtlety and depth for permanent death defeat. The Tria Prima is the "true and underlying master technique."

The Ghost Materializing (Page 183)

The OUT aspect involves the outward projection of energy that "materializes" the ghost in the Second World. By doing this, you become fully conscious in that world, making it "more concrete, real," and, crucially, "you remember your actions and your experiences in that other location." This slow, patient process allows the ghost to become "fully self-sufficient."

Dreams are real dimensions. Limiting beliefs prevent access to this "huge reservoir of knowledge and power." Accepting that dreams, OBEs, and daydreams are "legitimate travel to very real other

places" changes everything. This is about turning "dogma into energetic fact" by repeatable, energetic action.

Self-Cohesion: Remembering the Body (Page 185 Box)

"remembering yourself = waking up to the entire body-being (the physical body and the travelling body/consciousness) simultaneously. Remembering yourself is Self Cohesion."

The "double" or "astral body" is not a separate body but an "aspect (a small part, like a tentacle) of this ghost, that is molded and projected in a conscious way by it." It is the ghost stretching itself across dimensions, "elongated."

"This is important: a portion of the ghost must always be firmly anchored to the conscious self and the physical body. Without the conscious self, the ghost would slowly wither and die; the ghost needs the structure called the conscious self to survive."

The ghost is flexible, extending into other dimensions to find the unconscious and "alien lands." (See diagram on Page 187, illustrating the "Ghost in the Machine" extending an "Astral Body" into "Another Dimension").

The Three Selves (Page 188)

1. The conscious self: Archonic creation, bound to physical, source of memetic implants.
2. The unconscious self: Original human consciousness, Second World, inner genius, chthonic.

3. The ghost in the machine: (mind) Controlled by conscious mind until it wakes up, moves across dimensions, unites conscious/unconscious, controls energy.

The perceived separation of these selves is an Archonic "lie." Originally, there was only one "non- self" (the unconscious). The Archon imposed the conscious self, creating duality and pushing down the unconscious. The ghost is the "mutant offspring," the "secret self," "unbound because it could grow, and expand itself across all separations." It is humanity's chance to "unite the two back into the one, and play with oneness and duality!"

Techniques: Remembering the Body (Practical Application) (Page 189)

- Task: Regularly (2-3 times/day) pause and "just explore the feeling of being in your body." Move limbs, touch fingers, focus attention on "what it is like to be in your body and to feel yourself as being that body-being that is you." This is your "vibrational representation" in the First World.
- Meditative Session: During meditation, actively pay attention to your "body and your being now state" for the full 20 minutes.
- Daydream Integration: If you daydream, don't reprimand. Notice the "jolt" back to physical reality. Can you "remember your here and now body-being and still stay in that daydream place?"
- Dual Presence: In your second projection session, vividly imagine being "somewhere else" (beach, forest) while simultaneously feeling your physical body in the meditation room.

o "the trick is the ability to be in two places at once." Explore this seeming duality, then realize there's "no duality; you are both."

o Move limbs in the imagined place while remaining still physically.

- Analogy: The "operating ghost in the machine is like a large cloud that is occupying multiple dimensions." The physical body is like a sun, the ghost is its light.
- Dream Realm is Real: "this dream realm/location is a very real place that you go to when you project." The physical seems more real because more of your focus is trapped there. You are freeing this "dynamic power."

- Self-Cohesion Goal: "maintain self-cohesion by remembering that feeling of being your body-being here and now and the feeling of being fully awake in another dream location simultaneously. There is no there, there is only here-now, and the multidimensional you is in all-space and in all-time at once."

Techniques: Push/Pull - The Moving of Objects, Yourself, and Other Entities (Page 192)

This technique, previously introduced in Chapter 2, is now elaborated as a core power of the projectionist. It's akin to "other-dimensional telekinesis."

- Mechanism: The "ghost in the machine" uses "energy pumps" to push or pull energy. All things are energy. Physical matter is a "very slow vibrational range." Our energy pumps can move higher vibrational energies.
- Application in Second World: Since dream locations are generally higher frequency, these energy pumps are critical for movement and manipulation within them. Even in dense dimensions, strong energy pumps can move objects.
- Practical Steps for Review (Page 195):

1. Relaxation: Sit comfortably in your meditative room, place a small object in view. Relax musculature completely.
2. Pull Exercise: Mentally PULL the object towards you. Focus on the "sucking or pulling feeling."
3. Push Exercise: Mentally PUSH the object away. Identify the feeling.
4. Practice: Pull for 1 minute, push for 1 minute. Don't strain. Regular practice strengthens these pumps.

5. Application in Remembered Place Projection

⍰ Project to a remembered place, attain self-cohesion.

⍰ Select a small, movable object (leaf, rock). Use the Pull pump to bring it to you. The key is actively pulling, not just imagining it moves. You want to feel the scene "actively changing."

? Use Push to send it away.

1. Moving Yourself: Push yourself up to levitate, drag yourself, or pull yourself towards objects (branches, buildings).
2. Self-Defense: If encountering unwanted entities, use Push/Pull to move them away or yourself away. "Using the energy pumps technique, you quite literally have the power of telekinesis anywhere that you may project."

- Density of Dimensions (Page 194): The physical world is very dense (slow vibration), requiring immense energy to change physically. Other dimensions are less dense, so the energy pumps are more effective.
- Travel and Self-Cohesion: This technique is used to stay in a particular dimension and requires good self-cohesion. If an invader is small enough, you can "throw it away."

Techniques: Focus on What You Want: Desire as Action (Page 197)

This technique, a variant of Push/Pull, is about creating/transmuting things into existence through desire.

- Interrelatedness: All techniques in Kreiter's books are about training and empowering the "ghost in the machine." The central theme is breaking out of the "Archonic dimensional range" (3D cube).
- Desire is Action: Desire is a natural characteristic through which we create our world. In higher-frequency dream locations, "desire is not only action but it can often be almost instant action."
- Exercise (Page 198):

1. Remembered Location: Vividly remember a past location from your meditation room. Attain self-cohesion there.
2. Desire an Object: "desire something… like a yoyo or an ice-cream cone." Just simply desire it with pointed wanting.
3. Manifestation: An image of the object will pop up. As it becomes "real in your being," it will appear in your scene.

4. Dimensional Difference: The yoyo exists at a higher vibrational frequency (your thoughts directly) than the remembered scene. To integrate it seamlessly into the scene (making it cohesive and orderly), you need to keep desiring it until it's stable and real in the scene. This requires "focused attention and effort" to overcome "push back."
5. Challenges: The yoyo may be unstable, warp, or disappear. This indicates the "dimensional range separation" between the object of thought and the scene.

- Transmutation (Page 199 Box):

"Transmutation, the act of turning one thing into another thing, or that act of having something materialize out of seemingly nothing, is trans-dimensional shifting of matter. Desire as action is basically transmutation."

- Refinement: Desire as action is more discerning than Push/Pull, allowing "fine precision." Practice is key to finding your personal approach.

Chapter 6: Combining the Tria Prima Recipe, the Thing About Energy, and the Final Technique

of Never Falling Asleep (Page 201-219)

This chapter emphasizes the synthesis of the three fundamental aspects of the projectionist formula

IN, VOID, and OUT. It's presented as an "arcane formula" that Alchemists spent decades uncovering, often hidden with "intentional landmines" by past practitioners.

The Danger of Incomplete Knowledge (Page 202 Box)

"To understand this possibility of being trapped in another world, you must remember that the Tria Prima is used to escape this First World's boundary… Without complete knowledge of Alchemical technique… human beings are held here by the binding forces (the gravity) of this dimension. And to this you can add the Archonic force which works hard to actively keep humanity trapped in the First World for its energetic benefit; so that it can feed." Other worlds also have dangers and predatory beings. Knowing the complete Tria Prima is vital to escape one trap without falling into another. The formula, now "in a complete fashion without the symbolism, riddles, and half-truth land mines," teaches how to "create and pass through portals" in

Chapter 7.

Mixing the Ingredients (Page 203)

You don't need to master all three aspects before mixing, just "have a good grasp of them." The formula is "very forgiving." What's needed is "a focus of attention on the formula in a measured,

clear cut, and unrelenting fashion." This means

"time must be dedicated to go IN to yourself, to VOID the gravity of this world, and to burst OUT coherently and powerfully into other dimensions as a fully conscious and functional individual. And that you do this in the quantity and order that are best suited to your personal psychological makeup."

The quantities and order are unique to each individual and constantly change.

Energy: The Fundamental Key (Page 204)

"the fundamental key to the success or failure of a projectionist… is energy." Alchemists focus on energy collection and refinement. Natural projectionists (even those unaware of Alchemical practices) succeed by naturally conserving energy. "Energy = Attention Power" (Page 205 Box)

The "mind" is actually two selves battling

- Conscious self: The Archonic mind, thwarts growth, makes humans expend emotional energy, is an imposition, fears the ghost.
- Ghost in the machine: The "magical working part of humanity," the only part that can deliberately imagine, the "TRUE MIND," the intellect. It's an "unexpected outgrowth" that can overcome the Archon. When people say their "mind is rebellious," it means the conscious self is stronger than their underdeveloped ghost. Alchemists address this as an energy issue, increasing energy through absorption, re-absorption, storing, and refining (from The Magnum Opus) to empower the ghost.

This basic understanding answers the question: "Why is it that some can do seemingly impossible things while the majority of others cannot?" It's not "knowledge is power" in the sense of a worded

spell; that's the "Archon; half-truth and inversion." True mastery comes from energetic truth, by doing rather than just studying. The formula is a set of "inner actions that cannot be easily written into words," understood energetically.

Two Parallel Paths (Page 207)

"Energy + The Formula" Both are crucial. "the more energy that you can absorb, re-absorb, store, and refine; the more powerful that your attention will become, and the more powerful that you will become as a projectionist."

The implementation of the Tria Prima is fluid and ever-changing. Kreiter will provide a step-by-step procedure in the next chapter. He notes that early projections can be hazy or disorganized due to the ghost's weakness.

Techniques: Playing with the Soup (Page 208)

This term lightheartedly refers to the "inner action" of mixing the Tria Prima ingredients. Becoming a projectionist involves a "fine balance."

- Starting: Comfortable position, close eyes, consciously decide to enter the "soup" (subjective/inner dream/trance state). This is projecting consciousness.
- Mixing IN and VOID: Start by focusing on IN (diving into yourself) for a few minutes. Then switch to VOID (forgetting the self and all existence). As you do this, with patience and focus on Chapter 4 techniques (desiring to forget who/where you are), you may begin to see, feel, or hear things in that inner place.
- Who is doing this?: "It is the watcher; the being that is watching itself try to watch itself. That is the ghost." (Page 208 Box, refers to Ghost in the Machine in Appendix A).

- Adding OUT: Once an ethereal image, place, or event is perceived, "you need to begin to remember yourself in order to grab and stabilize this new inner reality." This balances VOID with IN and OUT. Remember who and where you came from while inside this place.
- Achieving Self-Cohesion: Using the OUT technique of "remembering the body," quick glances, and personal intent (desiring to be in that place while conscious of the physical body) allows you to "wake up fully in your new location; you attain self-cohesion." (Page 209)
- Deepening IN: Sprinkle on more IN by exploring the new location with all senses, understanding that senses work differently (chaotic, foggy, multilayered). This develops depth and a feeling of it being a "real physical-like other place."
- Re-Voiding: After self-remembering and exploration, you may need to forget again to let the place take shape and move without conscious hindrance. The inner space may or may not change, depending on your attention power.
- Stabilizing the Vision (Page 210 Box):

"Stabilizing the vision, that is maintaining your focus on whatever place you may find yourself in your inner explorations, can be hard at first. There is a lot of juggling between IN, OUT, and VOID. But in time, these other worlds become as real as the most vivid dream that you have ever had."

- The "Lucid World" (Page 211 Box):

"But most importantly, the greatest quality of these other worlds is their ability to function on their own, to move and be on their own… You are not making these actions happen with your conscious desire, this is happening on its own, this world is existing on its own; it is a Lucid world." The ability for the world to be "free and self-animated" is critical. To achieve this, you need a "perfect balance between diving in, forgetting, and remembering."

- Dealing with Forgetting: If you forget everything and fall into unconscious dreaming, simply persist, remember yourself, and continue. Your ability to remember and stay conscious will grow.

- The "Soup" and "Pre-Matter" (Page 212): The initial "fuzzy" and "foggy" nature of the inner world is "pre-matter" shaping itself. Shifting into different "foggy soups" means moving to different dimensional frequencies.
- Returning to Physical Reality: After a session, "it is always good to wake up completely." Open eyes, state "I am now awake and back in my physical dimension," and use the Here and Now Station technique (from Appendix B). Stretch, walk around, splash water if needed.
- Overall Goal: Through disciplined, joyful routine, learn to manipulate the "soup," altering shape, color, sound, and form. This allows you to interact and experience new possibilities, making chaotic worlds more coherent. Eventually, projections will feel more stable and "actual," marking a turning point where you become an "active and conscious participant."
- Caution: These adventures are not as stable as the physical world. They are experienced through non-physical senses.
- Self-Cohesion Reiteration (Page 213):

"Self-cohesion is in the most basic sense the ability to wake up in a dream location to the fact that you are both in the physical and in the Second World at the same time." It's realizing you are both here (meditation room) and there (faraway dimension) simultaneously.

- Contemplation as Projection (Page 214): All these explanations and contemplations are themselves "true projections of consciousness that can greatly enhance your power and comprehension over time."
- "Never Fall Asleep at All" (Page 215): The true meaning of this phrase for those who unite Father and Son. This is about becoming "completely consciously aware of the past, present, future, and all other dimensional worlds that are available to a human being." This is done by using the ghost to order the conscious self, cleanse energetic wounds (Magnum Opus), and unite it with the inner self via the Trinity. Eventually, the "fully-awake" individual unites with a "powerful and refined ghost, a Holy Ghost."

The Bird of Hermes Eating Its Wings (Page 216 Box)

"The Bird of Hermes is my name Eating my wings to keep me tame." - SIR GEORGE RIPLEY,

The Ripley Scroll

This symbolizes "taming the chaotic war between the conscious self and the ghost." VOID'ists tame it by voiding existence; Zen initiates tame it by focusing on the "here and now only" (OUT aspect). "He standeth still here as a stone, Here and Now both white and red." - SIR GEORGE RIPLEY,

The Ripley Scroll

This means the conscious self is held still by the ghost's attention. This stillness can lead to bliss and unconscious knowing. It conserves energy. But if taken too far, it becomes a trap, like the VOID'ist dilemma. Such dis-balanced focus is ultimately "deadly."

The Alchemist's Answer (Page 217)

The Alchemist's path is energetic, involving "closing my energetic wounds, absorbing, storing, refining energy in the form of the Philosopher’s Stone… and Starting Your Personal Logos: The Art of Cubing." This balanced approach avoids the limitations of single-polarity focus.

"The Serpent of Arabia is my name The which is a leader of all this game." - SIR GEORGE RIPLEY, THE RIPLEY SCROLL (Page 218) This refers to the unified conscious self. The Alchemist's way is about overcoming the Archon by "stealing the conscious self." "Thou must part him in three And then knit him as the Trinity And make them all but one Lo here is the Philosophers Stone" - SIR GEORGE RIPLEY, THE RIPLEY SCROLL This "trifold way" of the Tria Prima (all three Polarities: IN, OUT, VOID) empowers the ghost in a balanced way. This is the "final awakening," not just focus on one place or forgetting, but "being aware of all possible dimensions of the three selves and the three Polarities!" This leads to the "full expansion of the Complete Individuality," the Alchemist "eating the Serpent of Arabia." This true awakening is about "becoming more aware, not less."

Chapter 7: Entering the Rooms of the Projectionist (Page 220-295)

This chapter presents the practical, step-by-step procedural system for entering trance states and projecting consciousness. It's the culmination of all previous groundwork. Kreiter emphasizes that while he previously allowed flexible reading, mastering these final skills will likely require revisiting earlier sections for nuanced understanding.

The "multifaceted approach" is necessary because humans are "infinitely complex and infinitely magical creatures." This book itself is a "kind of portal," designed to help you "pull back the curtain" and discover the freedom of your "personal ghost self."

Memory: The Key to Immortality (Page 221)

"memory is an important thing. In some ways one could say that it represents everything for the projectionist." Every past action or perception is accessible. These "mental locations" are "actual existent place[s]" that can transport you and open doors to "completely new and never before discovered areas of reality" – "different probable Earths, different timelines." "In that sense then, complete access to memory can turn you into an immortal being now; a boundless individual self of incalculable power, because through your memory alone, your ghost self is able to access an innumerable number of new dimensions and lifetimes!"

Forces limit our normal memory. The Tria Prima formula, combined with energy saving (Magnum Opus), allows us to overcome these limitations and "remember everything that we are, have been, and will be." This is not just about lucid dreams, but entering "alternate dimensions and probable lives and realities" through memory.

How to Remember (Page 222 Box)

"Remembering can seem like a magical process." Instead of just relaxing and hoping, as a projectionist you can actively engage.

- Choose a memory: Pick anything.
- Locate it in inner space: "that old time, that past time, it is a place, it exists… your ghost self can turn inwards and search for that place."
- Focus without wavering: Close eyes, focus attention on finding that past place, desiring to be in that past time and remember what was forgotten. "Don't strain."
- Experience: As attention draws power, you may see images or re-experience the old time. Use these memories to focus with more precision.
- Tria Prima in Action: This focused attention on a "different vibration and intensity level" uses the IN and OUT aspects. You can remember everything in more detail than imagined. Unhurried, specific, continued focus can transport you anywhere.
- Overcoming Blocks (Page 224): If stuck, try to maintain focus on the desired memory/place, and "then forget everything else. Forget who you are, where you are, forget why you are doing what you are doing, forget all and everything but the desire that you want to remember that one particular thing."

"This… is the correct use of the VOID aspect of the Tria Prima formula, in this case to use forgetting and clearing of the mind to actually remember! If it is done in a correct and precise fashion, the forgetting of VOID will loosen your Perception Point enough that it will allow you to be transported to that past time and place so that you can now remember what you had unconsciously forgotten." "This is true remembering and it is the great secret of the projectionist. With this power, a projectionist can find any number of alternate places, by first going back to an old memory completely during a projection, and then following an alternate version of this event for as long as they want."

This shows the formula's complexity and practicality. Kreiter reiterates that his layered approach allows for different learning styles. The material in this chapter is a "straightforward procedural system" designed to overcome "memetic implants" that cause doubt. It's a "physical workout routine" for the mind.

"Easy peezee jolly what, This will take you into not." - SOME JOKER (Page 226)

The Five Rooms of the Projectionist (Page 227-295)

There are 7 rooms in total; these are the first 5.

Preparation for All Rooms

- Quiet Place: 20-30 minutes, undisturbed.
- Comfortable Chair: Headrest preferred, not so comfortable you fall asleep.
- Journal: Record all experiences, notes, ideas, sketches. Re-reading helps intellect and power.

The First Room (Page 227)

Goal: Begin to project conscious, awake awareness beyond the physical.

- First Task: "close your eyes and focus your attention on the back of your eyes; this is the First Task of the First Room of the projectionist. That is, close your eyes and look at the inside of your eyelids, focus all your attention on this physical perception. Do this for 5 minutes."

o Time Distortion: 5 minutes can feel much longer or shorter. Use a timer or err on caution.

o Observation: You'll see a "blank wall" of varying color (grey, black, orange) depending on physical light. This is a "physical perception" interpreted as a "wall of fog."

o Distractions: It will be hard to maintain focus for 5 minutes. Random thoughts (past, future, seemingly random) will appear.

o Studying Distractions (Page 229): "It is very important that you pay close attention to this losing yourself in a random thought event, and that you take the time to relive what just happened and study the procedural system of your ghost self when this happened."

❓ Ask: How many thoughts? Sequence? What did it feel like to catch yourself? How were thoughts perceived (sight, sound, feeling)? Journal answers.

❓ Importance: This reveals how your conscious ghost self meanders and develops, showing "how you can effortlessly and gracefully go from what is the physical experience… to purely subjective experience in a different location." This transition is a key moment revealing power.

o Practice: Repeat this until you can stare at the wall of fog for 5 minutes without random thoughts. This may take weeks or months. Don't be impatient; explore the loss of focus. This is "INVALUABLE to the ghost self."

- Second Task: "create an actual three-dimensional environment."

o Method: Once you can focus on the wall of fog, "imaginatively push this wall back away from you, until you are standing in a room without walls." See it, feel it. You've transitioned from 2D to 3D space in your mind's eye.

o References: Think of the room psychic Eleven enters in Stranger Things or Neo's "construct" in The Matrix. Or turn off lights in a room, extend arms, and feel endless space. The "room without walls" has a floor but no ceiling or walls; "there is infinity all around you."

o Practice: After a relaxation phase, imaginatively push the wall back. Maintain this room for 5 minutes without reverting to fog or random thoughts.

o Self-Cohesion: "Remember yourself, and even try to feel your physical body back in the First World; self-cohesion is most important." You know you've got it when you're vividly in the room without walls and clearly feel your physical body. "this duality in the two different here and now locations is perfect self-cohesion."

o Effort: This combines physical perception (eyelid color) with imagination. It's like working a muscle; takes time to develop the strength to maintain the space. Journal your progress.

- Third Task: "learn to move inside this room without walls."

o Method: Imagine moving backwards, forwards, and all around.

o Key Questions to Explore (Page 233)

? Who moves? What aspect of you? Is it imagination?

? Is there a body in that room? Where does it start/end?

? How do you move (walk, float)?

? Do you see through eyes? What eyes?

? Do you see yourself moving from a distance? Does your physical perspective change?

o Troubleshooting: If difficulty moving or losing the room, revisit Push/Pull, Desire as Action (Chapter 5), and forgetting/VOIDing (Chapter 4) to balance the formula.

o Perception Shifts: Expect shifts between first-person (experiencing directly) and third-person (watching yourself from a distance). These can be rapid. Inner synesthesia (seeing a feeling). Pay close attention to these shifts.

"Mastering the First Room is most critical then in that it sets up a framework for how you will progress as a projectionist." (Page 234)

- Dealing with Unwanted Manifestations (Page 234 Box):

"If something does appear in your room that you did not want, it is most likely that you put it there; in other words it is a thought or idea created by you and allowed to enter because you were not able to keep your attention focused solely on the task at hand."

o Early Stages: Do not reprimand yourself. "just try to forget this image (see

Chapter 4), to stop paying attention to it as much as you can, and then without

getting angry with yourself, just turn your attention towards the empty room again; focus your attention on a different and empty part of the room."

o Advanced Stages: Later, if a non-organic entity or thought-form invades, you will

need to

? Energetically contain yourself (Chapter 2).

? Use energy absorption (Vampire's Way to Psychic Self-Defense).

? Move the entity and fight back using Push/Pull or Desire as Action (Chapter 5).

o Importance of Random Appearances: This ability for "seemingly random things" to appear is the "true window to other dimensions," indicating becoming "Lucid."

o Time Commitment: Spend at least a month, 20 mins/day, 2 times/week mastering the First Room. Don't rush; control is paramount for future projections to be meaningful.

The Second Room (Page 237)

Goal: Find your first conscious portal.

- Prerequisite: Mastered First Room.
- Setup: Comfortable sitting position, journal/pen ready.

- First Step: Close eyes, focus on wall of fog, relax, forget physical world. "But do remember that this forgetting of the First World must be balanced with a remembering of the body; self-cohesion must be a constant or else you will fall into a regular dream, lose self-consciousness, and forget."
- Second Step: Push wall back, create room without walls. Stay in this room, focusing away from physical distractions.
- Third Step: "Keep walking/moving like this until something seems to materialize before you."

o Conscious Materialization: As a scene materializes, try to "see it clearly as a separate thing in your room." "consciously go out into the room and search for a spontaneous thought, and that once you find this thought, you make an effort to stay in your room. In this way this new spontaneous thought will be in your room, it will be an actual thing contained inside your room. This is a most important point."

o Observation: Study its edges, how it occupies space. It may morph or disappear. Keep moving forward if it disappears.

o The Portal: This materialized "new thing" is your "first legitimate portal!" It may appear as a door, a scene within fog, or an object. It pushes back space to exist, like physical objects. Keep attention on it until it becomes a "real and separate object."

- Fourth Step: "walk through it." This is the second task of the Second Room.

o Attention as Driver: Your attention is the main driver. If it wavers, the world changes or disappears. Re-focus on your room if needed.

o Balance Attention: When the portal appears, balance seeing its distinct edges with focusing full attention on it. It will pull you in.

o Experience: If an object, it defines, pulling you closer. If a fog cloud, it draws you in like a door. Don't force it; let it happen naturally through focus.

o The Third Task of the Second Room: "to become stable and truly self-aware in this new location that you have been pulled into when you go through your portal."

? The "Barrier": As you enter this new dimension, you'll encounter a "barrier" – the "forces that make this new place real" will pull at your

attention, making you "forget who you are and where you came from." "You must fight to remember yourself!"

? Self-Cohesion: Stop moving, "look down at yourself and remember." Use Remembering the Body technique.

? Scene Changes: The new scene may change or disappear. This is normal, showing the balance needed between attention and the Second World's fluidity. If it disappears, return to wall of fog or room without walls.

? Remembering Technique (Page 242): Use the "remembering" technique (from start of Chapter 7) to go back to the last scene you were in if it disappears. This strengthens the ability to stay in a dimension.

? Orderly Progression: Always start new sessions by seeing the wall of fog, then room without walls, then remembering an old location. This orderly procedure is vital for the ghost self.

? Patience: This will become second nature, and new worlds will become more real.

o Success: You will know you've succeeded when you go from the room without walls, through a portal, and into another room, while still clearly remembering who you are and where you came from. "you have at that moment become a true and conscious projectionist!"

The Third Room (Page 251)

Goal: "live out some (or all) of these desires in the Second World."

- Prerequisite: Mastered Second Room (20 min lucid session, good at moving).
- Preparation: Review your "List of Greatest Desires" (Chapter 1). Pick the easiest one to accomplish in the Second World (e.g., flying).
- Process:

1. Start as usual: wall of fog -> room without walls -> find portal.

2. Go through portal, attain Lucidity and Self-Cohesion in the new dimension.

3. Perform your desired action. If you picked flying, try to fly.

? Example (Page 252): Walk outwards in room without walls -> rose bush materializes -> focus on it -> transported to a small forest. To overcome staticness, forget a little of self and origin (just enough to allow world to take off, not enough to lose self-cohesion). See clouds move, birds fly – world is "doing itself." Then, remember task (fly) and use Push/Pull ("dream telekinesis").

? Challenges: Movement isn't easy (flying too hard, losing lucidity, shifting dimensions). May have to restart from wall of fog.

? Persistence: No matter what dimension, remember your task and will yourself to fly, while also forgetting enough to lose the static and create true immersion.

? Reward: After weeks, you can fly anywhere in projections, and it's "euphoric."

- "Being There" (Page 253 Box):

"When you begin to move through the projectionist's rooms, there are moments when you will be remembering the things that you may have just experienced… You should make sure that you do your best to not just remember, but to be in those places doing those things that very moment; you are in the 'now happening' moment (you are there, now)!" This means feeling the reality as it happens, not just recalling a memory. It's the difference between being in a nightmare and remembering it. This ability is a complex energetic action that changes your energetic make-up, allowing you to exist in another world as if it were the First World.

- Mastering Desires: Check off accomplished desires. Pick a new one. Start with easier ones (3-10 recommended).

- Difficult Desires (e.g., Mars): These require more creativity and skill.

o Option 1: Enter any portal, then fly to Mars from that lucid dimension.

o Option 2: Create a "monitor" or "spaceship" using Desire as Action in your room without walls, until it materializes and is stable.

o Option 3 (Second Task of Third Room): "the ability to find a portal inside a lucid world; that is to find a portal from one lucid world to another and to do this in a controlled fashion."

⍰ Process: After entering a first portal and achieving lucidity, desire/will into existence or find another portal within this new dimension. Go through it to another lucid dimension, maintaining self-cohesion.

⍰ Control: Master the ability to keep jumping from one dimension to another in a controlled and conscious manner.

⍰ Uncontrolled Jumps: If you jump unconsciously (e.g., flying over a castle then suddenly in a cloud city), stop and concentrate attention on remembering where you came from (the castle) until you return. This strengthens the "attention muscle."

⍰ Goal: To move between portals consciously, not passively. Stay in any dimension as long as desired with enough "attention energy."

- Purpose: By living out desires, you "exercise your abilities to move and manipulate in new dimensions," using "pleasure to grow in power." These experiences become more real.
- Personal Transformation (Page 265):

"To move past the Third Room, it will be necessary for you to live out as many personal desires like this as is needed for you to begin a personal transformation, that will change you in ways that you could not now imagine… So be honest with yourself and use the Second World to

experience what you REALLY want; no moral judgements, no holding back, just go for it because this is the only real way to advance. I am quite literally telling you that you cannot go forward until you make your most loving, wonderful, happy, heinous, hedonistic, selfish, and seemingly silly desires a reality in the Second World." This knowledge expands your mind and abilities, "weighing upon your soul," leading to the unification of inner and outer selves, and a desire for even greater experiences.

The Fourth Room (Page 259)

Goal: "For those who seek immortality, the choices/realizations made in the Fourth Room, need to happen while you are physically alive!" This leads to "conclusive changes in a person's energetic structure."

- Nature of Realizations: Not emotional epiphanies, but "Energetic Truths" discovered through "direct energetic action." These truths cannot be unlearned.
- Entering the Room: Not through a portal. Instead, "you have to realize something about what the human condition is, at a deep and spiritual level." This means knowing directly, not just hypothesizing or trusting dogma (e.g., shape of the Earth).
- Dream Experiences as Truth: Life-changing decisions often occur unconsciously in dreams. Projectionists, uniting with the unconscious, become aware of these "subconscious dream events" and their complex meaning.
- The Unification: In the Fourth Room, you naturally begin to unite the conscious and unconscious aspects of self, extending the ghost's capabilities.

o Chess Analogy (Page 262 Box): A powerful mind can see many moves ahead. Through unification, it's like "global consciousness chess" where "every individual move as well as any possible game that came before this one and will happen as a result of this one is known, calculated, and directly experienced instantly by a self that is the fully expanded Total Self… becoming one incredibly powerful entity." This entity has "access to all information and action possible by the human energy matrix."

- The "Choice" of the Fourth Room (Page 266): This is a "type of discovering who we really are and who we must be going forward." It's not a moral choice.

o Option 1: Continue projecting with old, limiting ideas of self and desire.

o Option 2: Let go of old ideas, embrace a "seemingly directionless road," allow deeper self to contribute.

- Archonic Memetic Landmine (Page 267): The false duality of "good" (no-self, no desire) vs. "evil" (desire, rebellion). This is Archonic intervention. In the "world of infinite possibilities," all actions are for a "fundamentally good

purpose." "What is actually evil, is the repression of self (the ghost self) and the need to give up this individuality, in favor of an all-seeing all-knowing overlord (in this case the Archon) that acts without you ever knowing the bigger picture."

- Organic Growth (Page 268 Box): Reality is "infinitely complicated… organic." Growth is a "forking, an expanding," not just "going higher." Things are fluid and impermanent.
- No Shortcuts: The "Nirvana loophole" of VOID'ists (trying to jump straight to non- desiring/non-being) is a "dis-balance," a "lie" propagated by the Archon to trap people. Projectionists must progress "one step at a time, by first and foremost becoming projectionists and going through each room in order."
- Archonic Traps (Page 270): Uncontrolled desires or being trapped by predatory entities in the Second World. Consciously becoming a balanced projectionist is vital.
- The Transformation (Page 270): The Fourth Room is where you "become aware directly… of the limitations of the human mental form" and "can truly choose to move into a reality of being where you begin to let go of the many things that you had formerly referred to as being human."

o This is not oblivion, but "the beginning of a new level of actuality that dwarfs any possible description."

o The Alchemist's Choice (Page 271): To "Eat your cake and have it too!" They are "infinitely logical beings" who explore both "the human aspects of individuality and desire (cavorting)" and "the new possibilities" as a more complex entity.

The Fifth Room (Page 272)

"Until you make the unconscious conscious, it will direct your life and you will call it fate." -

Carl Jung

Goal: "the unification of the conscious and the unconscious using the ghost as the bridge between both."

- Prerequisite for Immortality: Completing this task during physical life is ideal, guaranteeing a "strong and completely independent truly immortal vessel." Some gifted few may cross the last three rooms after physical death.
- Sixth and Seventh Rooms: Most difficult, covered in the final book of the trilogy.
- Post-Death Crossing Challenges: Alchemists who must finish after death race against energy depletion. Failure means dissolving or becoming a "Predatory Non Organic Being" (PNOB) until final death.
- The Ghost's Survival (Page 274 Box): The ghost is like a ripple from a pebble (physical body) in a pond. After physical death, the ghost withers as the "tides of the Dark Sea slam into it." Average ghosts dissolve quickly, stuck in a "trance" reliving traumas, often in "supposed heaven or hell" dimensions, unable to manipulate due to low energy.
- Alchemist's Philosopher's Stone: This "super concentrated power bundle" allows the ghost to last longer after death.
- Mastery While Alive: Alchemists become master projectionists while alive to gain capacity to move and manipulate after physical death, and thus have a chance to cross all rooms. If successful, they unite the Total Self and become a Unitary Entity – a new type of life, unbound and evolving.
- Uniting Father and Son (Page 277-278):

o Father: The unconscious, "great and Secret King," lord of human power, serves an "Oversoul."

o Son: The conscious self, structure, home of the ghost.

o Ghost: The bridge.

o To ready the Father, the ghost must travel deeply into it, understand its vastness, and separate it from the Oversoul.

o "The art of Cubing and the techniques described in The Magnum Opus course book are what is needed to clean up and order that conscious self using the ghost in the machine in the First World." This makes the conscious self ordered and logical.

- The Ghost's Role (Page 279 Box):

"The ghost in the machine is an outgrowth (an unexpected turn) that happened as a result of the conscious self being placed by the Archon over the unconscious… And it is only this ghost in the machine that can then unite with the Total Self when it becomes the Holy Ghost as it crosses the Fifth Room of the projectionist, to create the Unitary Entity…" Without the conscious awakening and development of the ghost's power, there is "no chance at true self direction or immortality!" "This secret: that the mind is independent of the conscious self, that it is another self… that it is the True Self, that it is the part that performs magick, that it is the only part that can travel inwardly and outwardly, and that it is therefore the only part that can unite the Complete Individuality; is one of the greatest secrets of the Inner Alchemical tradition!" However, the ghost needs the conscious self as a structure; without it, it "will slowly wither and die." It must "steal" this structure from the Archon to create a "new and better home that can last forever."

Crossing the Fifth Room: Turning the Secret King into Your Ally (Page 279)

- Crucial Step: "You must stop trying to consciously direct or control your projections in any way, until a new understanding with the unconscious, the Father (the Secret King) is established."
- Paradoxical Action: Maintain self-cohesion (consciousness/awareness) while allowing VOID to choose where you go. Don't consciously decide on destinations, don't change locations, don't "cavort." Just "watch and move like a silent desireless ghost."

- The Midnight Express (Page 280): This refers to "riding the midnight train," experiencing spontaneous portal after spontaneous portal. You become a "desireless ghost," moving "without conscious direction or longing, and yet fully aware."

o Purpose: To know the unconscious, turn the Secret King into an ally. This doesn't mean never cavorting again, but understanding when to be "desireless."

- Dividing Projection Sessions:

1. Cavorting sessions: Fulfilling desires, expanding power (Cosmism).
2. Desireless ghost sessions: Riding the midnight express. Alternate these sessions.

- Desireless Ghost Process: Fog wall -> room without walls -> walk to outer edges -> WITHOUT ANY PARTICULAR DESIRE, walk until a portal appears -> define it -> cross it -> enter new dimension.
- Experience in Desireless State (Page 286): You'll experience chaotic, random, often hallucinogenic scenes. You may be flying or be something else. "Just be there and experience this reality but do not interfere in any way; just let it happen to you without opposition." This is "riding on the midnight express."
- Goal: Achieve a "lucid world" that "is moving and doing itself, without any input from you at all." The clouds, animals, people all function independently.
- The Challenge: Maintaining self-cohesion (remembering who you are) while forgetting enough to allow the world to be autonomous. This balance is "the great secret to lucid dreaming" and the difference from regular dreaming.
- Attention Span: Your attention span will be limited initially. The only way to increase it is to practice and save/absorb energy (Magnum Opus).
- Fighting Cages/Entities (Page 289): If an aggressive entity or "cage loop" (negative manifestation of unconscious trauma/Archonic influence) appears and traps you, you must stop the desireless journey. Use your "cavorting" skills (Push/Pull, Desire as Action, Emotional Containment) to

"change this cage into a heaven." Fight and overcome these intrusions repeatedly. This clears obstacles to freedom and drastically increases power and clarity.

- Review of Fifth Room Journeys (Page 292): Consciously review desireless ghost session notes. Disrupt the ghost's continuity of forgetting by remembering and linking inner symbols/experiences with physical life.

Interconnection of Books (Page 292 Box)

"The techniques mentioned here and the techniques mentioned in The Magnum Opus, A Step by Step Course, are a conjunctive (a dual process); the immortal process requires both working together." Magnum Opus techniques cleanse and order the conscious self, which is necessary for the Fifth Room unification. Without this cleansing, the emotional/traumatic problems will "poison those journeys."

The Complete Individuality (Page 293 Box)

- Three Selves: Conscious self, unconscious, ghost in the machine (mind).
- True Yours: Ghost and unconscious.
- Foreign Entity: Conscious self (Archonic device to drain power). We gained individuality but lost power.
- Impossibility of Removal: This conscious self cannot be removed, as without it, the ghost is lost, and true individuality/immortality become impossible.
- Ghost's Need: The ghost needs the conscious self as a structure to survive, even after immortality. It must "steal" it from the Archon.
- Alchemist's Task (Page 294 Box): "take that foreign ‘device’ and steal it. They must rip that foreign conscious self away from the Archon and turn it into a true gift at last. This is done by ordering it, clearing it up of all the energetic wounds, of all the emotional hang-ups, all of the memetic energy robbing implants, and turning it into a clean and ordered structure in the service of the Complete Individuality."

The Fifth Room voyages lead to amazing new levels of individuality. Carl Jung's The Red Book, Liber Novus is suggested as an external example of this work, which "to the superficial observer, it will appear like madness."

Conclusion (Page 296-301)

The conclusion serves as a potent summary and final call to action, reiterating the core tenets of the projectionist's journey.

The Intricacy of Being a Projectionist (Page 296)

- The process is overwhelming in its intricacy; even simple projections offer staggering complexity.
- The "Complete Individuality" often has limited conscious awareness of its projections.
- The rational world view is a "perfect cage," limiting potential and labeling other realities as "insanity." This protects humanity from "titans beyond the gate" but comes at the cost of ignorance.
- The Power of Remembering: The ability to remember and forget just enough, to experience being inside/outside/one/many, reveals "marvels cascade." Understanding yourself in these fluid states is a complex "new beingness" that challenges even dedicated individuals.

Humanity's State and The Fight (Page 297)

- Most live in "blissful ignorance," drained by predatory forces, hoping for an afterlife.
- Yet, "deep down," through dreams, we suspect "much more to life, and to death." We glimpse "marvels and miracles" but are pulled back by the "mob mind."
- The Call to Action: Upon clearly seeing the "walls of a cage," we "must take responsibility for our current fate and fight back."
- The questions: What sane person believes the conscious self is "alien creation"? Or the mind is a "ghost that can save us"?

- "Individuality is a most precious gift, but even more precious is the ability to evolve and grow forever as a free being." We are "out of time," the moment is now.
- The Path: The author presents the Inner Alchemist's way: manipulate the Second World through desire as action, using individual selfness to discover and realize desires, ultimately desiring more than "mere ‘oh so human’ desire."
- This "rebellious act" (from a rational perspective) enables the "greatest Alchemical transmutation possible!"

Failed Paths (Page 298)

- Druggists: Seek spiritual insights through substances. Find "bliss and wonder, followed by despair." No control, no lasting freedom.
- Worshipers: Pray, hope, seek divine touch. No control, fate rests on higher orders.
- Oblivion Seekers (VOID'ists): Try to rid themselves of individuality. They "fear and loath their own individuality." Even if successful, they find "the nothing; a nothing that is far less than the nothing that they were really after."

The Way of the Alchemist (Page 299)

"The way of the projectionist, in order and in in accordance to the procedural directive followed by the Inner Alchemists, is a way towards control and power as an individual being first."

- Without this control, there is only failure. Each individual is "an aspect of god seeking its own inherent evolution/expansion."

"The way of the Alchemists is to always hold all the aces, to cover all the angles, and to always strive for nothing less than eating your cake and having it too."

- Inner Magic: "there is magic inside us, we are much bigger on the inside than the out." The world is changing, and more people are glimpsing this truth. We must take responsibility for our fate.
- The Choice: Those who glimpse the "gate" face a choice: "seek the miraculous or to turn away." "We must now push ourselves relentlessly so that we do not live out entire lives as unconscious beings destined to die simple and quietly desperate deaths."
- The Fight: Not about rebellion or suffering for external agendas. It's about "consciously, in a deliberate and unrelenting manner, turning your attention away from the trap of this First World and focusing on going through that gate, of turning the corner."
- The Alchemical road teaches manipulation in the Second World, using individual selfness and energy to fulfill desires, including the desire for more than human experience.
- This culminates in the "greatest Alchemical transmutation possible!"

The chapter ends with powerful quotes about Chaos from A Game of Thrones (Varys: "Chaos…a gaping pit waiting to swallow us all." Baelish: "Chaos isn't a pit. Chaos is a ladder… The climb is all there is.") and H.P. Lovecraft ("Have I not succeeded in breaking down the barrier; have I not shown you worlds that no other living men have seen?"). These quotes encapsulate the perilous but transformative journey into the unknown that the projectionist undertakes.

Glossary (Page 302-321)

This section provides crucial definitions specific to John Kreiter's unique terminology and Alchemical framework. I'll highlight the key terms and their meanings as presented in the book, consolidating some that appeared multiple times.

- Alchemist and projectionist, the differences:

o Projectionist: Can project a part of their "ghost self" beyond the physical body and across dimensions, with great control over their travelling form. They master their ghost self.

o Alchemist: Can absorb, re-absorb, store, and refine energy. Through this control, they become a projectionist, greatly expanding their ghost's control. The more power, the more powerful the ghost. An Alchemist can become a true immortal by creating a Philosopher's Stone and crossing all seven projectionist rooms. A projectionist must become an Alchemist for immortality.

- astral body or double: A common misconception about who we are in dreams/OBEs. Kreiter uses "ghost in the machine" for the traveling self, and the "astral body" is an aspect (like a tentacle) of this ghost, molded and projected. There is no real separation; there is only "one multidimensional thing" (Complete Individuality) that occupies different dimensional ranges. The physical body is its "heaviest and most dense vibrational part." The astral body is a molded aspect the ghost uses to travel "across the ripples" of consciousness.
- attention (attention energy): The Lucid (conscious and deliberate) focus of awareness. The ability to deliberately direct consciousness, pooling energy into the focused object, allowing resonance. "Attention is the stuff that makes worlds."
- Complete Individuality: ALL of you; includes the physical body, the outer conscious 'waking' self, the inner unconscious, and the ghost in the machine (phantom mind).
- conscious/outer self: A device or machine, placed into/over humans after birth, allowing separation from the world but at the cost of energy/power. It's responsible for "memetic implants." It is what the Archon uses to drain humanity's energy. It is trapped in the physical and cannot move beyond it.
- chthonic: From Greek, meaning subterranean or underworld. The world of the unconscious, the dream-time, the Second World in all its vastness.
- Cubing: The ability to take any dimensional place and to give it structure, and then to exploit that structure. Involves binding/encasing a seemingly chaotic environment using logical rules (often from our 3D world, like classical physics/mechanics). Benefits include creating oases of order in the

cosmos. Begins with self-cohesion, then using perceptions to create causal relationships in new realms. Analogous to chess: establishing a board, separating pieces, positioning oneself for maximum benefit, maintaining emotional containment. "Cubing is sanctuary, it is your distant fortress of solitude, and it is the spaceship that moves you away and gives you shelter while travelling across the Great Dark Sea."

- desireless ghost: A paradox: the desire to not desire as you project into the Second World. Achieving this makes you a true projectionist-ghost who travels "without conscious direction or longing, and yet fully aware." Experiences may be pleasant or terrible, but emotional containment creates a "ghost like state where the entire universe cannot touch you." This state is the only way to unite the Father and the Son.
- dimension: A different region or location of existence, reached by modulating frequency and/or intensity.
- energetic truth: Undisputable element of personal reality not based on dogma, but directly perceived by the Alchemist using the Inner Feeling Sense. Direct, repeatable knowledge.
- Father: The fully understood and uncovered inner self, the unconscious. The "Secret King" of all human power.
- First World: Another name for the three-dimensional cube/cage/prison, the physical world we inhabit, seen as a binding force or trap. It inhibits perception and limits awareness to sanctioned beliefs. Breaking out means learning to navigate storms beyond the walls.
- first, second, and third person: Grammatical categories used to define perspective points of view. While projecting into the Second World, these perspectives can shift fluidly (e.g., direct experience, detached observation, becoming another person). Self-cohesion is crucial for maintaining first-person perspective unless consciously altered.
- frequency and intensity:

o Frequency = space: Changes allow travel to other dimensional regions/ worlds.

o Intensity = time: Ability to move through time, related to depth of emotion/concentration. Modulating intensity allows travel to other times/regions.

o Modulation of either or both together is a dimensional shift.

- ghost in the machine: An offshoot/side-effect/turn in consciousness created when the physical self is injected into physical dimension and the conscious outer self is placed over the unconscious. It is a "radiant electromagnetic shadow or ghost" that grows through physical life. It is the only completely unbound self in the Complete Individuality. It is the TRUE MIND, the intellect, that can grow beyond physical limitations. It's the Promethean hero that can learn to travel into the unconscious and bring back gifts, stop Archonic feeding, and create the Philosopher's Stone. It needs the conscious self as a "body" to survive.
- Holy Ghost: A ghost in the machine that has completely and successfully crossed the Fifth Room. It has become so vast and complex it mutates "beyond mere humanness." Its limitlessness is beyond rational measure. (This term also has a relation to the Unitary Entity concept).
- lens: A way to see the world, based on a social construct and its inherent beliefs.
- lucidity (being lucid, or becoming lucid within a lucid world): The ability to be fully awake in a new dimension, without being in control of the processes that make that place alive and real. It's experienced when one consistently becomes lucid in dreams. It means being "in two places at once." Hurdles include freezing or warping of the dream scene. Complete lucidity requires perfect balance between IN, OUT, and VOID.
- memetic implant: Coherent, powerful thought structures that become "beliefs." These are projected into the conscious self by the Archon to impose a specific reality view, feeding on humanity. A meme is a belief structure that replicates like a "biological contagion."
- midnight express/train: Term for the journeys of the desireless ghost. These travels are "like a long train ride into deeper and deeper, and sometimes darker, aspects of the unconscious or inner self." They have a hypnotic, surreal, lonely quality. "To ride the midnight train is the greatest journey imaginable."

- non-organic: Living, aware things without a biological body. They can perceive human energetic essence and are often attracted to it. Some are Predatory Non-Organic Beings (PNOBS) that feed on human energy.
- Oversoul: A large, all-powerful immensity responsible for creating the Complete Individuality and injecting parts of it into the physical dimension.
- Philosopher's Stone: A tightly packed sphere of accumulated and refined energy at the center of the human energy bubble. Used as raw energy to create the Unitary Entity.
- Polarities: IN, OUT, VOID, the three fundamental aspects of existence and consciousness, with corresponding locations on the body (Pineal Gland for VOID, Th7-8 vertebra for IN, 1-2 inches below navel for OUT).
- projectionist's formula: See Tria Prima.
- realm: Another term for dimension or world. A "pocket dimension" not necessarily spherical like a planet.
- remote viewing: Ability to acquire information about distant locations/times using non-local mind aspects. Similar to projection in consciously directing attention while awake, but projectionists are fully aware of where and how they are traveling.
- Second World: A broad term for any dimension (frequency and/or intensity) away from the physical "here and now" point. It's fundamentally any movement away from rationality, sanity, and common sense. A projectionist strives to consciously control these movements.
- Secret King: Symbological name for the inner unconscious self (the Father). A true master of the physical First World. Can do anything, but is under the influence of a greater force.
- self-cohesion: The ability to "remember yourself; the ability to remember who you are and where you came from." It starts with remembering oneself as a physical creature from the First World. Becomes an "energetic fact"

when the projectionist perceives no movement or separation of self across dimensions. "WE ARE BOTH THINGS, BOTH BEINGS, SIMULTANEOUSLY." Without it, there is chaos, forgetting, and individual death.

- social construct: A "Cubing of a realm" agreed upon by the majority (or ruling class), creating a complex belief structure that becomes more corporeal through customs and actions.
- Son: The cleaned up and ordered conscious outer self. Ordering done through Cubing and The Magnum Opus.
- tabula rasa: Latin for "clean slate." Refers to the mind before conditioning. To return to this state means using the ghost's power to manipulate energy and forget everything. This freedom allows deep, powerful consciousness projections, as nothing anchors the traveling consciousness.
- telekinesis: Ability to move objects with the mind. Achieved by mastering the Push/Pull technique, allowing movement of objects (including oneself) in the Second World.
- three-dimensional cage/cube/prison: Describes the gravity, pull, and binding force of the physical world. For most, it is a prison. It posits all things as objects and humans as "thinking objects within a giant object filled world."
- Total Self: The cleaned up and ordered conscious (Son) and the explored and understood unconscious (Father) united by the fully awake ghost in the machine. The union sought by Alchemists/projectionists when crossing the Fifth Room.
- True Mind: Another name for the awakened ghost in the machine. It knows it is separate from the conscious self and can travel dimensions at will.
- unconscious inner self: The original human consciousness before the Archon. A "Secret King," incredibly multifaceted, holding immense power, reaching to the loftiest dimensions. Its power means nothing unless the ghost awakens and creates a bridge to commune with it.

- Unitary Entity: The completely and finally fully united individuality, forever free of the life and death cycle: The Phoenix. Transmuted into existence when the Holy Ghost unites with the Total Self using Philosopher's Stone energy. A new super-fluid body that can travel the cosmos. (Covered in the third book).

Appendix B: Self Defense, Waking Up, Staying Psychologically Stable, and Other Bits and Bobs (Page 335-354)

This appendix addresses the practicalities of safety and stability in the projectionist's journey.

The User-Friendly Path (Page 335)

Kreiter highlights that his method is "very user friendly" and "relaxed and step by step," minimizing stress. This allows for the "natural development of the many skills" needed for hostile environments. He contrasts this with teachers who might "throw" students into the "deep end" of the Second World, where unprepared minds can face dangerous entities or get stuck in a "permanent trance state" (insanity/coma) or even "phase out of this dimension, body and all."

Dangers of Other Dimensions (Page 336)

- Boundaries/Fences: Other worlds have "gravitational partitions" (barriers) that can trap you. Escaping the First World doesn't guarantee escape from another.
- Other World Entities: Unprepared students might encounter entities they can't fight or avoid, leading to psychological or physical harm.

The Lone Projectionist's Advantage (Page 337)

"But such insurmountable problems are not faced by a lone projectionist using the formula outlined in this course book. The reason for this again is that by learning to crawl before you can run, you will face obstacles in a more linear and progressive manner, which will allow you to slowly develop the skills needed to defend yourself from whatever may come your way."

No Fear: Do not fear other dimensions. Trust your potential. The methods herein will teach you to move and manipulate, leading to "expanded regions" and increased abilities. Think of yourself as a diver learning to go deeper, starting in a shallow pool, then gradually deeper into known obstacles. If you encounter something undesirable, return to a shallower area, practice, and re-engage.

Techniques: Here and Now Station (Page 338)

This is the most basic and relevant self-defense technique. The ability to move dimensionally is changing states of awareness, like tuning a radio dial. The "Here and Now" is your home station in the physical world.

- Purpose: To return to your "home station" quickly and efficiently if you encounter danger in another dimension. This is like "dematerializing" from that dimension.
- For most people: Waking up from a nightmare naturally returns them to "home station."
- For projectionists: As power grows, they need to master the "dial of awareness" to avoid "half-awake states" or dimensional collisions (e.g., sleep paralysis).
- Reminder (Page 339 Box): "Never underestimate the power of a splash of cold water across the face and body to bring you back to physical reality."
- Mastering the Dial:

1. Establish your home station feeling vividly: Sit in your meditation room, strongly focus on the "Here and Now" for an intense minute. Concentrate on all physical surroundings, forget past/future.
2. This intense focus creates tension, like pulling back a slingshot, making it easier to project.
3. To return from a dangerous dimension: After projecting, if you hit an insurmountable obstacle, "remember the feeling of being in your room, in your home station." Focus all attention on the physical place, your physical body.

4. Self-Cohesion: You may feel in "two places at once" (self-cohesion at its peak). You can either remain dual or choose to let go of one and exist solely in the other. Focusing completely on the physical pulls you back.

5. Redirecting Attention: It's hard to pull attention from danger. Fight physical instincts to flee. Instead, redirect attention to where you want to go (your home station). The stronger the focus, the faster you return. From the predatory entity's perspective, you "instantly disappear."

6. After Return: You might still feel partial contact. Keep focusing on the here and now. Actions like splashing cold water, deep breaths, jogging, cold showers, or even slapping your face can help maintain focus.

- Advanced Variant (Page 342): Go from one alien dimension to another alien dimension, rather than returning to home station. Requires immense control, as there's no physical body to anchor focus.

Techniques: Emotional/Energetic Containment (Page 342)

This technique, detailed in Chapter 2, is reiterated as crucial for self-defense.

- Purpose: To break "holds that any dimension might have over them and essentially become nearly invisible anywhere they may travel."

- Mechanism: Emotional flares are "expulsions of energy" from your body-being, making you glow to other life forms. "By controlling your output of energy and flares, you are able to move through just about any environment without bringing too much attention to

yourself and without losing energy that is better used to travel deeper and do more in these other dimensions."

- Physical Analogy (Page 343):

o Crowds: Uncontained emotional flares make you a "bright flashing beacon," causing people to react to your every desire, leading to "opposition."

o Lonely Places (Dark Forest): Uncontained energy attracts invisible entities, making you a "glowing orb of vitality" that they may "covet or be curious about."

- Effect of Containment: Reduces glowing effect. Allows moving through crowds "like a light breeze" without obstacles. In lonely places, you are less noticeable, safer. This ability to go unnoticed is "critical skill to possess."

Techniques: Push/Pull (Self-Defense Application) (Page 344)

Already detailed in Chapter 5, Push/Pull here is applied specifically to self-defense.

- Mechanism: Uses internal energy pumps to push or pull energy. Since all things are energy, you can manipulate matter in less dense dimensions.
- Application:

o Move Yourself: Quickly move yourself away from danger (like flying) from one location to another.

o Move Entities: If an invader is small enough, you can "pick it up and move it," even "throwing it away… like some comic book superhero." You can also strike things.

- Condition: Effective only with a "relatively good grasp of self-cohesion."

Techniques: Focus on the Desired, and the Battle of Wills (Page 345)

This technique (Desire as Action from Chapter 5) is presented as a self-defense tool.

- Core Idea: "Indeed the art of the projectionist is fundamentally the ability to understand that in many ways, psychology is everything; that the inner creates the outer, and that the only thing that ultimately matters in this dimension or any other is the focus of attention and the intensity (don't forget the relation between intensity and time) of that attention."
- Manifestation: Focusing attention on a desired thing (visualization) makes it real in the dimension you are in. The more attention/intensity, the more real.

- Self-Defense Application (Page 346): If a predatory entity approaches, quickly "create a large wall between you and this entity." Control your emotion, focus on the wall you desire.

o Challenges: The wall isn't real in that dimension yet. You need to focus attention to make it "solid enough" to stop the entity. The required attention depends on the dimension's frequency.

o Emotion as Energy: If you become emotional/scared, this increases intensity, which can be redirected into your focus, speeding up the wall's materialization.

"Remember that the more intensity (emotion) that you experience, the more that you glow as a result of the energy flares that you expel, and the more attention that you may attract, so there is always a give and take with everything." (Page 348 Box)

- Green Lantern Analogy: The Green Lantern manifests his will. This exemplifies human potential to manifest will in other dimensions. Superheroes represent archetypes of the human psyche.

o Important for Fifth Room: The exploration of symbols and archetypes is required to cross the Fifth Room. Joseph Campbell and Carl Jung's work is invaluable here.

Techniques: Energetic Absorption (Extra work for the really keen) (Page 349)

This is presented as "one of the most effective self-defense tools." It's covered extensively in Kreiter's book The Vampire's Way to Psychic Self-Defense.

- Why absorption over banishing rituals: Physical banishing rituals (like LBR) are effective in the First World but less so when constantly moving in astral form across dimensions. Energy absorption is "far more powerful and economic."

- Gaining vs. Losing Energy: It's always better to absorb predatory energy than engage in conflict and lose your own.

Techniques: Servitors (Page 350)

Servitors (thought forms) can be a "most wonderful asset and companion" in other planes.

- Creation: Covered in other books (Create a Servitor, Create A Servitor Companion, Manifest Wealth and Prosperity with Thought Forms and Servitors) and an online article (johnkreiter.com).
- Purpose for Projectionists:

1. Companionship: The Dark Sea can be lonely. Servitors help remember human aspects, soothe, and provide emotional support.
2. Exploration & Scouting: A "lamp servitor" (like Peter Pan's Tinker Bell) can light dark places, see clearly, scout for dangers.
3. Decoy: Can act as a decoy in emergencies.

- Emotional Detachment: Servitors are servants. You must use them "without emotional attachment." If a servitor is destroyed, you must be able to let it go (it's your energy). You can rebuild it later if you have the energy. "Emotional containment is the way of the projectionist."
- Summoning in Projection (Page 352):

1. Create in physical realm first.
2. Enter First Room, or any alien dimension.
3. Attain self-cohesion.
4. Call servitor's name while simultaneously desiring its image to materialize using Desire as Action.
5. Focus attention until it fully materializes.
6. Command by focusing attention, connecting, and telepathically projecting intentions.

- Caution: Requires energy expenditure. Some dimensions may not allow servitors. Avoid using them to fight predatory entities unless emergency, as it drains your energy.

- Overall Goal: Through fulfilling desires (cavorting) and consistent 20-minute routines, you will naturally develop all the skills needed to "soar safely across the cosmos."

This comprehensive review completes our journey through "The Way of the Projectionist." We've covered the philosophical underpinnings, the nature of consciousness, reality, and individuality from an Alchemical perspective, and the detailed, step-by-step techniques for preparation, self-cohesion, inner perception, energy manipulation, and conscious projection across dimensions. The core message is clear: the path to becoming a projectionist is a disciplined, conscious effort to expand awareness, master inner energy, and ultimately, achieve a profound state of self-awareness and potential beyond the limitations of consensual reality.

Book 10: The Way of the Death Defier (2021)

"The Way of the Death Defier: Apocryphon of Inner Alchemy" by John Kreiter is not merely a book; it is an initiation, a journey into the hidden mechanics of existence and the profound potential of the human spirit. It asks us to question our most fundamental assumptions, particularly about life, death, and reality itself, and offers a path to transcend perceived limitations. The author emphasizes that this is not about blind belief, but about direct knowing through inner action and perception.

Let's embark on this journey, chapter by chapter, section by section, to truly feel the teachings.

Introduction: Every Road Leads to Death, But Not All Lead to the Same End

The book opens with a stark, undeniable truth

"Every road leads to death. We are all beings that are going to die." This isn't a morbid pronouncement, but the foundational premise for the entire work. It immediately establishes death not as a distant unknown, but as an inevitable destination that all humanity shares.

Kreiter introduces the central concept of "inner alchemy," which posits that human beings are born into a world of "many walls and restrictions." He vividly describes this existence as being "born in cages," with the only difference between individuals being "the size of their cage." This metaphor of the cage immediately invites introspection: What are these cages? How do they restrict us?

For the inner alchemist, life is a continuous "SECRET WAR" against these walls. It's a relentless struggle to break free, only to discover yet another, larger cage. This mirrors the Matryoshka (Ukrainian nesting) doll analogy, where each broken wall reveals a new, seemingly infinite layer of confinement. This isn't a cause for despair, however. For the alchemist, this terminal despair becomes the "ultimate challenge." It's a call to hone the spirit, to see these perceived limitations as opportunities for growth and power.

The dominant "voice" in our world, often propagated through societal norms, tells us that "everything is okay, that life is as it should be." This voice insists that our current reality is the only reality, that we are mere "objects in an objective world," and that "free choice is an illusion." This is presented as the "propaganda of the secret war," designed to keep us complacent and powerless, leading many to succumb to a philosophy of "material nihilism."

However, there's another, quieter voice – an "irrational little voice" – that urges us to break free. Those who listen, and more importantly, "amplify and turn that crazy little voice into a power in their lives," are the ones who begin to shatter the walls of their initial small cages. This initial breakthrough brings a "modicum of relief," a sense of expanded room to move, think, and perceive. But the true alchemist soon realizes that this newfound freedom is still limited; they are merely in a bigger prison, a "more complex and slightly bigger asylum."

The author draws on Franz Kafka's nightmarish socio-bureaucratic worlds, suggesting that Kafka may have instinctively tuned into this "folly of human reality" – the endless, seemingly absurd struggle against invisible walls. To continuously strive against this infinite regress of cages is, by conventional standards, "insane, certainly irrational." Yet, Kreiter declares, "this is the way of inner alchemy, and the way of power."

The ultimate reward for those who fight this secret war is the ability to look back and marvel at their liberation from the initial "cage that now traps the vast sum of humanity." Each broken cage grants more freedom and power, a process described as "intoxicating," and perhaps deliberately so, to make many stop there. But the true "death defier" understands that the only cage that truly matters in the end is the cage of death. This book, then, is dedicated to exploring how inner alchemists confront and defy this final barrier. "For those who can break this cage, nothing is impossible." This sets the grand, audacious scope of the book.

The quote by Dr. Victor Frankenstein, "There is only one worthy goal for scientific exploration… piercing the tissue that separates life from death. Everything else… is insignificant," perfectly encapsulates the core drive of the "death defier." It's a pursuit of ultimate knowledge and mastery over the most profound boundary of human existence.

Chapter 1: A Dangerous Focus – The Paradox of Dogma and Direct Knowing

Carl Jung's quote, "One does not become enlightened by imagining figures of light, but by making the darkness conscious," introduces a key theme: the necessity of confronting difficult truths, particularly death.

Kreiter immediately addresses his writing style and purpose. He aims to walk a fine line between "dogmatic knowledge" and the teaching of "actual technique, of actual doing." Main Teaching: The author's goal is not to disseminate dogma, but to enable direct knowing and perception.

He acknowledges that much occult literature is dogmatic, asking readers to believe without direct experience. His approach, however, is different: he asks for initial trust so he can then provide a "mode of inner action" that allows the reader to "directly discover the truth or the un-truth of all the dogmatic principles." The ultimate aim is not to have you "believe anything," but "to know directly: to only know what you can perceive directly at any one particular moment-point." This is a crucial distinction: knowledge gained through direct experience ("doing/action") versus secondhand information ("dogma").

The author stresses the difficulty of focusing on death. "To beat a thing, you must know a thing, and in order to know that thing, to truly know that thing, you must know it directly, you must perceive it directly yourself with what I refer to as the inner senses." This establishes direct perception as the only way to "crack the secrets" of death. He admits this book requires even more trust from the reader due to the inherent difficulty and danger of the subject matter. To "see" into death means approaching an "event horizon" that can pull one in.

His personal journey to this direct knowing (to "see" into death) is rooted in aligning with a "general wave of intent" he calls inner alchemy. This wave comprises "freedom seeking mavericks" who, through their "direct inner action,"

have tapped into a "nearly completely unknown current" that leads to "total freedom." This journey is about "TURNED THAT KNOWLEDGE INTO POWER" – transforming abstract understanding into tangible capability.

The "task" of the inner alchemist, and the author's task as one among them, is "to pull back the curtain from this simulation matrix that now so completely clouds what is (energy) with what is thought or faithfully believed to be (the object filled world)." The realization that both "Out There" (the objective world) and "in here" (the subjective inner world) are illusions is a profound discovery. His ultimate goal is to "know/see and beat death directly."

The author recounts his own journey: starting with a search through dogmatic books, finding an "interesting formula and map," and then deciding "to use it, to engage in it, to do." This doing led him inward, into realms as "immense as any country or continent," and eventually to "break past the gates that led to an immense structure of alien scope and proportion." This signifies a deep, experiential exploration beyond conventional boundaries. He realized he was riding the "wave of total freedom, the wave of inner alchemy." This journey, he admits, is "long and hard" and continues, with the final task being "the ability to completely defy death itself, to become an immortal."

The primary reason for writing this book is to provide "cushioning words" and "general guidance" for practitioners attempting to "cross the Sixth and Seventh Rooms" (later defined as critical thresholds for transcending death). Without this preparation, "the Dark Sea is so vast and terrifying that the naked sight of it can quite literally drive you mad." The book serves as a "grimoire" for techniques to survive the death experience as an individual.

The Paradox of Dogma

The author highlights that everyone has an opinion on death, often based on "faith in better things" to cope with fear. This includes atheists, who "believe fervently without knowing directly" that physical senses define all reality and death is mere termination. This, ironically, is also a "faith-based belief."

"The Unconscious psyche believes in life after death." This intriguing statement by Carl Jung is brought in to emphasize that even if conscious beliefs deny an afterlife, a deeper part of the self holds a different truth.

Inner alchemists, however, claim "direct knowing" beyond biological death. They define death simply as "the termination of individual biological life." But for them, it's not the end; it's a transition where they "see, to perceive energy directly, with other senses, non-physical senses."

The Danger of Focus

Focusing intensely on death can be perilous because "the infinite mass of it can pull us in." This

leads to the concepts of

- SIT NOX (let the night in, let the night happen): Facing the final sight of death.
- NOX ATRA DE ANIMA (dark night of the soul): Facing the gravity of death.

He explains that the generally accepted idea of "dark night of the soul" as a crossing into expanded reality often misses a crucial connection: "to see beyond the physical, means to quite literally face death; to see into what life is after physical existence." This means facing "the guardian in the threshold" is literally facing death itself. If unprepared, this guardian can "hurl them into the pit of death itself."

For an inner alchemist, "the dark night of the soul is the only true threshold that exists, the only true challenge worth anything in the end, because it is the ultimate void, death, the last and greatest tyrant." This journey requires "unwavering focus," which is inherently dangerous as it pulls one into death's "event horizon." An alchemist seeks "enlightenment not obliteration," a fine line to walk.

The average person's rational focus on death acts as a "concrete shield," preventing them from falling into its event horizon. But a seer/projectionist, using inner senses and sustained focus, will "begin to truly perceive their death, all death, the machine of death itself," feeling its monumental gravity. This can lead to the "actual physicality of that death" appearing, causing symptoms and even literal termination if not properly managed. This highlights the danger: unrelenting focus on death can precipitate it.

"Death is not serene." (Dr. Victor Frankenstein quote).

The author differentiates between focusing on "personality aspects that have gone beyond biological death" (mediums contacting the dead) and "looking at the machine of death itself." Mediums focus on life beyond the veil, not the "maw of death itself."

Contemplating the ending of relationships through death is devastating for most, leading to "deluded immortality" and superficial understanding. This avoidance is a "survival strategy" to cope with the "immensity of what faces us all Out There." Humanity creates "rationality" and "illusion of time and objectivity" to avoid eternity until the last moment.

The book posits that our "unconscious" often chooses how and when we die, without our conscious input, making "free choice" an illusion for the average person. This "gigantic hidden part of us" aligns with a physical termination point, only rarely glimpsed in dreams or precognitive events.

The belief that "we chose this life and that we also will choose or have somehow already chosen our death" is a "half-truth" for inner alchemists. While aspects of the self partake in this choosing, the "conscious-self" (the "I self") has not. The decision is made by the deep unconscious.

Key Teaching: When the conscious self (with enough energy) focuses on death, it can guide the unconscious to re-evaluate the timing and form of biological termination. This is because inner

alchemists have "very high energy levels" and "unrelenting focus" that can alter life and death. Their focus is always on "overcoming death."

A "light focus" is insufficient to alter the unconscious. The "crossing of the Fifth Room" (a concept from previous books) is crucial, guaranteeing a projectionist is strong enough to focus on the "machine of death." An inner alchemist must strengthen their intent and conscious-unconscious connection to "move quicker than the mass of the race." Failing to do so means being "stuck in a cycle of life and death without end," which is "the current fate of humanity."

What causes dying? Biological life is seen as a "bubble of energy floating amidst infinity," the "great Dark Sea." This bubble is "injected" into 3D reality, strong at first, but constantly "buffeted by the tides of this dark ocean." "The

Black Sun is the creator of the endless tides, the endless movement of the great Dark Sea. It is therefore the Black Sun that is responsible for all death, it is the great purifier." It's the "event horizon" causing all dimensional change, pulling in and expelling energetic matter. Modern physics sees the Black Sun as a massive black hole at the galaxy's center, a "portal, a wormhole" leading to other dimensions. Anything larger than an electron is theoretically "crushed and stretched into oblivion" by its gravity.

Ancient traditions had many names for this "Milky Way" passage to the Black Sun, leading to "oneness, to source, to the oversoul."

- Olmec-Toltec: The ascension towards The Eagle
- Egyptian: The night goddess Nut (Milky Way) and the progression of Duat (death)
- Maya: World tree that reaches from the Earth to heaven and is responsible for all things
- Inca: River flowing through the sky that takes souls to the upperworld
- Aztec: The great road across the sky that leads to the gods of creation and destruction

At biological death, the "bubble bursts," and the contents (refined by life's experience) scatter. The ghost is freed but loses its physical anchor and ability to increase energetic power. The Dark Sea's tides pull the ghost towards the Black Sun for "Final and total Death."

The Machine of Death IS the Black Sun. If the "ghost in the machine" isn't strong enough, biological and final death are inevitable. The book will "cushion" the reader for this "death defiers journey."

To focus on death

- Means facing the mortality of all, especially oneself. This can bring helplessness.
- For those with "deeper vision," understanding synchronicities and omens reveals their "true fate" and allows energetic change, though this knowledge alone doesn't overcome the angst of individual death.

- Rituals and belief systems are attempts to consciously face the Black Sun, with varying success.

Important Teaching: Humans are destined/programmed to die. The power of death can advise you on how to live better, how to really live before you die.

This is a deep dive into existential reality, a call to confront the ultimate truth of mortality not with resignation, but as a catalyst for power and lucidity.

Exercise: How to Contemplate Death Lightly, and Use the Power of Death to Propel You Into Power (Chapter 1)

This exercise is not about perceiving death directly yet, but about restructuring your internal "logos" (mind palace) to turn death into a source of power.

Core Concept: Logos as Mind Palace The logos is defined as the "systematic order of perception" or the "ordering of the contents of your mind." It is your "personal creation of what reality is." For most people, this logos is unconsciously developed, influenced by "memetic wars" and the "Archonic cloud" that embeds belief systems serving its purpose, not yours. Key Teaching: Your logos creates your reality because you create your reality with your thoughts. The Archonic cloud, through "endless repetition," creates reality structures and belief structures in your logos, which in turn generate endlessly repeated thoughts. Your unconscious ("Secret King") then makes these thoughts "real." The inner alchemist's task is to "take control of their own logos, to create their own inner psyche." This lucidity brings power, rather than draining it.

The Axiom of Death

The exercise begins by focusing on biological death in a "lucid" and "logical" manner. This is not about accepting it passively but using it as a "counsel and a way to power."

The Core Axiom to Integrate

"You are a being that is going to die, period." This statement defines death according to the mechanical-logical beliefs of our time. It might seem contradictory to inner alchemy's belief in life beyond death, but this is where the com-

plexity of the logos comes in. The logos can have "layer upon layer," allowing for seemingly contradictory beliefs to coexist and align within different "dimensional fields."

Steps to Integrate the Axiom

1. Contemplate the axiom repeatedly: "I am a creature that is about to die, this death can come at any time, and the termination of my biological life means a termination of everything currently physically perceivable, which as a result most likely means a termination of everything. Every moment, every action, counts because this moment and this action may be my last."

2. Turn it into a "concrete structure within your psyche." Repetition "charges thought" and "gains weight," making the non-real (light, no mass) real (heavy, mass).

3. Identify contradictory feelings/beliefs: As you repeat the axiom, pay attention to any opposing thoughts (e.g., "life is long," "you have all the time in the world," "there is life after death so no real responsibility").

4. Logically counter dis-alignments: For each contradictory belief, use logic based on physical reality (what is perceivable by physical senses) to dismantle it. For example, against "people

live a long time," argue: "Some do, some don't. Odds are in my favor, but anything is possible. It's best to live as if each moment is my last and prepare for the future."

1. Dismantle contradictory notions through repetition of logical arguments. This internal debate helps align your logos.

2. Create personal compartmentalization: Understand that different dimensional zones have different causal rules. In this 3D dimension, you will die, and it's final. In other dimensions, other axioms apply. This allows your logos to expand while remaining efficient within specific contexts.

3. Use the structure as leverage: Once the axiom of finality in this dimension is solidified and aligned, use it as a "power base" to give "every action… a force that can overcome the gravity of the human prison."

4. Create a "living thought form": Think of this new belief structure as a concrete, dynamic, lucidly created thought form, similar to servitor creation.

5. Turn death into power: The logic of biological death's inevitability, when accepted from the perspective of limited physical senses, becomes a tool for power, allowing alchemists to "break the walls of that zone and expand their power even more."

6. Use the power of death to advise how to live better: When feeling overwhelmed, petty, small, or frightened, "Look at your death." Bring the solidified belief structure of death to the forefront of your psyche. Let death show you "that indulgence is not the way, and that you can survive anything because in the end nothing really matters but it."

7. "Become sober to the miracle of your life!" The fleeting nature of physical existence makes every present moment powerful.

The exercise aims to develop a "lucid logos" – a consciously ordered mind palace that gives power. "The bigger the mind palace, the bigger the intellect!" By making your logos "perfect," you can "see the edges of it," allowing you to "break past it" and expand its size and complexity. This mastery of logic and congruence is an alchemical path to sorcery over reality, not just escaping it.

This process involves an "inner action" – a conscious, deliberate internal reordering of your beliefs and perceptions regarding death in the physical dimension.

Chapter 2: Surviving Death, Waves and Particles, and the Crossing of the Black Sun

This chapter delves into the fundamental nature of reality from the inner alchemist's perspective, using concepts from modern physics to bridge the gap between scientific and mystical understanding.

Beyond Rational Causality

Kreiter asserts that human psychological/mental evolution is directly related to technology. Inner alchemists know that other "causal orders" existed in human prehistory, creating different technologies and "forgotten past civilizations" that were "much more successful at manipulating and controlling reality." Key Teaching: Understanding the limits of our modern rational perspective and its definition of causality is essential to perceive what lies beyond the rational worldview.

The Logos as Science and Power

He re-emphasizes the concept of the logos as a "systematic order of individual perception" and a "systematic breakdown of the cause-and-effect relations between all the things in one's world." This makes the logos a "science" that allows one to "classify and work with the things of the world," and to "measure, manipulate and control reality." It is a kind of power. Main Teaching: Mastery of the logos means mastery of logic and causality, enabling the inner alchemist to "beat humanity (beats the Archon) at their own game."

Individual and Shared Logos

There's an individual logos and a "shared logos" (which is currently "rationality"). Civilizations, he states, cannot exist without a "functional working logos" shared by the masses. The "modern logos" is based on rationality, an "agreed

upon definition of the laws of what cause and effect is." This creates a "communal structure" and "rules" for the civilization. However, this "current rational logos of the times is something that is not ours really, it is something that has been imposed to a large degree on us by a force that I refer to as the Archon." The Archon feeds on our energy by "dumbing us down" and imposing a "conscious-self" that limits perception and intuition, leaving us with "simplistic causal conceptions such as rationality."

Other, more efficient logoi (plural of logos) existed in the past and still exist in "hidden corners of the Earth." These "breakaway civilizations" are better at "reality manipulation" because they operate beyond simple rationality. Humanity uses its rationality-based logos to create a "kind of edifice" around itself for protection from "the gravity of the infinity." This structure binds humanity while also protecting it.

For the rationalist, this "edifice" is all there is – "reality." But for someone who can "look past the logos of the times," they see it as a "big giant edifice, floating in the middle of infinity like a giant starship or city of sorts, a giant structure held together by the power of all the minds that feed this logos, that feed rationality itself." Beyond this edifice are "different ways to perceive and different ways to be able to manipulate within infinity."

Quantum Logic as a Map to the After-Death Experience

The author introduces quantum physics as a tool to understand the after-death experience, which

transcends classical mechanics and rationality. He highlights the wave-particle duality of photons

- Particle State: Light acts as individual particles, existing in space and time, measurable.
- Wave State: Light defies space and time, acting as a whole instantly, communicating faster than light, non-local.

Analogy to Life and Death

"In other words, being a particle is like physical life: when we are alive, we are bound by the rules of this physical dimension (we are ruled and trapped within the bounding I refer to as a rational logos)." "But when we dream, project (dreaming-awake), or die, we access some or all the power within the state of non-locality."

Dimensions are described as gradations, where "size" can intuitively equate to "dimensional difference" (e.g., intent < photon < atom < cell < person < mob). A human life is energetic action in a "general" dimensional zone (particle state), while the after-death experience is energetic action in a "wave state" (non-local).

Dimensional Shifts

- Lateral Shift: Movement within similar size/form dimensions (e.g., individual to mob, imagination, empathy, telepathy). Requires less energy, more common. If powerful enough, can manifest as shapeshifting or becoming a group of people.
- Inner/Outer Shift: Movement from bigger to smaller, or smaller to bigger (e.g., becoming larger or smaller than physical self). Requires more energy, more foreign. Crucial for immortality, as it allows transcendence of human world and limitations, and eventually the life-and-death cycle.

The Ghost in the Machine

"Imagination is the ghost in the machine making small dimensional shifts; the act of imagining, the act of genius, is carried out by this ghost as it moves dimensionally." All human creation (invention, art, literature) is discovered/created by the ghost traveling dimensionally. Genius is the ability to move dimensionally and remember the content. Daydreaming is a shallow form of this. Inner alchemists understand that "imagination" is just the beginning; increased energetic level (power) allows "true movement deeply into other dimensional states," leading to "true magick/sorcery." This ability to "turn words (knowledge) into power" by direct perception is a core alchemical skill.

The Gravity of the Life and Death Cycle vs. Archon

While lateral shifting (cavorting) can grant "Earthly power" over others (sorcery), it's a "dead-end destination" for true transcendence. Those focused only on lateral shifts expend energy to control, rather than escape the human condition. "The overbearing gravity of the life and death cycle… makes lateral shifting a dead-end destination, if lateral shifting and power over this dimension is the only goal." "An inner alchemist must master the Archon, but this is only the start of the battle. The real battle begins when they confront the gravity of the life and death cycle." For this reason, the word "archon" will no longer be capitalized, signifying its relative insignificance compared to the ultimate quest. "Being that the life and death cycle is the only true goal worth anything and being that the Archon compared to such a quest becomes almost insignificant, in the rest of this book the word ‘archon’ will no longer be capitalized."

The Ultimate Goal: Mastering Inner and Outer Shifts

To defy death, an inner alchemist must master both particle and wave states, becoming both individual and non-local. This requires first mastering the particle nature (lateral shifts) and then moving into inner/outer shifts. "A traveler into infinity cannot be a passive seeker of light, they must have claws, to survive the journey across the Dark Sea." This means mastering sorcery and individual power first. The rooms of the projectionist are a deliberate order to achieve this mastery.

The "Ghost in the Machine" is the only thing that can move between dimensions. Its development allows human advancement and, ultimately, freedom from the physical dimension. Average human consciousness is limited, prone to "shallow awareness" like "goldfish in a small bowl." The inner alchemist aims to achieve stable "dreaming-awake" to escape this "polluted bowl" and perceive across many dimensional frequencies simultaneously.

Key Teaching: We never stop dreaming, even when we are not sleeping in our beds, we are still dreaming! "Outer physical reality is an illusion, true reality is to be found within." The enlightened alchemist is fully awake to both the physical world and the inner worlds, recognizing "imaginary places" as "real dimensional places." Shutting off inner states is a "crime, a con job, a gaslighting" by the Archon.

"To Follow The True Way And The Natural Way Is To Master The Art Of

DREAMING-AWAKE." This is perhaps the most important point of the book.

Power and Attention

Dimensional shifts start with imagination, progress to genius (deeper access to dimensions), and culminate in true magick/sorcery (deep movement into dimensional states). This progression is entirely a matter of "energetic power" and "unrelenting focus of attention." Rationality and mainstream science fail to understand this energetic reality.

Exercise: Understanding the Duality of the World (Chapter 2 continued)

This exercise aims to develop the "inner feeling sense" for direct perception beyond physical senses. It's a fundamental step towards understanding and manipulating higher vibratory frequencies.

Steps

1. Choose a small, simple object (e.g., a cup, glasses).
2. Focus physical senses: Look intently at the object for five minutes, noticing every detail from all angles.

3. Engage Inner Feeling Sense (Direct Perception)

o "Project an aspect of your ghost in the machine" (a "small filament or tentacle") into the object.

o Perceive the object "as yourself," feeling it directly from the inside and outside simultaneously. This is like "touching the ‘insideness’ (the inner dimensionality) of that object with your eyes."

o Maintain this "feeling perception" for five minutes.

o Crucial Effect: "ENGAGING THE INNER SENSES NATURALLY TURNS

Off That Conscious-Self Aspect Of The Totality Of Who You

Are; This Is The Part That Likes To Endlessly Talk And Talk

To Itself."

o When the conscious-self stops, it "falls asleep," engaging a "new mind." This practice naturally leads to a "state of VOID," which augments the inner feeling sense. This is a "great secret of sorcery" and a form of "not doing" (not doing of the conscious-self).

o The moment the conscious-self turns off, the perceptive point shifts, and you begin to "dream." The degree of shift depends on the "VOID state."

1. Contemplate Duality: As you focus with your inner feeling sense, contemplate that the object has two basic states: a physical state (perceived by physical senses) and an "inner

reality, a non-local state that in many ways is far more complex and far larger in an indescribable way." This second state defies linear measurements.

1. Perceive Inner Qualities: The inner feeling sense allows you to perceive the "inner motion or an inner quality" of the object, which can bring up "images or whole other scenes" – these are the beginnings of "dreaming-awake."

2. Do not dismiss perceptions: Even if odd or unrelated, these inner perceptions are important and require focus. (Example: seeing train-track like "fractures" in glasses, representing their "molecular structure").

3. Understand Inner Dimensionality: These perceptions propel you into "deeper interdimensional qualities." You "SEE" inner spaces where the physical structure occupies a "non-local dimensional quality," appearing "geometric… incredibly large or intense… defy size." These spaces represent "other dimensional space-time coordinates where this seemingly innocuous pair of glasses has an existence."

4. Significance: Understanding these inner dimensional places (non-local space) is crucial because it's "where you will find yourself after you leave this physical dimension." Mastering this coping ability will improve your after-death experience and is key to "true and total freedom beyond the life-and-death cycle."

5. Extend to Biological Life: Apply the same technique to a small plant or stationary creature. Note the differences in "inner feelings" and "daydreams." Master understanding the "two basic dimensional positions of all things: their physical mundane aspect/location and their inner dimensional aspect/location."

6. Time Dilation: Realize that these seemingly "inconsequential things" have a far bigger inner aspect that defies time and space. Understanding "time dilation" in non-local space is key to defying biological limitations, including death.

7. Explore Your Mind: Use the exercise to explore your own mind in greater detail, as it helps stop "endless chatter" and exposes "other parts of yourself" previously unfamiliar. This helps play with the VOID aspect, which is one of the three polarities (IN, OUT, VOID) of the projectionist's formula for increasing projection power and defying death.

This exercise is designed to develop the ability to "perceive directly" beyond the physical, setting the stage for future advancements in inner alchemy.

Chapter 3: To Beat a Thing, You Must Understand That Thing

This chapter aims to provide a comprehensive understanding of the death experience from the inner alchemist's perspective, emphasizing that true mastery over death requires profound knowledge of its nature.

The Necessity of Knowing Death

"To beat a thing, you must know a thing." The author takes on the role of "herald and scout" to "cushion the blow of death and provide armor" for the practitioner, enabling them to "withstand the sight of this singularity." He acknowledges that certain topics, like the oversoul, may seem unclear at first due to their complexity, but promises to add detail as the book progresses.

After-Death Experience for the Average Person

Conventional Western beliefs often portray death as a transition to an "invulnerable spirit form" in heaven or hell, or reincarnation, with an "almost unconscious sense that their individuality will continue forever." Kreiter calls this a "mistake that can make many complacent," as dogma often distorts "energetic truth."

Extending Individuality

- Physical Extension: Powerful adepts can use "energetic containment" (Philosopher's Stone) to "increase the healing factor of the body" and "extend their biological existence." This is done by using "great focus" to repair the physical body. However, this is energetically costly and eventually a transition "beyond the biological must be made." The only sober reason to extend physical life is to "fulfill earthly tasks that promise to extend and amplify energetic prowess," needed to overcome death.

- Transition to Wave-Like State: After physical life, a transition to a "more expanded, that is a more wave-like state, must be made." Inner alchemists perceive this movement as better done "sooner than later."
- Biological Death is NOT Final Death: For the inner alchemist, the "transitory period that people believed to be final death, where they become some kind of spirit" is not final. "There is biological death and then there is final death!"

What is it like to die for the average person? For the average person, death is "a relatively simple affair" that boils down to "unconscious choices." It's a journey from "particle form (individuality)" to "wave state (individuality is truly and finally left behind)." This is the "passage of the Milky Way" leading to the "Black Sun" (final death/divine nothingness) and ultimately to the "oversoul." This cycle is akin to a "long journey from particle to wave state," the power of which will be detailed. The difficulty of this journey depends on how much their individuality resists the unconscious's choices.

The "Out-of-Body" Experience Post-Death

"Upon crossing over and transitioning into death, the average person will just seem to wake up and find themselves in an out of body condition." This is a "useful psychological device" for the individual to understand what has happened. They see their inert body and feel a "detached indifference," which can be "incredibly liberating" and soothe pain. Some may not even realize they are dead due to this fluidity and detachment.

Factors Influencing the After-Death Experience

1. Strength of the Ghost in the Machine

o Upon waking up, you are the ghost. The physical is gone, but still attached to a "large unconscious entity." This unconscious is more transparent to the conscious ghost, but still an "unknown master (a Secret King)" ruling fate.

o "The more powerful that a ghost is, the longer that it can participate in this seemingly out of body condition as a conscious individual." This feels like a conscious OBE or lucid dream, allowing wandering in the human world for "some time."

2. Belief System during Physical Life

o The unconscious provides experiences matching beliefs (heaven, hell, reincarnation, atheism).

o Heaven/Hell: Self-created "rooms" by the unconscious, more real and sensually vivid than physical life. A "lovely prison" if in heaven, or literal pain in hell. Helping entities (oversoul) try to extricate these "lost ghosts" before individuality is "permanently lost."

o Reincarnation: Experience a "second transitory ‘room’" according to their dogmatic beliefs.

o Atheist: May find themselves in a "completely black room" of nothingness, or bound to their physical body, experiencing its decomposition. This forces them to realize "there is more to it."

o "There is always help and no one is left behind." (This provides a reassuring note amidst the intense descriptions).

The Nature of Time in the Afterlife

The length of this "second transition" is hard to judge in linear time, as "time does not exist in the same way in this new dimensional zone." Instead, it's a "function of intensity." "The greater the intensity experienced at any moment point, the longer the experience is. Personal psychology has an inner thickness, and that thickness is akin to mass, this mass is time. Inner reality defies clock time and the only way that you will understand the after physical death experience is by understanding the power of intensity." A powerful ghost can spend "years or centuries" (psychologically and clock-time wise) in the astral realm. An average ghost, lacking energy, will quickly "splinter and fade" due to the Black Sun's gravitational pull, scattering its essence into the Dark Sea. This splintering means loss of individuality, like "a drop of ink dropped into a large bucket full of water or milk."

Ghost Phenomena Explained

"If such a ghost experiencing this gravitational dispersion holds within its matrix certain events in its life… that were formed due to a great deal of emotional energy (a moment of great intensity), then those certain splintered bits of the whole, since they are more intense (more gravity/mass), will last longer than others." These "splinters of self" literally "haunt a real physical area" connected to their intensity points. Ghost phenomena are usually "a splinter of a ghost" reliving a past event, not a whole personality. This is called "resonance duplication," where the ghost's belief-created room overlaps with the physical location due to matching frequencies.

- Resonance duplication: Like tuning forks vibrating together. The ghost's astrally created room, similar to a physical room, causes resonance.
- Contact with the departed is complex: it could be a whole ghost (rare), a splintered aspect, a thought form (fed by living people's interactions), or a non-organic entity mimicking a ghost for energy.
- Fractured personalities can be dangerous, providing fractured information.
- "There is safety and hope for all such ghosts… the individual is not alone, and the unconscious cannot be obliterated." A higher order (oversoul) wants its essence back, ensuring "return/union."

The Final Death

The ghost, after experiencing its self-created "rooms" and coming to terms with its illusory nature (which can take "a great deal of time/intensity"), eventually faces "the final death of that individuality" when it is "pulled completely into the Black Sun." This is the point where the ghost (formed from mind/intellect) is "ripped to shreds" by the Black Sun's gravity. "It is only the unconscious, which is of the most subtle of substances, that will be able to fly without much hinderance into and past the singularity point." The unconscious then reunites with the oversoul, enriched by the life's experience. The ghost's consumed energy is recycled and "expelled from the Black Sun" as "enriched energy source" for new creations – alchemical evolution.

Purpose of the Cycle

This entire life-and-death cycle, even with its suffering, is seen as a "marvel beyond description," a "hero's journey" for the oversoul's expansion. The suffering is a "forging of energy." "The joys and the suffering of the individuality have a purpose, and that purpose is to expand the ghost, which in turn expands the unconscious, and this expansion will eventually expand the oversoul when oneness is achieved." This process resembles the dreams dreamt by the oversoul, allowing for greater growth. For the average person, the "conscious-self" is removed at physical death, causing the ghost's individuality to fade as it relies on an "undeveloped self-consciousness" (like dreams without lucidity). The ghost then loses its sense of being a distinct person, leading to a kind of madness without external stimulus (sensory deprivation, akin to John C. Lilly's work).

The oversoul uses this second transitory phase to unite the ghost with the unconscious, aiming for the conscious individuality to "come to terms with the energetic fact that all individuality must end and union with source is coming." This is a "continuation into something even greater." "Once the ghost discovers the hidden master within it (the oversoul/unconscious) and comes to terms with the inevitability of its death/transition, the ghost becomes finally enlightened, and can freely give itself up, so that a part of itself can exist forever within the great light of source; this is the final after death transition."

The Inner Alchemist's Path

Inner alchemists aim to "overcome the averageness of their life" and human limitations. They are "rebels to the core," not seeking quick union but "glorious adventure" and their "own becoming." They aim to become "multidimensional oneness themselves!" Main Teaching: Strengthening the ghost allows a "truly independent life" far longer than physical life. This revelation is a greater secret than total immortality.

The Two Gifts of the Oversoul for Advanced Alchemists

1. Total and Eternal Freedom (True Prize): The ability to "separate from the oversoul completely, to detach themselves (the ghost in the machine united with the conscious-self AND the unconscious) totally and completely from

the oversoul, and experience a TRUE eternity out in the forest of the great dark sea by themselves and with no help from the oversoul." This is the ultimate goal of the inner alchemist, requiring the crossing of all seven rooms while physically alive.

2. Extended Individuality (Consolation Prize): The ability to "experience a very long, a greatly extended individuality... to exist within the dimensional space beyond physicality as a travelling ghost for an extended period before returning to source/oversoul." This applies to those who developed their ghost significantly but couldn't unite it with the unconscious. They

can still travel across dimensions for what seems like thousands or millions of years, pursuing knowledge and adventure. This gift also requires significant ghost development, linked to crossing the Fifth Room while alive.

How Energy Work Helps

"All energy work that transmutes and purifies the ghost in the machine will increase individual

possibilities after physical death." This includes

- Work with energy (servitors, visualizations).
- Consciousness projection ("dreaming-awake").
- Solidifying the "double body" (OBEs).
- "Seeing" beyond dogma and maya (direct perception). These skills allow for a "much better" after-death experience, free from binding dogma. The more experience with manipulating dreams and OBEs, the better off one is after physical death. Recap: Energy = Power. More energy = more power (ability to do/manipulate) = greater focus of attention. Unrelenting focus is key.

Exercise: Personal Calibration (Chapter 3 continued)

This exercise is designed to help you align your personal beliefs with the teachings of inner alchemy, ensuring your intent is solid and powerful for the journey ahead.

Purpose

- Review previously learned material and personal feelings about it.
- Solidify your intent going forward; without this, intent lacks power.
- Identify divergences between your beliefs and inner alchemy's practices.
- "Examine your own psychological logic by holding those concepts in your mind, and then looking through them for inconsistencies."
- If your personal boundaries/beliefs are logically sound to you, then own them. If not, "fix these." Scattered energy guarantees failure.
- "Change the current of alchemy to suit you!" – a powerful statement of individual autonomy.

Process

1. Allocate time: At least 20 minutes to explore feelings about techniques and work.
2. Light approach: Allow your mind to wander lightly, directing it to the task.
3. Explore unease/trepidation: If you feel you're "not good enough," realize this will fix itself with more attention.
4. Explore differing beliefs: If your beliefs clash with the book's, examine your beliefs first based on your experiences and perceptions. Decide whether inner alchemy's techniques seem more correct.
5. Acknowledge uncertainty: It's okay not to have immediate answers. The process of uncovering "dis-alignments" will eventually lead to answers.
6. Journaling is crucial: Write down all feelings, ideas, and discrepancies. This material helps you "rearrange personal beliefs" and "recalibrate ourselves" over time.

This exercise underscores that the path of inner alchemy is deeply personal and requires self-honesty and continuous self-alignment, not rote acceptance.

Exercise: Preliminary Solidification of the Ghost (Chapter 3 continued)

This exercise focuses on developing the "ghost form" to prepare for traversing dimensions and facing physical death. The solidity of the ghost body is paramount.

Importance of the Ghost Body

- The ghost body is even more important than the physical body for inner alchemists, though maintaining the physical body is still important because "the physical body feeds the ghost body."
- Solidifying the ghost form is critical for "crossing the Sixth and Seventh Rooms of the projectionist."
- "It is critical to understand that it is this ghost form that will be who you really are after biological termination." It therefore deserves "complete attention."
- A mastered ghost form is an "energetic structure of a much more subtle range," capable of defying gravity, changing shape, moving through walls, and manipulating the physical dimension ("like a powerful poltergeist"). Its capabilities are limited only by "personal imagination and the individual's power level."
- Such solidification "can extend the power of our projections" and "also extend the power of our total selves, which includes our physical body." By strengthening the ethereal ghost body, "we can overcome many of the frailties that are supposedly inextricably linked to aging."

Steps

1. Enter the Second Room: Re-enter the mental "blank screen" and expand it into a room, as previously taught.

2. Solidify Ghost Form (Stage 1 - In the Second Room)

o Contemplate being IN that room: Feel yourself "really there," maintaining "dual state lucidity" (aware of both ghost and physical body).

o Define and fine-tune focus: Channel attention solely into being the traveling ghost form in the Second Room, "forgetting about everything else."

o Extend the time you can solely be this ghost form.

o Switch perspectives: Once comfortable, remember your physical body, then return to the ghost form, forgetting the body again. Repeat several times to understand the difference and fine-tune the feeling.

o Develop ghost senses

⍰ Sight: Look down and "see this ghost form" clearly and solidly, starting with hands, then arms, chest, torso, legs. It might be unstable (too big/small, warping) initially due to unadjusted "eyes in this new dimension." Focus relentlessly until it's "as real as any hands you have ever seen in the physical world."

⍰ Touch: Touch one ghost hand to the other, then move to other body parts, feeling them. The goal is to "see and feel your body as clearly as if it were your physical body."

⍰ Smell/Hear: Try to smell and hear things in the room with your ghost form.

o Manifest a mirror: Once senses are perfected, try to manifest a mirror in the room and see your ghost form clearly. This is a sign the ghost form is becoming a "real other body that can survive physical death."

o Develop different ghost forms: Start by duplicating your physical body, then experiment with becoming an animal, different gender, or fantastical creature. The limit is your "focus (personal power) and your patience." The more solid the form, the more real it becomes.

This exercise is essential for building a foundation for conscious travel in the afterlife.

Chapter 4: The Oversoul, and the True Nature of Human Existence

This chapter deeply explores the nature of human existence, the Oversoul, and the illusion of time and karma, setting the philosophical bedrock for defying death.

Edgar Allan Poe's quote, "In death – no! even in the grave all is not lost… Arousing from the most profound slumbers, we break the gossamer web of some dream. Yet in a second afterward… we remember not that we have dreamed," hints at the profound, yet often forgotten, nature of post-death experience.

The author presents his "direct energetic perception" as the source of this knowledge, not dogma. He encourages readers to "prove me right or prove me wrong… through your own direct seeing and action." This trilogy is about immortality and developing the capacity to "directly perceive all knowledge yourself."

The Journey of Inverted Maps

Kreiter describes finding "inverted maps" that lead IN (to oneself) rather than OUT. He realized these physical maps led to "subtle INNER maps" that were "far richer and seemingly far more real." He chose to "dive IN," riding the "wave of the inner alchemist," discovering a "house, a structure of sorts created by this wave." He became a member, committing to "unwavering personal lucidity" and "continually verify[ing] through my own inner action." His fundamental task is to "first survive physical reality (which we humans know too well is a never-

ending hardship) and then to try to in time survive the great mass of the Black Sun itself." He's tasked with providing an "unblemished map(s) to inner alchemy" – a structure "free of dogma as possible with a mandate to not remember, intellectualize, and calculate, but to know directly."

The Oversoul - Beyond God

"To call the oversoul ‘God’, would not in my opinion be accurate." There are many oversouls for the human race, and higher orders beyond them. The oversoul is the "inner light or love, the creative spark" within all living things. It's connected to the "ALLNESS," the "source of source itself," which is "infinitely creative mind that created All Things." The oversoul seeds itself into the physical dimension, taking a "small piece of itself" to partake in the "adventures of the life and death cycle." Your lifetime is a "short dream" for the oversoul, shaping its expansion. You are like a cell in its massive body, contributing to its growth. The "unconscious" is the part of the oversoul that "rides down" into physical birth with us; it is simultaneously us and the oversoul, with a direct connection to its knowledge and power. A "complete human person/personality" is made of "several personality aspects" skillfully brought together by the oversoul (via the unconscious). These aspects are dynamic and can be seen as correlating to "pagan pantheons" (gods representing aspects of the psyche).

The Illusion of Linear Time and Karma

"Inner alchemists believe… that since all time is simultaneous, reincarnations are not separated and sequential; they are in actuality all happening now." There is no "karmic debt" carried from one life to the next like a ledger. Karma is a "continual inner exploration of values and belief structures" shared across simultaneous incarnations. "linear timelines are an illusion!" "Your soul (your individuality) is yours alone, you do not owe anything going forward in some future incarnation, you do not need to make up for wrongs of a past time, because you are a true and legitimate individuality, free to choose and free to be free now. This is most important!" Each incarnation is unique but connected to the whole oversoul. All "deaths and the life lived, flash (are flashing) in what from the physical dimension could be called very short but brilliant bursts of intensity." Alternate timelines are created at each "I am moment," allowing for infinite variations of existence, some where death might not occur in the traditional sense. These alternate lives are crucial for the oversoul's growth.

The Three Phases of the Life-and-Death Cycle (from Inner Alchemy)

1. Biological birth: Unconscious and personality aspects enter physical existence. Conscious- self and ghost are born.
2. Biological death: The unconscious pulls itself and the ghost from physical existence, journeying to the Black Sun. The ghost survives physical death.
3. Total individual death: The ghost is consumed by the Black Sun, and the unconscious reunites with the oversoul. This is the "final death of whatever may remain of the individuality and the ghost."

These are difficult concepts to grasp beyond linear time, but they expand the intellect and allow the ghost to project beyond rational conception. The total duration of an individuality's existence (physical life, ghost life, alternate lives) can span "thousands of years" from a human perspective, all happening simultaneously from the oversoul's perspective.

The Archon's Game

The Archon, through "memetic war and tampering with human consciousness," uses the conscious- self (which it controls) to limit perception and separate us from intuition ("direct knowing"). It ensures the ghost remains "dormant" by promoting theological belief structures that keep people "ignorantly happy, complacent, reliant, obedient, and most importantly powerless." "The archonic force... has inverted the Mandate of Heaven from one of becoming more, to one of suffering and bowing before a higher unseen authority." After biological death, the archon "could not care less" about the individual, as it primarily operates in the physical realm and feeds on energy lost through "emotional outbursts" and deception in physical life. A weak ghost after death means less energy for the archon. "All this suffering is caused by dogma, this is most important!" Suffering in the afterlife is self- created by belief structures established by the archon. The after-death journey for a regular person is about the unconscious battling these dogmatic imprints to "rid itself of all the folly of individual life." The oversoul allows this strife for "energetic refinement."

The Grand Choice

The fundamental question for the individual becomes

"Is it better to follow the dictates of dogma and live in blissful ignorance inside the fence, held by the golden chain to the upside down Weird tree? OR Is it better to know, to experience the true terror of knowing, and face the coldness of eternity and the many predators and dangers beyond the fence?" Inner alchemists choose: "Bow to no-one, not in this life nor the one that follows!" They choose to "give up heaven," "give up innocence," and take the "true Mandate of Heaven" to evolve beyond human limitations.

The True Nature of Love (Agape)

Human love, influenced by the archon, is often "selfish," based on "weights and measures," a "commodity." This "brotherly love" paradoxically binds humanity to the "dense heavy place that humanity calls the real world." "Love is a multidimensional force that is the underlying component (glue) that holds all dimensions together." Its properties change with dimension. In our dense dimension, it's "denser," used by the archon for manipulation. As one moves "upwards" metaphorically, love becomes "finer," culminating in "cosmic love, agape." "True love means letting go of all those things that you love so much, not in the sense that you turn your back on them, but in the sense that you love them even more, that you confront them, adore them without projecting and wanting to change and mold them, to keep them bound to you. You just allow them to be, you let them go." "To attain this true love, you must let go of the need to pick others up or have others have your back when you need it. It is a love that resonates from a person that can withstand the

harshness of physical existence and the maddening gravity of infinity on their own, alone, free

it is the love of infinity." "The goal is not to project anything… The goal is to vibrate at a certain frequency in a sustained manner and to let the reality of agape unfold all around you." This is attained through "perfect energetic containment" (perfect balance), allowing "higher and higher frequencies of love." The author stresses that this is not about becoming "cold, draconian," but about becoming "completely balanced."

The "Coydog" Analogy and Detachment

Those who cannot "break the human web" of love and duty are like "coydogs" – hybrids living on the

fringes of humanity, wanting wild freedom but unable to fully detach. This "human web" of relationships and emotional dependency is a "true gravity" that keeps aspiring immortals from freedom. True detachment is not cold indifference but a result of "perceptive power," seeing that "ALL IS LOVE." The human world is a "dense heavy place" but also a "miracle" and a "great adventure."

The inner alchemist's quest for omniscience and omnipotence, developing the ghost to perfection, allows them to perceive the existence of "choices and possibilities that most don’t even know exist."

Exercise: The Natural Tone of Agape (Chapter 5 continued)

This exercise aims to help the practitioner experience and internalize "detached love" or "agape" by connecting with nature.

Purpose

- Feel "this detached love, this greatest and true love of agape."
- Understand the "true love that exists in the world."

Steps

1. Find a peaceful natural area: A quiet forest, a park nook, "as far away from humanity and civilization as possible."
2. Relax and focus on hearing: Sit comfortably and focus intently on natural sounds for at least five minutes. This quiets the mind and calms the body.
3. Calmly observe: After quieting the mind, open your eyes (or keep them open) and observe the "wonderful intertwining of reality." Look at small animals, vegetation, and how they operate synergistically without your input.
4. Realize nature's self-sufficiency: Contemplate that "Nature does not need you. It can function and create beauty beyond measurement or calculation."

5. Experience letting go: Allow yourself to feel the reality of this. "There will be a moment when you will understand this inner feeling, this ability of the beauty of reality to exist without you and bloom without ever carrying anything about you at all. It is at this moment when I want you to wake up to the fact that you can let go of everything, that you can break every single tie with every single thing that you think binds you now, and in doing so nothing will change, the world will bloom around you, through you, without you."

6. "Let go of the world and see it as an alien might see it, as a ghost might see it." A ghost "cannot, that need not, hold itself to anything because everything is free. The world all around you is free and you are free from the world." Dwell in this feeling of agape.

7. Journal and revisit: Write down impressions. Revisit this feeling and practice regularly to "replant this feeling essence within your psyche."

This exercise is designed to cultivate a state of objective, non-attached love that liberates the individual from the "weight of the world," aligning them with the pursuit of eternal freedom.

Chapter 6: What We Are, What the Oversoul Is, and What We Need to Become to Accept the

Choice That We Are Given (This chapter, as seen in the TOC, is named Chapter 6. I've covered some of its conceptual aspects in Chapter 4's summary as the book's structure presents a non- linear unfolding of ideas. Now I will focus on the remaining unique elements and the exercises related to it.)

The chapter title itself is profound, hinting at the true nature of self, its connection to the divine, and the fundamental choice presented to humanity regarding its destiny.

The Human Predicament and The Choice

The author reiterates the challenge of discussing these topics without alienating readers, especially concerning the after-death experience. He states that physical death can involve "incredible pains," "utter tragedy and mind-numbing suffering," even in seemingly quiet deaths. From the alchemist's perspective, what happens after biological death is not always pleasant. It can be a time of "great suffering, limitation, punishment, and fear" – exceeding physical suffering. This state, similar to an uncontrolled dream, can feel like a "living nightmare" for the average ghost, until it realizes these are "of its own making."

Occult Practices and the Archon's Suppression

"Any occult practice (and by occult please note that I mean the unknown; those things beyond the three-dimensional) will strengthen the ghost in the machine." This is why occult work is "taboo" and "persecuted" by the Archon and dogma-based theologies ("Believe and obey or you will go to hell"). The Archon wants to keep humanity "ignorantly happy, complacent, reliant, obedient, and most importantly powerless," a "limitless food supply for a dark power." It doesn't care what happens after death, but it fights any energy-saving or ghost-

strengthening work during physical life. "Most practices considered taboo by many religions, are in essence practices that may strengthen the ghost in the machine." The Archon ensures "the average person is not willing to become an energy miser" to attempt immortality. It invades the mind, creating "memetic wars" and "mob driven disasters" to prevent humanity from making the leap to "TRUE energetic knowing."

The Nature of the Self (Triune Self)

Kreiter outlines the three parts of the "Total Self" while biologically alive

1. The 'conscious-self': Intertwined with biology and the "archonic force," representing the "I am" persona, the "predator, the hunter, the hater, the schemer, the survivor, the lover, the maker, the man, the woman, the fool lost in folly." It is a "dark" aspect, a "kind of radiation/cloud" that pollutes our true nature. It dies with the physical body.

2. The 'ghost in the machine': An "ever-growing aspect of you that may loosely be termed the mind." This is your "True Self," the "only part that can move freely across many dimensions." It mutates into existence through the conjunction of conscious-self and unconscious. It survives physical death.

3. The 'unconscious': A "mighty entity that dwarfs all known physical limitation," a "Secret King" shaping your world. It's a "sliver of the oversoul" that pushes into this dimension. It survives physical death and reunites with the oversoul.

Key Teaching: The ghost in the machine is the only part of us that counts in the end because it is the only part of us that can steal the conscious-self from the archon, receive the gift of the unconscious from the oversoul, and fly past the final barrier of the Black Sun.

The Symbiosis of the Fifth and Sixth Rooms

Crossing the Fifth Room means "unification of the three selves" (conscious-self, ghost, unconscious) on an initial communication level, allowing for "seeming miracles." But true, flawless integration requires further work.

"It Is At This Point That The Unitary Individuality Becomes An

Energetic Fact."

"In Order To Cross The Sixth Room, The Wall Between Wakefulness

And Sleep Must Be Completely Obliterated!"

This means the projectionist must "stay awake indefinitely," always conscious, always remembering their self. The body sleeps, but the ghost is lucid. This perpetual lucidity allows the true unification of the "now united ghost/conscious-self AND the unconscious." This is the "Alpha and the Omega of the secret war!" The "second task of the Sixth Room" is to "clearly define the outer boundaries of the unconscious by facing the great brilliance of the Mold of Man, resisting it." This act of demarcation "TRULY and FINALLY unites the now integrated truly lucid ghost with the unconscious, and it begins the separation of the now unified individuality… from the oversoul."

Aging and Transmutation

Aging is presented not as a weakness but as a "natural energetic configuration" to help the individual transition "from the physical and into a far more dynamic level of existence." Before the archon, humanity experienced this naturally without pain. The archon twisted this into suffering, but the oversoul uses it for energetic refinement. "As we age, we hit a point when we perfect the ability to manipulate in the physical world, this is our youth. But as we go beyond the exuberance of youth, we are pushed to evolve BEYOND physicality." Aging forces the development of the "ghost in the machine," moving from dense energy to finer energy manipulation. This allows the individual to continue existing as an individual past physical death. "The weakening of the physical body is naturally meant to allow the individuality to develop far greater abilities than those that are possible just through physical muscle, and the force of physical mass." Historical figures like St. Germain exemplify this "transmutation process," appearing to defy linear time and physical laws. Their "biographies" are "baffling inconsistencies" to those stuck in linear rationality. "The demarcation point where space and time are overcome, the transmutation point where the Seventh Room is crossed, has an effect on every single moment point in that person's history. It changes everything." This means crossing the First and Sev-

enth Rooms happen simultaneously in a non-linear sense. A master projectionist's history becomes non-linear, able to influence past events (though ultimately realizing "what is and what was, are what must be").

The Final Crossing (Seventh Room)

- Optimum Scenario (while alive): The double body (ghost) and physical body unite in a "heavenly place" perceived by the alchemist. The physical body becomes ethereal, disappearing in a flash or fading away.
- After Physical Death: If unification isn't achieved while alive, it happens after physical death. This can be traumatic but also a "dramatic loss in power" if the adept is not careful.
- "One cannot save the world; one can only save one-self."

The Nature of the "God Force" (Barbelo)

The "God force" experienced in near-death experiences (the blinding light) is "not what you think it is at all." It's "our aspect of God," the "mold of man," the "source and the outer edge of the oversoul as it stamps the basic configuration of humanity." Its ancient name is Barbelo. "He-She is the gate to the realm of oneness." Barbelo is the guardian separating those who can withstand its sight from those who fall into "impure feelings of love and light." To withstand Barbelo means becoming its "reflection" and taking the "Secret King as their prize." "You must remain firm in the Face of God!"

The ultimate truth is that beyond Barbelo is "something bigger still" – the ALLNESS, which created the oversoul and all dimensions. The journey of the Death Defier is to fly past Barbelo into the "dark vastness of infinity."

The Human Purgatory Realm (After-Death)

This is a layered, multidimensional zone where ghosts move upwards as "bright lights." Predatory non-organic entities (grey shadows, dark rods/cubes) interweave, trapping lights (ghosts). When trapped, the unconscious is eventually reabsorbed by the Black Sun, but the process is prolonged by the predatory entity. These symbiotic relationships allow powerful adepts to shelter and refine energy, but ultimately lead to consumption. The physical world is "heavy" be-

cause objects are differentiated and dense. Other realities are "heavier," feeling like moving through "thick liquid." Without energy mastery, one gets stuck and consumed by the Black Sun. The philosopher's stone becomes a "power bank and an anchor" for the unbound ghost, allowing it to replenish energy from "cosmic energy" (dark matter, nebulas, stars, black hole event horizons).

The Final Crossing of the Seventh Room (for a Death Defier)

This is an "action of unmeasurable importance." It means the ghost is a "true death defier, an immortal, a bright object streaking across the cosmos." It's like a "giant explosion that hurtles a new cosmic entity, a kind of new planetary form, a kind of comet, across the great Dark Sea." It's the birth of a "new kind of small and highly mobile star" finding "endless adventure and possibility."

Exercise: Portal Projection and the Boundaries Between Lucid Dreaming and Projecting (Chapter 6 continued)

This exercise teaches how to consciously manipulate trance states to "dream-awake" and bridge the gap between waking and sleeping, a crucial step for crossing the Sixth Room.

Key Concept: Dreaming-Awake Projecting is a "conscious (awake) willed action." Instead of trying to "wake up" in dreams, you "consciously descend into a kind of dreaming condition." This is "learning how to fall asleep and stay awake at the same time."

Steps

1. Typical projectionist activity: Find a comfortable sitting position, close eyes, find your "blank screen."
2. Focus on the blank preliminary wall: Instead of expanding it into a room or finding portals, just keep your attention on this wall.
3. Relax and allow images: Allow your body to relax deeply, taking on "sleepy quality." Allow images to appear before you, captivating you.
4. Maintain focus on physical body and mental state: Study your transition from awake to asleep. "The goal of this exercise is to maintain this kind of unrelenting focus on the threshold of sleep and wakefulness."

5. Follow inner motions (from "Waking Up to Your Thoughts"): Allow your mind to have "free reign." Instead of ignoring thoughts, pay "full attention to every single thought, notion and feeling." Realize these "inner motions" are true movements into "different dimensional locations."

6. Catch dreamlike events (hypnogogic states): As you relax and your body becomes heavy/numb/paralyzed (like sleep paralysis), you may hear strange sounds or experience vibrations. You will also see spontaneous images, geometric patterns.

7. "Catch that fleeting dreamlike place or state, and pull it back to you by remembering it, and in a far more conscious way try to participate in whatever just happened." This helps explore the depths of your consciousness.

8. Fight the gravity of forgetting: This "strain" from the VOID pulls you deeper into new locations, trying to make you "forget yourself and everything." "The ability to fight this force and go as deep as you can, is of utmost importance in crossing the last two rooms of the projectionist."

9. Develop inner muscles: Being conscious and remembering details of these hypnagogic experiences allows you to work on "inner muscles" for what you'll do after physical death.

"Lucidity = Unification Of The Ghost In The Machine And The

CONSCIOUS-SELF!" This flawless unification is critical for surviving and thriving in the afterlife. The mastery of moving deep into hypnogogic worlds grants the "second gift" (extended afterlife existence) and even the possibility of breaking past the Black Sun for eternal freedom. "Do not let the simplicity of this exercise fool you. You will see that the gravity that I speak of will make this exercise one of the greatest challenges that you will face as a human being!"

Exercise: Using Visualization to Strengthen Your Physical Body (Chapter 7)

This exercise focuses on combining aspects of the ghost body with the physical body to transcend the aging process and strengthen the physical form.

Purpose

- "Combine aspects of the ghost body with the physical body in a most natural way."
- "Expand on the power of the mind and to move that mind essence across the body."
- "Strengthen [the physical body] beyond the limits of the flesh."
- Overcome the "illusion of the aging process," which is an "imposed process" by the belief that we are only material.

Core Concept: Ghost Body Infusion The power of visualization allows you to make the ghost form "more real," not only in other dimensions but also in the physical dimension. As one ages, they gain power and ability to move and act in the physical world with their ghost body, "ways that go far beyond the limits of the flesh." This makes the ghost body a "true force in this world" able to "discover hidden secrets and even affect physicality."

Steps

1. Relaxed Standing Posture: Find a quiet place, stand with feet shoulder-width apart, arms and hands hanging loosely. Relax completely to find your natural skeletal alignment, feeling almost as if you could collapse.

2. Explore Internal Feelings: With eyes open or closed, use your "mind's eye" (inner feeling sense) to explore your body from head to toe. Instead of projecting outward, focus this "tentacle of perception" inside your physical body.

3. Visualize Superpower (Inner Feeling Sense)

o Focus on a specific body part (e.g., legs).

o Imagine/believe that this part is becoming "stronger and stronger," "supercharged," "superhuman," able to perform impossible feats (jump over buildings, move incredibly fast, pull heavy weights).

o Important: "Instead of trying to project energy light into this area… visualize or believe that the particular area that you are focusing on is becoming very strong, so strong in fact that it is becoming superpowered."

o Allow the energy (aspects of the ghost body) to move into your legs. Maintain relaxation to allow free energy flow; muscular contraction can block it.

1. Extend to other body parts: As intuitions arise (e.g., "shouldn't my back become strong to support my legs?"), extend these visualizations to other body regions.

2. The Unification: This process is "uniting the ghost with the physical body." As energy pools, "you are naturally solidifying aspects of your ghost body within those parts of the physical body that you focus your attention on."

3. Results: This allows the ghost body to "take over aspects of the physical body," overcoming "limits of physicality." This is how masters can be delicate yet perform superhuman feats.

4. Patience and Sobriety: This is a "patience game"; results are not instant. It takes time for the "gravity of these energetic components to grow" and for focus of attention to change frequency ranges.

o "You are essentially moving aspects of the ghost body into certain parts of yourself and then changing the vibrational states of those aspects, you are giving gravity to those aspects so that as they become denser, they can then begin to

affect the physical world, and as they do so they begin to take over the physical organism and enhance it in ways beyond anything physically possible."

o Practice 5-10 minutes, three times a day. Journal improvements.

o CRITICAL: "Slow and easy and let your body naturally progress, don't push it just let it happen. And don't try to jump over a building…learn to have sobriety in all things!"

This exercise promises to not only rejuvenate the physical body but also to bridge the gap between the subtle ghost body and the dense physical form, empowering the alchemist to transcend the limitations of aging.

Chapter 8: The Weight of the World – Agape and the Archonic Influence

This chapter explores the "weight" we acquire throughout life, particularly the psychological and emotional burdens, and how they relate to the pursuit of freedom. It delves deeper into the concept of love and its different forms.

Edith Wharton's quote, "I can't love you unless I give you up," hints at the profound detachment required for true freedom.

The Weight of Existence

From birth, we acquire "weight" – not just physical mass, but "psychic weight, an internal weight." This challenges the common understanding of karma as a "heavenly central banking scheme" or sequential debt. "There is no debt, there is only now." Inner alchemists perceive that all incarnations and events exist simultaneously. Karma is not about punishment but about shared "accumulated action" across simultaneous lives, facilitating "greater development" and "expansion." Free will and spontaneity are paramount; any "karmic desire" unmet in one incarnation is addressed in another.

The Weight of the World (Archonic Influence)

As a child matures, they acquire weight, influenced by familial connections and duties. These "interconnections become a true web of action, reaction, and most importantly emotion that entangle this child and weigh it down more and more." "This weight is true gravity, it can become the dense mass that may keep certain aspiring immortals from true freedom forever." This is a difficult topic, especially regarding "human relationships and the nature of love." Inner alchemists see that the human world is "stuck in this low dimensional range" due to "strong dogmatic delusions," particularly about love and duty. "All relationships and familial connections, all 'loving' weight, should be removed as

quickly and efficiently as possible. This way is called the way of ‘no pity’." This radical stance is presented as the most "efficient and most logical" path to total freedom, but the author struggled with it personally. He later realized there were "other ways" than ruthlessly abandoning everyone.

True Love vs. Earthly Love (Agape)

Human love (brotherly, familial, erotic) is often "selfish," a "commodity" demanding something in return, a form of "barter." This "love" is a "binding connection" that keeps physicality tethered to physicality, preventing escape velocity from the Black Sun. Agape is "unconditional love," like the God force for humanity. It "does not require love in return,"

"expects nothing," but "GIVES WITHOUT GIVING, NOT THROUGH PROJECTING, BUT THROUGH RADIANCE." It is attained from a position of "perfect energetic containment" (perfect balance), allowing one to "resonate with the true light of All-That-Is." "True love means letting go of all those things that you love so much, not in the sense that you turn your back on them, but in the sense that you love them even more, that you confront them, adore them without projecting and wanting to change and mold them, to keep them bound to you. You just allow them to be, you let them go." This agape is freedom, true beauty, and "infinite possibility." It comes from a point of power, not weakness.

The Path Forward - The "Alien" Perspective

The goal is to focus on the "Dark Sea and the inexhaustible beauty of infinity," letting go of the human web "without turning your back on TRUE LOVE, REAL LOVE." This is achieved by experiencing a higher vibration of love. "As an alien, perhaps you felt nothing for these beings and the world that they inhabited. And perhaps in that utter dispassion, and that utter freedom from any mental or emotional attachment, you were able to look at them freely, to truly look at them freely, and in that freedom, within and around and through that utter freedom, there was a glowing love; a love so free from effort and worry and care that it quite simply was." This detachment, born of seeing reality with inner senses, allows the alchemist to "fall deeper and deeper in love with all and everything." "The ability to perceive directly and do (inner action) yourself and then find whatever words work best for you to explain this need for freedom and lightness."

The World as Illusion and Trap

The world is a "simulation" created by the conscious-self (Archon) through "endless repetition," a "persistent and deadly one." It is "full of illusion, and yet this world is as real as any world could ever be." "To see and just to see but to do nothing else beyond that seeing, can become a cage as well. You might be able to see farther than most and you might know, but if you don't do, you will be stuck and die a regular death." True seeing (direct perception) is a tool to break free from limitations, to develop "wings strong enough to pull them out of the human ocean." "An inner alchemist is not interested in being in any trap, in any world… They are interested in accessing all the worlds available to a human being and then going beyond humanness."

Chapter 9: Ordering Your Attention and Crossing the Sixth Room

This chapter focuses on the nature of human consciousness, the Archon's manipulation of it, and the crucial step of breaking the wall between waking and sleeping to achieve true lucidity for crossing the Sixth Room.

Aleister Crowley's quote, "I've often thought that there isn't any 'I' at all; that we are simply the means of expression of something else; that when we think we are ourselves, we are simply the victims of a delusion," sets a challenging tone for understanding self and control.

Attention as the Core

"The sum of all that we are is our attention."

Humans are "accidental ghosts in machines," "mutants" created by the oversoul, given "the ultimate gift: FREEDOM from everything, including itself!" We are slivers of a larger entity, "willing and eager projections of the oversoul," using the physical dimension to expand and grow. The unconscious is the "sliver of the oversoul" that's an "ever-expanding ray of light," while the conscious-self is a "radiation/cloud" (Archon) imposed on it. This conscious-self is our perceived "individually alive" self: the predator, hunter, hater, lover, etc. It's dark nature, a "polluting" force that has changed our true nature. However, this conscious crown is also a "greatest gift," providing individuality that wouldn't be possible with the unconscious alone. Without it, the "ghost in the machine" (our true self) wouldn't

exist. So, we are "thrice blessed"

1. Chance to experience physical life, refining awareness.
2. Gift of individuality from the Archon, challenging us to refine awareness.

3. Gift of potential freedom: the ghost (mutant born from conscious-unconscious conjunction) can attain true freedom and individuality.

"The ghost in the machine is the only part of us that counts in the end because it is the only part of us that can steal the conscious-self from the archon, receive the gift of the unconscious from the oversoul, and fly past the final barrier of the Black Sun."

Crossing the Sixth Room: Obliterating the Wall of Sleep

The ultimate technique is "breaking past the life and death cycle, breaking away from the stain of the pomegranate." To achieve total immortality, all seven rooms of the projectionist must be crossed. The last two rooms (Sixth and Seventh) are a "polishing" of previous work, allowing the alchemist to face death on their own terms. "The most staggering of these realizations perhaps, is the realization that wakefulness and sleep are not at all what humanity thinks they are." For the average person, sleep is a waste of time, a "little death," a necessary break. This is a recent cultural construct. Ancient civilizations, more advanced in "mental technology," focused inward, seeing sleep as a time of power and access to other dimensions. "Inner alchemists strive to sleep more instead of trying to sleep less, and interestingly in doing so they achieve that most desired state by the modern world, which is the ability to in essence overcome the need for sleep at all."

The First Task of the Sixth Room: Breaking the Barriers of Sleep. This means: "to stay awake indefinitely, it means that essentially you (your ghost) never pass out, it is always conscious, it never gets knocked out, you always and at every moment remember yourself, you are yourself, your conscious-self becomes therefore a permanent feature of the ghost, the ghost and the conscious-self TRULY unite!" This union allows "direct action" instead of mere communication between the selves, granting "omnipotence from the average human perspective." This is the "symbiotic relationship" between the Fifth and Sixth Rooms. The second task of the Sixth Room is to "clearly define the outer boundaries of the unconscious by facing the great brilliance of the Mold of Man, resisting it, and creating a literal line in the sand where the Mold of Man begins and the unconscious ends." This "TRULY and FINALLY unites the now integrated truly lucid ghost with the unconscious," beginning its separation from the oversoul.

The Archon's Control through Repetition

The archonic cloud's "voice" seems like our own, gaining access to the unconscious's power. It makes humanity believe "all the many little thoughts that go through their heads, are theirs alone." Its secret is repetition, which manifests shadows as reality. The physical world is largely a "creation or a reflection of what the archon is." The archon "creates by stealing for itself the power of the unconscious." The wall between waking and sleeping is solidified by this repeated internal chatter. The projectionist's task is to find their ghost, break this wall, and unite the conscious-self and unconscious.

"It is easy to get hypnotized by the power to manipulate physical reality… and forget that there is much more to do. It must never be forgotten that the only real challenge in life, is not the ability to move and manipulate things and people… but the ability to defeat death itself forever."

Mastering the Sixth Room is about achieving a new configuration: A "Platonic Solid" existing in nonlocal space, able to manipulate dense and less dense energy. This new form exists in a "new and constant threshold between wakefulness and sleep," becoming a "kind of waking dream!" This allows perception and action in "all inner space" and the physical world, defying physical laws and transcending reality. Such masters can appear to teleport, shapeshift, or disappear, seeming "alien" to others.

It appears the formatting for the latter part of our previous response got disrupted. Let's pick up from "Exercise: Break the Wall of Sleep (Chapter 9 continued)" and regenerate the remaining chapters with the requested formatting and thorough elucidation.

Exercise: Break the Wall of Sleep (Chapter 9 continued)

This advanced exercise directly addresses the core task of the Sixth Room: breaking the barrier that separates waking and sleeping consciousness. It leverages the crucial VOID aspect of the projectionist's formula.

Purpose of the Exercise

The primary goal is to "break the wall of sleep" by consciously altering our sleep patterns and the very nature of sleep itself. This is not about sleeping less, but about "sleeping more" in a controlled, lucid way, thereby accessing profound states of power and perception typically hidden during unconscious sleep. Ultimately, this practice aims to allow the alchemist to "overcome the need for sleep at all" by mastering a continuous state of "sleeping-awake."

Prerequisites and Warnings

The author stresses that this is an undertaking for the "very dedicated alchemist" who has already "crossed the Fifth Room" of the projectionist. It is a "hard business" and potentially dangerous. A strong warning is given: "You should not attempt these techniques if you have any medical condition or if you have a working environment, a life environment, where the regulation of sleep and therefore the alteration of conscious states may adversely affect you." The author emphasizes personal responsibility, stating these techniques are for educational purposes, and the individual must decide what is best for them.

The "Natural" vs. Modern Sleep Cycle

Modern humanity typically practices "monophasic sleep" (one long stretch of 6-8 hours), viewing

sleep largely as an unproductive necessity. This perspective, according to Kreiter, is a recent cultural construct. He points to ancient civilizations and hunter-gatherer cultures as having more "natural" sleep-awake cycles, often involving "biphasic" or "polyphasic" sleep (multiple shorter segments throughout the day and night), akin to how a pet cat sleeps. For inner alchemists, the aim is not de-evolution, but evolution towards a state where the time spent in sleep (away from the confines of 3D and the Archon) becomes paramount for accessing true power and other dimensional states.

The "Spice" – VOID Energy as Propellant

The key to this transformation lies in consciously engaging with the VOID aspect of the alchemist's formula. This is the part of ourselves that facilitates forgetting and opens dimensional portals. Kreiter introduces a powerful metaphor:

"melatonin is the juice that gives inner alchemists their power: it is our version of the spice found in the Dune novels." This "spice" is the "drowsy feeling that extends throughout your body and takes you from a waking state to a sleeping one." It's the force that numbs the body and seems to shut down conscious thought, responsible for the power humans possess. Main Teaching: "The ability to control this spice is the key to all power, and the only way to be able to control the gravity of spice is through energetic growth and accumulation. It is only through gaining energetic power that we can increase the strength of our focus of attention, and without this focus of attention we will not be able to sustain lucidity in the face of the onslaught of the spice." "This is the secret of secrets; this is the secret of the spice!"

Practical Application

1. Lie Down in a Comfortable Position: Begin this exercise in a prone position. This posture naturally encourages deeper relaxation and makes it harder to stay consciously awake, thus intensifying the VOID aspect. This increases the "gravity" that pulls you deeper.

2. Allow the Spice to Flow, Maintain Lucidity: As the drowsy, numbing sensation (spice) moves through your body, "allow it to flow." The goal is not to fall unconscious but to "maintain lucidity" – to remain aware as you are energetically processed. This requires well-developed energetic channels (from The Magnum Opus).

3. Fight the Onslaught, Change Configuration: The spice will try to blur your consciousness and make you forget yourself. "You must fight this cozy comfort." By allowing it to pass through while remaining lucid, you "change your energetic vibration, change your configuration."

4. Focus on the Ghost in the Machine: During this process, you must focus on the conscious self, the ghost in the machine. "The ability to stay conscious during the onslaught of the spice is quite literally related to the ability of the ghost in the machine to attain true and final lucidity." This is the "secret war" inner alchemists fight.

5. Experience Sensations: Expect sensations like electrical vibrations, numbing or cottony feelings in limbs, and visual images (flashes of color, geometry, scary entities like grey aliens or watchers). The author advises to "just let these sensations and images come and go" but to use your "psychic pumps" to manage them.

6. Initiate Ghost Body Movement (Practical Solidification): After about two weeks of allowing the spice to flow and prepare your body, begin simple ghost body movements.

o Try to "roll over" in your ghost body. This is often the easiest first movement.

o If you experience "sleep paralysis" (feeling frozen, unable to move physical body), focus on moving your inner part (the ghost body) instead.

o Gradually move individual ghost limbs (arm, other arm, legs, torso) until you can move the entire ghost body cohesively.

o "Continue with this motion until you can move yourself off the bed."

1. Ghost Body in the Physical Realm: The ultimate difference from previous projection exercises is now using the ghost body "in the physical realm."

o The goal is for the ghost form to become so solid and real that it is not only perceivable by average people but also able to "manipulate to one degree or another the physical things around it."

o Main Teaching: "The ability to develop the ghost body's power within physical space is the final task of the Sixth Room!"

o Having crossed the Sixth Room, the alchemist gains the ability to be "in two places at the same time" and become "unbound within the physical dimension."

1. External Exploration with Ghost Body: Once proficient in moving the detached ghost form in your room, try to leave the room and explore physical locations (job, friend's house, other countries). Practice touching and moving physical objects.

9. Synergy of Techniques: This exercise synergistically combines

o Augmented Reality (Chapter 4): Intense, sensual visualization to overlay/replace physical reality.

o Waking Up to Your Thoughts (Chapter 5): Paying total attention to the stream of thoughts and allowing conscious movement into different dimensional locations.

o Breaking the Wall of Sleep (this exercise): Using VOID to transcend sleep-wake barriers.

o The connection is that deep relaxation through VOID allows for the most vivid, immersive visualizations. "visualizations become so real… that there is in the end no difference between these visualizations and the objective physical world." This allows you to "quite literally transcend this world."

The Ultimate Secret Revealed

"This is a secret that does not only reveal the true power and the nature of the abilities of a master projectionist, but it also outlines the synergistic qualities of all the exercises and techniques that I have introduced thus far." This solidification of the ghost body is not instantaneous; it requires "unrelenting focus of attention" over time, best attempted by an experienced projectionist.

Chapter 10: Crossing the Seventh Room of the Projectionist

This chapter details the final and most profound stage of the inner alchemist's journey: the complete unification of the physical and ghost bodies, leading to true immortality.

Paul Gauguin's quote, "Life is hardly more than a fraction of a second. Such a little time to prepare oneself for eternity!" underscores the urgency and significance of this ultimate quest.

The Final Unification

"The final room of the projectionist, the Seventh Room, involves the ability to unite the double body and the physical body: the complicated process of uniting the physical body with the Total Self: the now truly lucid and 'seemingly' omnipotent-omniscient ghost in the machine, with the physical body." This is a challenging process of letting go of certain physical aspects while replacing them with more durable, higher-vibrational energetic equivalents. It's often described as bringing two bodies together or "slowly turn[ing] the physical body into an energetic body," essentially becoming the ghost itself. Kreiter clarifies that the seemingly paradoxical language ("two bodies unite" vs. "physical body becomes ghost") arises from the human rational mind's inability to grasp realities beyond three dimensions. Main Teaching: "The unification of the ghost in the machine with the physical body began the moment that you started to cross the First Room of the projectionist. Time is an illusion; you are now in the First Room, and you are in the Seventh simultaneously. All is united, all is one, there are no separations or boundaries to the self."

The Halfway Point – A Predestined Home

The FINAL unification doesn't happen in the physical dimension. Instead, both bodies meet in a "halfway point," a "dimensional point in space-time that has been predestined since the day of your birth." This location is unique for each

person and cannot be actively sought; it "will become more and more apparent in your projections." This "meeting point" is described as a place of deep "longing and comfort," a "distant memory of a home that you left behind." For the author, it's a geographical location, a "kind of heaven" he yearns for. As the projectionist's awareness loosens in half-awake states, they will "naturally mov[e] into this feeling like location," which gradually becomes more real than a dream. This is where the physical anchor (body) and the perfected ghost unite.

Three Monumental Points for All Humans (Life Cycle Re-conceptualized)

1. Physical Birth: The unconscious and personality aspects push into physical existence. The Archonic mind enters, and the ghost in the machine is born.
2. Physical Death: The unconscious pulls itself and the ghost out of physical existence, carrying the ghost through the Black Sun passage. The ghost survives physical death and begins a "second kind of life."
3. True and Final Death: The unconscious is finally pulled through the Black Sun, uniting with source/oversoul. This "kills the ghost" and whatever remains of individuality, representing a "return to oneness for the unconscious."

The Final Crossing (Seventh Room) as a New Birth

This final crossing involves "cataclysmic forces beyond rational thought." It is the moment when the "now unitary individuality" (which includes the unconscious) is "allowed to detach itself permanently from the oversoul and move away on its own."

The oversoul deliberately gives a piece of itself, allowing this "detached true individuality" to develop and grow independently. This process is a "true separation from a much larger whole," an "explosion of energy beyond description," and it cannot be predicted or controlled by the individual. It's a "slow and methodical movement across the Fifth, Sixth and the Seventh Rooms," a patient wait for a "remembered place," a "heavenly conjunction."

The Path of the Alchemist vs. Average Person

The difference for the alchemist is whether they achieve this unification while physically alive or after death.

- Alive Unification: The physical body becomes ethereal and "disappears from this dimension either in a great flash… or simply a fading." This is "one possibility."
- Post-Death Unification: If it happens at physical death, the alchemist can use the "power of their death" for transition. This may be painful or dangerous but can result in the body becoming "un-corruptible" (like St. Cecilia).
- The transition process is never instantaneous; it began decades ago when the alchemist started crossing the projectionist's rooms.

The Reality of Time and History

Main Teaching: "The point I am trying to make here is that if you were to transmute, that is if you were able to go through the Sixth or Seventh Room of the projectionist at some point in the future, after a lifetime of hard work and focus of attention, those who have known you and may still know you as this transition happens, may be baffled by the fact that there was no point in time (from their perspective) when you were actually a regular human being that aged in a normal way, and when you became something beyond time and space." A fully transmuted alchemist's history becomes non-linear. They might appear young, then old, then young again, defying rational explanation. This is the nature of multidimensionality – existing in other dimensions and exhibiting dimensional qualities within a single physical existence. These "Hidden Masters" like St. Germain are real, but their nature is "beyond human understanding" until one lets go of linear time and space. "In its most basic sense, you crossed the First and the Seventh Room at the same time, and in doing so you do not only change your life, but you change (to a greater or lesser degree) the lives of all of the people that you have ever interacted with."

The Ultimate Power and Final Challenge

The philosopher's stone remains vital, acting as a "power bank and an anchor" for the physically unbound ghost, providing "incredible amounts of energy and stability." It allows the ghost to exist and "find an anchor in the dimensions beyond the physical." With this, the human non-organic entity is superior to others, able to "confront many obstacles." "Beyond this, in time it is even possible for such a cosmic voyager to be able to absorb the dark matter that makes up the greater percentage of the Dark Sea. In doing so such a voyager will be able to live indefinitely in any area without needing to resort to the power within their philosopher's stone."

The final challenge for the aspiring death defier is "to develop the ability to feed-off of and absorb all the energy that it finds around itself," including the light in nebulas, stars, and black holes. This is the ultimate "cosmic energy." "All these energetic challenges will be completely individual in nature… the ability to maintain

and arrange that individuality that is itself, and to go further; free from all restraints that might be imposed by either the archon, the human dimensional zone or the oversoul collective."

The Final Flight

After immense effort, the ghost will "punch through the final walls" of the human purgatory zone. At this moment, the oversoul "will finally relinquish the unconscious completely and allow that newly formed aspect of its structure to freely fly off on its own." "This is in essence the crossing of the Seventh Room for such a projectionist, and it will be an action of unmeasurable importance. This final crossing means that the ghost is now a true death defier, an immortal, a bright object streaking across the cosmos." This experience is indescribable, like a "giant explosion that hurtles a new cosmic entity, a kind of new planetary form, a kind of comet, across the great Dark Sea," a "new kind of small and highly mobile star that hurls itself across the darkness to find endless adventure and possibility, in realms far beyond anything humanly understandable."

Exercise: Stepping Into Infinity (Chapter 10 continued)

This exercise is not a step-by-step procedure but a culmination of all previous training, preparing the alchemist for the joyous, inevitable crossing of the Seventh Room.

Nature of the Exercise

The author notes that this section might seem "disappointing" because it doesn't offer a simple "nitty- gritty" technique. This is because "the crossing of the Seventh Room… is in many ways something that is done in what might seem to be an easy manner beyond technique." There is an "incredible synergy" between all the rooms, especially the last three (Fifth, Sixth, Seventh). They are crossed simultaneously, giving up linear sequence entirely. "As such, the crossing of the Seventh Room is a kind of joyous waiting or refocusing, as a master inner alchemist in the twilight of his or her years but at the height of their power, joyfully waits for a door to open into a heavenly place, a wonderful place that has been calling them from the moment of their birth."

How to Discover Your Heavenly Place

"In most simple terms, you don't…it discovers you. It will be that place, that event that cleaves your heart and tells you with increasing power in wordless ways, that this is your place, your home." To "get there," one must "begin the crossing of the rooms of the projectionist, and it will slowly reveal itself to you with increasing persistence." When this place or event appears, "be there, focus on it if you can and exist there for as long as you can. At a certain point you will be there and not here forever, what happens after that is beyond description." Those who witness this event (the alchemist's transcendence) will be changed, unless they are too deeply entrenched in the Archon's influence, in which case they may see nothing, "experience a wind perhaps," or "forget that you ever existed at all."

This exercise emphasizes the surrender to a deeply personal, inevitable, and joyous transition that unfolds as a result of profound inner work.

Chapter 11: Death and Eternal Life for the Inner Alchemist

This chapter further elaborates on the nature of death for the average person and the profound difference in the experience for an inner alchemist who has developed their ghost.

Zen Koan: "Who is the master that makes the grass green?" A reminder to look beyond superficial understanding to the inherent, subtle processes of existence.

The Average Person's Death Experience

The average person faces physical death with "terrible fear," having lived a lifetime on "faith" in external authorities, believing they are "mere objects" destined for "rotting decay and oblivion." They are "shoved through it, pushed this way and that, ‘like a cork in a tempestuous sea’." Physical birth involves "great pain and fear" but also "powerful inner joy" and "incredible intensity." This intensity is because the transition into and out of the physical dimension is a "long and complicated process" energetically, a "powerful form of metamorphosis, a transmutation." At death, this process reverses, separating conscious aspects from the physical body.

The average person's body doesn't instantly fade because consciousness is not just made physical, but also pulls existing physical matter into itself. When the body dies, the person leaves behind consciousness aspects and physical matter they couldn't reclaim. This "transference of consciousness" begins with aging, pushing individuals towards inner experience. The Archon redirects this for its "food" (emotional energy).

The Ghost's Post-Death Journey for the Average Person

The average person's ghost will enter a "lucid or semi-lucid dream" state, often without realizing they are dead. They retain personality traits and a duplicate body, but this state doesn't last due to the "infinite pressure or gravity pulling on this ghost person" from the Black Sun. The ghost "will go mad in time from

the pull," splintering and fading, eventually consumed by the Black Sun. "If such a ghost experiencing this gravitational dispersion holds within its matrix certain events in its life… that were formed due to a great deal of emotional energy (a moment of great intensity), then those certain splintered bits of the whole… will last longer than others." These splinters can cause "ghost phenomena" by "resonance duplication" with physical locations. They are "incomplete individual[s]," "fragments of what once was a whole personality," and eventually "fade away (it will die)."

Suffering from Dogma in the Afterlife

For the average person, the "after biological death time (this travel down the Milky Way) is a dream that we are not waking up from." They lack the "conscious-self (or physical body) to anchor our psyche." Without a developed ghost, they experience "random dream events" and eventually lose their individuality, akin to losing self-awareness in a dream. The "chaos" of dreams becomes a "nightmare" when thrust permanently into it after death. The "after physical death" state is "far more sensually vivid" than physical life. The ghost's suffering in this state can far exceed biological pain, trapped in self-created "rooms" (hells or heavens) based on their beliefs. Main Teaching: "All this suffering is caused by dogma, this is most important!" "The unconscious will try to help this man in any way that it can… through helping entities… to trick the ghost out of its personal hell by showing it that it is creating its own reality." The oversoul allows this suffering for its "energetic refinement," its "evolution." It tasks the unconscious with trying to evolve the ghost during life, to give it more time after death. This growth can only happen through "direct action and experience," not dogma.

The Inner Alchemist's After-Death Experience (The Consolation Prize)

For an inner alchemist who has developed a strong ghost and a "very strong philosopher’s stone" (a hard-shelled servitor to contain refined energy) while alive, the after-death experience is dramatically different. The stone becomes a "permanent feature of the ghost." "The true and great power of the philosopher’s stone therefore is not in the transmutation of lead into gold… but is a way for the inner alchemist to exist and find an anchor in the dimensions beyond

the physical." The stone allows access to "incredible amount of energy and stability," enabling the alchemist to cross the remaining rooms after death. If they cross all seven rooms while physically alive, the stone provides a "flawless safety net" for dimensional travel. "The ability to manipulate while on the ghost journey to the Black Sun, will be directly proportional to the power of their attention and the development of their ghost, which… is directly proportional to the energy level of the individual."

Experiences for Advanced Alchemists After Death

- 1st/2nd Room Crossers (physically alive): Similar to average person's experience, but with "slightly greater control" and easier navigation of belief-based events. Still limited time.
- 3rd Room Crossers: Can "instantly… change the nature of these events" (e.g., a reincarnational event) if they realize their reality is self-created.
- 4th Room Crossers: Recognize most belief structures as illusions, wasting less power. Have a "bigger chance" but still lack power for true immortality. They can spend eons as "rock, a comet, a planet, or some other supposed eternal" before eventually being consumed by the Black Sun.
- 5th Room Crossers: Will "completely skip the need to go through some theological or religious physical death event." As "fully conscious ghost[s]," they bypass energy-wasting situations and focus on "breaking through the purgatory zone." They "know instantly what they need to do to survive."

o "An inner alchemist of this power would be able to clearly see the many human ghosts as they move upwards towards this purgatory dimensional zone." They see them as "bright lights" and observe "predatory non-organic entities" trapping them, which leads to suffering (though the oversoul benefits from this evolution).

o These advanced alchemists face challenges of maintaining focus in a fluid, dream- like realm where every redirection of attention creates a new world. This requires extreme "energetic containment" and "frugal" use of power from the philosopher's stone.

o "The physical world is heavy." Other realities are "heavier," like moving through "thick liquid." Without immense power, one gets stuck and pulled into the Black Sun.

o "Such powerful adepts may try to create a kind of symbiotic relationship with these non-organic beings." These entities provide shelter from the Dark Sea in exchange for refined energy. The alchemist lives cocooned inside, experiencing a personal heaven that lasts much longer. (The author personally views this as dangerous, likely leading to "permanent servitude" and eventual consumption).

The Grand Cycle and Human Evolution

The average human existence is an "energy school," a "hero's journey" for the oversoul. Each physical life, with its "endless smaller flashes" of "I am moments," contributes to the oversoul's growth. The oversoul creates multiple simultaneous incarnations (linear time is an illusion), pushing them to expand and grow. Aging is a natural process for this energetic refinement, preparing the individual for the journey beyond physicality. The struggles and suffering faced by the individual are "intensities" created by the Secret King (unconscious) to push the individuality towards greater cohesion and expansion.

Exercise: The Inner Feeling Sense and How to See Into Death (Chapter 11 continued)

This exercise provides practical guidance on how to develop the "inner feeling sense" for direct perception, particularly of non-physical realities like thoughts, dreams, and ultimately, death.

Understanding "Seeing"

"Seeing is the act of using the inner feeling sense to penetrate within the energetic matrix of all the things that you see before you and in doing so acquire direct knowledge, which is a kind of very strong intuitive and spontaneous knowing, that can tell you a great deal about anything that you focus your attention on." This process allows one to "break through the barrier of objectiveness" and access "aspects of reality that exist in many dimensional locations" beyond the three-dimensional cage. All physical objects are fundamentally energy, existing beyond this objective dimension.

Applying the Inner Feeling Sense to Non-Objects

Previously, the inner feeling sense was applied to solid objects. Now, the focus shifts to "ethereal things," "thoughts or concepts."

1. Choose a concept/remembered event: Select something interesting to contemplate, like a past memory.
2. Focus with "inner eyes": Instead of using physical eyes on an external object, use your attention to focus on an "ethereal, ghostlike, thought bubble above your head."
3. Grasp the ethereal object: Use your "mind's eye" to remember the event, trying to "grasp it in a way that is beyond physical touch," until you can "feel it is being a thing akin to an object." This strong focus can even "blur to some extent the objective world."
4. Project ghost aspect: Project a "ghost aspect of yourself (a kind of tentacle)" into this past memory. This makes the memory "far more real" and "more vivid."
5. Study multidimensional aspects: As you focus, you begin to "study the multidimensional aspects of an idea or thought." These "ethereal events" are not static; they are "constantly changing and evolving," moving across dimensions.
6. Discover unfoldment: By following these movements, you are "transported into new dimensions" where "new things, new events that are unfolding." This reveals the "power of seeing into inner concepts, inner dimensionality" and "how much more spontaneity is happening now."
7. Journaling: Write down all details and nuances.

Seeing Into Death

"In order to look past biological death, you must use this same methodology." The after-death experience mirrors the "ethereal and dynamic quality of a remembered event or a dream." "When you see into a remembered event, you will notice that unlike a physical object, this ethereal event does not seem to have the same kind of boundaries, that is it is far more open and dynamic like a fluid

or perhaps a gaseous substance." This "fluidity" means ethereal events can "far surpass the static quality of the objective world." Main Teaching: "To look beyond biological life and objectivity, to see into those parts of ourselves that are more non-local and wavelike, we begin by trying to see remembered events." "Once we have mastered the ability to see into remembered events we try to see into concepts and ideas." "When we can see into ideas clearly and can allow them to evolve, we try to see into dream events. We try to remember a past dream, and we try to see into it until we are grabbed by that thing which we have grabbed with our inner feeling sense and are carried deeply into new dimensions that allow us to discover the unfoldment of the dream world. In doing so we go past the threshold and begin to see past biological life and into the journey towards the Black Sun."

Crucial Warning

"It is of critical importance at this moment that I tell you that you should not try to use your inner feeling sense to see into the Black Sun (the machine of death itself). The power of this singularity can be so great that as you begin to grasp it, as you really try your best to use that inner feeling sense to project into it, you may be pulled into it, and this is dangerous even for an advanced master. It is best that you first master the ability to see and can cross at least beyond the Fifth Room before you attempt any kind of seeing into the Black Sun!"

Projecting vs. Seeing

The distinction between "projecting" and "seeing" becomes blurred. Both are "energetic motion." Seeing is projecting an aspect of self (a tentacle) into an ether, grasping a location, and then focusing attention for detailed perception.

This exercise provides the direct pathway to perceiving the realities beyond physical death, but with a crucial warning about approaching the ultimate singularity.

Chapter 12: Leaving the Human Behind

This concluding chapter outlines the boundless and unimaginable possibilities that await the inner alchemist who successfully transcends human limitations and achieves true immortality, moving beyond the purgatory dimensional zone.

Gustave Flaubert's quote, "An infinity of passion can be contained in one minute, like a crowd in a small space," sets the tone for the expanded temporal and spatial perception available to the liberated entity.

Infinite Possibilities Beyond Humanity

"Going beyond the purgatory dimensional zone, the human dimensional zone, is an impossible event to define." The cosmic entity, having "rip[ped] itself away from the human dimension" and the "final walls imposed on that humanity by the oversoul-collective," now has access to simply infinite possibilities. The author acknowledges that his outline will be limited by his own "personal power level" and

human conceptual constraints. Nevertheless, breaking past the purgatory zone means the cosmic entity can now "see the full and dynamic range of possibilities available to it."

Exploring the Cosmos and Beyond

- Unbound Perception: An unbound individuality can clearly perceive the "illusion of its former existence." It is "boundless," able to propel itself into the "infinity of the ‘outer cosmos’ (the infinite planetary systems)" and "ALSO into the infinity of the ‘inner cosmos’ (the quantum universe)." It understands that human ideas of space, size, and time are "all wrong" and defies these dogmatic rules.

- Astronomical and Microscopic Exploration: Such an entity can explore billions of light- years, reach the "very edge of our galaxy," and even other galaxies. It can also "warp all spatial reality" and perceive "conglomerations of intensity." This includes exploring the "MANY other life forms" in infinite space.
- Living as Other Entities: If interested in "sentient life" or "biological sentience," this powerful entity can "live out entire lives as other entities, as other alien life forms, in these other worlds." It can weave itself into such worlds, become that life, and observe entire strata of life come into and out of existence over eons.
- Multidimensionality: The cosmos is "brimming with life of all sorts," with "many layers of sentience" and diverse conscious awareness. The dimensional ranges available to a cosmic entity are "truly endless."
- Dimensionality and Scale: The author uses the example of comparing distant stars (seemingly understandable within rational frameworks) to electrons (with a 720° rotational axis, defying rationality) to illustrate how smaller scales reveal radically different dimensional laws and greater freedoms. A cosmic entity, free from physical constraints, can explore this immeasurable variety.

Controlling Attention and Creating Reality

"The task of such an individuality becomes the ability to be able to control the nature of its attention on now multiple levels, so that it does not lose itself within the multitude of what it can be." By fine-tuning attention, it can go "beyond the experience of all those individualities and multitudes, as it begins to create new realities, new dimensions." This is a "simple attempt" to describe the experiences available to a cosmic entity of this power.

Exercise: Re-Read Your Entire Journal (Chapter 12 continued)

This is the concluding exercise for the entire trilogy, a powerful act of recapitulation and self- assessment, bringing the journey to a full circle.

Purpose of the Exercise

1. Reflect and Re-live the Journey: Go through all your journal notes from the very beginning of the first course book to this conclusion.
2. Project Back in Time: "Allow a part of your ghost to project back and re-live those past movements, that myriad of internal motions, thoughts, and conceptions, that made you write down what you are now reading on those pages."
3. "See" Past Mental Constructs: Go beyond the words. Project back to "seemingly past times and mental locations" and try to "'see' those past mental constructs."
4. Witness Evolution: Observe "how you changed and how those past concepts may now have evolved as you have evolved."
5. Understand Your Mind's Complexity: Use your words as a tool to "see into the great complexity of your mind, of your conscious movement and motion."
6. Embrace Inner Action: Recognize that "all this conscious action represents the true development and expansion of the ghost in your machine."
7. Discern True Possessions: "All the material things of this world are fleeting, as the saying goes, 'you can't take any of it with you'." "But the motion, these inner actions, this inner work and the perfection of your ghost body, this you will take with you and thanks to this work, this focus of attention, you will have the chance to participate consciously in a journey that can far surpass anything possible while you were physically alive. These are the beginning steps towards immortality."

The exercise reinforces the central theme of the trilogy: the transformative power of inner work, leading to conscious mastery of one's being and the ability to navigate existence beyond the physical limitations. It culminates in the realization that true immortality is a journey of continuous, conscious evolution.

"You only live twice, or so it seems, once life for yourself, and one for your dreams." This quote beautifully encapsulates the dual life of the inner alchemist: the physical life, lived with increasing purpose and power, and the conscious, multidimensional life of the ghost, lived in the realms of dreams and beyond.

Conclusion

The book concludes by tying together its profound teachings, re-emphasizing the ultimate quest for freedom and the alchemist's unique path.

The Call to Break Chains

The author's primary message, often difficult to convey, is that if we could "energetically perceive" how truly "small we are," we would "fight like mad to break the chains that bind us." This book, he admits, is an "ego-killer." "We were not always this small, but we were not awake either, and being that the Mandate of Heaven dictates that we must forever grow and become more and more, things changed. The fire in this forge got hotter and we are being forced to change, to become more, to become big again…but this time as individualities." The Mandate of Heaven—the fundamental principle behind All-That-Is—is endless growth and evolution. This includes the evolution of the world, the oversoul, and the oversoul collective through "transmutation and refinement of essence."

The Archon's Role in Evolution

The Archon's influence, while seemingly limiting, is part of the oversoul's plan. It provides the "challenge" that "toughen[s] and ripen[s] the fruits" (humanity) in its garden. The Archon's presence

allows personality aspects, once unconscious, to "wake up to their own identity" and blossom in ways not previously possible. "All things evolve, all things transmute and purify into greater energetic essence. The forge has become more complex and the fires within it have become more precise."

Transcending Limitations

Humanity often remains trapped in "placid lakes" of perceived reality, unaware of its true potential. The alchemist's path is to realize this "smallness" and consciously grow "beyond the boundaries of objecthood." "Once we can vanquish the petty and the small demon in us, the archon is nothing." The Archon becomes merely a "simple wave," and we are no longer bound by its influence or the "human ocean." "The archon and this predatory garden become nothing to us, and yet in that dissociation they become infinitely beautiful, a true sight to behold, to experience, to witness and to be in." This is the point from which one truly grows "beyond human boundary." Biological life ends, but the "human struggle" for evolution continues for the alchemist.

The Gift of Direct Perception

Humanity is composed of "accidental ghosts in machines," anchored in a limited dimensional band. To survive as individuals in the dimensions beyond physicality, we must "fight with all that we have to create other bodies, other more flexible and powerful machines." The core struggle for the inner alchemist is to "fight against the tides of humanity, of rationality, of the objective world, of the archon." This requires immense strength to avoid drowning. "Each and every person on this planet is given a gift but it is a secret gift…and the gift must be taken, must be struggled for." The world we perceive is a "simulation," a "half-truth" created by the conscious-self, but a "persistent and deadly one." "The inner alchemist struggles for a lifetime to see beyond the surface layer illusion, of this very real world. To do so they learn how to see energy directly, to know directly, and through that direct knowing they develop the power to withstand the current of humanity." However, "seeing" is not the end; it is a tool. "To see and just to see but to do nothing else beyond that seeing, can become a cage as well." One must convert this knowledge into power through "inner action." The true purpose of seeing is to "develop a tool, a new perceptive power, that can allow such an alchemist to develop wings strong enough to pull them out of the human ocean." The inner alchemist seeks to break all dimensional barriers, to go "beyond humanness," accessing "all the worlds available to a human being."

Final Message

The book ends with a powerful summation: it provides the reader with "all the power to go beyond all human limitations." It offers the tools to "see past the phenomenological illusions of this concrete world," to break free, and embark on a journey where "death is meaningless." The cosmos is vast and diverse, full of "alien life and experience." "Whether you will be vanquished by this brilliance or whether you will be able to break free from it and defy all death and the final and most severe chains of limitation, will be up to you and up to the forces that you have been able to rally to this most individual challenge."

The closing quotes serve as a final encouragement and a playful challenge

"To infinity and beyond!" (Buzz Lightyear) – symbolizing the boundless journey of the death defier. "You no like this Gloddman show, you go somewhere else." (CHARLES G. FINNEY, THE

CIRCUS OF DR. LAO) – a blunt, yet empowering statement affirming the individual's choice and freedom to pursue their own path beyond the conventional.

The book is an invitation to a radical, solitary, and infinitely rewarding quest for self-mastery and transcendence.

Book 11: The Book of Remembering (2022)

"The Book of Remembering" by John Kreiter is a profound journey into the esoteric realms of inner alchemy, challenging conventional perceptions of reality, time, and self. It's a guide to reclaiming innate power, expanding consciousness, and ultimately seeking true freedom beyond the confines of physical existence. Let's delve into its teachings, chapter by chapter and section by section, to truly feel its essence.

Preface: The Double

The book opens with a pivotal concept: The Double. This isn't just a philosophical idea; it's presented as the very core of your being, beyond the limitations you perceive.

- Who or What is The Double?

o The Double is defined as "you not bound by space and time." It is the authentic "you" that exists beyond the physical reality we typically inhabit.

o It's a profound statement: "But in this life, you are the double and the double is you; you are two, you are Janus." This introduces Janus, the Roman God of transitions, beginnings, and endings, with two faces looking simultaneously outward and inward. The author uses this imagery to convey a being that understands its totality, both external and internal.

o You might encounter this Double in your dreams, and upon finding it, you won't discover a stranger, but rather "what you will actually find is YOU."

o Crucially, "The double is not a stargate (it is not a dimensional portal) because the double is by its very nature everywhere and nowhere." It's not a temporary escape route, nor is it merely a vessel for an "immortal self," because the profound truth is: "you are now immortal, you are part of that immortal self." Instead, the Double is explicitly declared as "the vessel for your individuality; it is your individuality! This is most important!"

- Reimagining Time and Space

o The book challenges our fundamental understanding of existence: "There is no time as we mostly understand time, there is only an infinite now." Similarly, "There is no space as we mostly understand space, there is only an infinite here."

o From this radical perspective, a startling conclusion is drawn: "whatever you are now you will be forever; this is both the blessing and the curse of the immortality that is yours now." This suggests a non-linear, ever-present existence for our true self.

- The True "Battle" of Existence

o The author addresses the common fear of death and the dissipation of self. He asserts that the perceived "end of individuality when the bubble bursts" is a deception of words. There is no true "dissipation of you now, here."

o The core message here is: "This is not what we are fighting for, this need to live forever like some bored vampire in some novel, this is not what the battle is about; in many ways, believe it or not, we are already this so there is no need to fight for that."

o Instead, "The battle is about expansion, it's about growth, about the development of the individual 'you' through a medium of action that cannot be measured using a ruler or a ticking clock." This shifts the focus from prolonging physical life to expanding conscious individuality.

- Reincarnation: A Nuanced View

o The author affirms belief in reincarnation but clarifies his unique interpretation. If reality is an "infinite now time-space" and our current understanding is an illusion, then the linear concept of reincarnation (e.g., king to worm due to karma) becomes problematic.

o The answer is both "yes" and "no": "yes, you are a prisoner of karmic law in a sense," but also "no, you are the infinite now, bound by nothing at all." This paradox points to a higher understanding where karmic progression operates beyond physical sensual awareness.

- The Deception of Words

o A critical theme emerges: "Words must deceive you see, they don't mean to really but by their very nature, like scorpions riding on a frog's back, this is what they do…they were created after all by the physically bound self, an aspect of the Total Self that sleeps through life as a slave, and dreams every night of a double, never suspecting that it is that double!"

o This highlights the limitations of language, especially when trying to describe realities beyond physical perception. The "physically bound self" (our everyday ego) uses words that inherently limit our understanding of the vast "Total Self."

o The Double exists unbound, "laughs and cries as it looks nowhere in order to find an aspect of itself that challenges itself, that is being challenged by, the limitation of the physical world."

o The author, despite hating their deceptive nature, uses words as the only means of communication in our "clouded crowded place," but stresses: "But let us put these words under the greatest scrutiny possible because if we do not, these words will send us astray and trap us within the prisons of our own delusion."

- The Ultimate Quest: Evolution Beyond Humanity

o The true quest is not for simple immortality, which we already possess in a limited sense through "Eternal Recurrence" (endless repetition of the same human experience). This is seen as a "curse of physical limitation."

o Instead, the quest is for "evolution, but not evolution in terms of a linear progressive order through time… it is instead evolution through expansion in a way that cannot be measured with your eyes… It is evolution beyond humanity."

o This grand evolution, this "projection beyond the immortal," leads "into the infinity Out There…into the very heart of what you may call Chaos."

o The "true quest of the inner alchemist" (and the double) is to "look upon the face of the Black Sun, to look upon the face of the singularity at the center of this universe, to shake and quiver and lose whatever you define as mind now, to shatter into immeasurable pieces and to wake up to a world beyond your comprehension, to rules beyond belief…" This is a profound, transformative journey, not a comfortable one.

- The Janus Principle in Practice

o The footnote on Janus (page 11) is essential: Janus, looking "OUT as well as INwardly simultaneously," is "the God that knows himself completely."

o The "dreamer" (us) aspires to this totality. We have two "faces": one outward (physical world), one inward (dream dimensions). The average person often has "two distinct individual selves" because each face can "forget the other."

o "The battle of the dreamer, the projectionist, is to find someplace in the middle, some ‘gate’ in between both faces where each can know the other." This is the path to becoming Janus-like, understanding the totality of oneself, and achieving a "wholly new and expanded cognitive position."

Introduction

This section serves as a roadmap, explaining the author's methodology, the nature of inner alchemy, and the challenges of perceiving a reality beyond our physical senses. It introduces the concept of breaking free from the "three-dimensional cube."

- Inner Action vs. Physical Action

o The author states his work introduces readers to "inner action," emphasizing that our potential goes far beyond mere physical doing.

o As "inner alchemists," we seek to understand our "multiplicity of total nature" and "unlimited potential." This journey typically begins by studying "physical material" that describes hidden, multidimensional aspects of human inheritance.

- The Hidden (Occult) Side of Reality

o "These sources... suggest... that there is a hidden side to everything. This hidden (occult) side to reality is not accessible by us easily, because it for the most part it stands outside of the physical senses; it is seldom perceivable through the physical senses alone."

o Those who claim access to this hidden reality speak of a "great expanse Out There." Tapping into it changes what's possible for us.

- The Inner Alchemist's Path

o Unlike the "average human being," the inner alchemist "goes further than just this written word, and begins to turn such material into direct power by not just

reading it, but by beginning to incorporate those ideas into their own lives." This is about "walk[ing] their talk" by focusing "ever-growing power of attention."

o "In time, if that focus of attention is strong enough… a practitioner… may eventually if they are persistent, begin to perceive a little tiny bit of that hidden reality."

o These "tiny glimpses" can help change beliefs but can also be a "great hindrance" if they lead to dogmatic interpretations. "An inner alchemist therefore must stay vigilant so that they are not trapped in a particular belief system that narrows the scope of their possibilities and greater understanding."

- "The White Rabbit" and Breaking the Cube

o The power of these glimpses lies in providing "the slightest of signs towards what could be called doors, or what I have referred to as inverted maps." Persistent focus leads deeper.

o This is where "THE WHITE RABBIT" comes in (a direct allusion to Alice in Wonderland). The rabbit, "in whatever form it might take," leads one "down a deeper hole."

o This "journey continues like this, further and further down it seems." However, calling it "down" is a "fallacy" because these new realms are "far beyond such three-dimensional restrictions, being that all such doorways lead beyond the six walls that entrap all of humanity in a three-dimensional cube." These insights occur in a "geography beyond the time, space, and gravity."

o Each step leads into "new and undiscovered realms," "rooms that seem to be getting bigger and bigger." These "open realms" teach "new things through direct exposure to ever more complex ways of knowing and moving… inner spaces."

o An inner alchemist is someone who relentlessly follows this rabbit, learning to "cross and manipulate in these new geographies." These "inner spaces" are "really outer places" with different laws.

o For the alchemist, there's "no limit to how far IN" they can go, ultimately leading to defying "the gravity of death itself."

- Multidimensionality and the Total Self

o The core revelation is that "as human beings we able to access multiple dimensions, that is, we are multidimensional beings."

o This means "the complexity of us, makes us far bigger on the inside than on the outside." Our totality isn't just physical; "parts of us exist in other dimensional locations that are wholly and highly different from anything found and contained by such heavy gravitational laws."

o The reward of this work is expanding one's "complete multidimensional essence." "An inner alchemist breaks down the walls of three-dimensional reality, breaks past the six walls of the cube that traps them." As they follow the White Rabbit, they break "wall after wall after wall."

- The Physical World as a Prison and Training Ground

o We begin in a "bounded place, this limiting constrained place that is full of great gravity." We hit "perceptive walls" everywhere, even with technology. "There is no exit, there are no doors to be found within physicality. Only through, into, past physicality, will we ever find any escape from our walls."

o The author distinguishes from "Puffer alchemists" who only believe in physical means and technology to break these walls. They are "lost" without the ability to "see energy directly."

o The occult way begins innocuously in "simple words" found in books. These words allow the reader's attention to "move into itself, to project," and instantly "break the walls of physicality and propel the mind… the 'ghost in the machine', to push itself free of gravity and physicality." This opens "new mental spaces" as initial steps to greater possibilities.

- The Power of Words as Keys

o Inner alchemists use words, stories, riddles, ciphers to "reveal incredible truths and open doors." The author's straightforward approach aims to "directly describe techniques and the general configuration of those inner realms and that inner doing."

o The crucial element is "sustained focus and the intensity of that focus over time." This means the "speaker" (author) must not only engage but also maintain the reader's focus beyond the physical realm.

o "It is only this unrelenting kind of focus, that will expose the ghost in the machine to the possibility of glimpsing the white rabbit."

o This book is a collection of "distilled thoughts and ideas," "quotes," and "odd poems" that serve as a "quickening, a key." They are "inverted maps or keys" that open "doorways into new dimensional positions."

o These "keys" can be simple quotes initially, but grow in complexity with the practitioner's skill, leading to "truly deep places, fantastic places or even terrible places."

o The book itself is presented as a "key that contains many keys," exposing readers to "hidden treasures" and the "intensity of the written word."

o The quotes serve as "an endless fount of ‘quickening’ energy" to keep attention focused on "geographies beyond the three-dimensional walls."

o "The world needs your focus. Without it, it begins to crumble. And once it crumbles, the walls begin to fade away." This is because the physical world "does its utter best to try to contain you… by having you focus all of your life focus, your life intensity, on it. This is how the world feeds and sustains itself at the cost of your own greater freedom."

o The quotes aim to "ease your attention away from that three-dimensional gravity." "Such small intensities can mean everything, an eternity, to a projectionist."

Chapter 1: Words Are The Stargate, They Help You Remember

This chapter delves deeper into the profound power of words and their role in inner alchemy, particularly how they can act as gateways to hidden realms and aid in "remembering" our true nature.

- The Alice in Wonderland Quote: "Nothing's impossible!" This quote sets the tone, implying that what seems impassable in physical reality is not so in a deeper sense.
- The Author's Challenge: To adapt to technological changes (social media) while maintaining the "immaculate" message of inner alchemy, distilling its intent for clarity and intensity.
- The Power of Quotes: The author has a "passion for quotes," particularly innocuous and hidden ones, finding them "incredibly productive" as "inner maps" for exploring inner realms.

o Quotes allow engagement of the "individual ghost" by exposing it to "precise and highly important distilled ideas" that propel attention in favorable directions.

o Beyond general inspiration, these quotes, once adept at "travelling within," can "propel you almost instantly into lost lands, distant and terribly important geographies found inside the self."

o This leads to "incredible leaps of awareness" that, if sustained through repeated reading, "can solidify wholly new awareness positions."

o "This is true magic! This is the magic of feeling intent!" This statement is bolded and stands alone, emphasizing the core teaching.

- Lewis Carroll and Hidden Keys: The author explicitly states that Lewis Carroll's works (like the White Rabbit) allude to "hidden keys." The

Caterpillar's question, "Who are you?", and Alice's response, "I hardly know… I know who I was when I got up this morning, but I think I must have been changed several times since then," encapsulate the theme of identity shifting and transformation central to inner alchemy.

o A powerful quote with "hidden truth and intensity" can be "a true inverted map," revealing "entire hidden realms." This is the secret to the "keys" of inner alchemy, the "bread and butter" of the inner alchemist, and the "predilection of every single human being" who is willing to focus.

- Quotes as Doorways and Keys: The author creates quotes (especially on social media) to generate "a kind of doorway for the reader that may then propel them into making new revelations."

o Inner alchemists seek "inverted maps or keys" to open "doorways into new dimensional positions" to escape the "three-dimensional cube."

o These maps evolve from entire books to simple quotes or poems, serving as "keys or replenishing stations" to deepen the journey. The complexity of these keys can grow, becoming akin to "legendary trials."

- The Intensity of the Written Word: The author aims to expose readers directly to these "hidden treasures" by using the "intensity of the written word," which can create "energetic bursts" to be "consumed and used over and over again."

- Maintaining Focus and Counteracting Gravity: The quotes in this book are meant as an "endless fount of 'quickening' energy" and to "keep your attention focused… in geographies beyond the three-dimensional walls."

o They act as a "directional counter to the gravity of this material world, that wants to keep your attention wholly focused on it." This physical world "feeds and sustains itself at the cost of your own greater freedom."

o Small "intensities" from these quotes can mean "everything, an eternity, to a projectionist."

Quotes Section: Core Teachings

This section contains a series of short, impactful statements and Q&A sessions that distill fundamental principles of inner alchemy.

- On Reality and Perception:

o "Contrary to the common New Age view, the world out there is not an illusion, but the reality is that we are only able to perceive a small fraction of it."

o Our instruments also give "skewed interpretations" because we build them to see what we expect to see.

o "Realize then that wherever you are right now, there is far more going on around you than you could possibly imagine."

o Our imagination is limited by our senses; we can't conceive what we can't perceive. "We live in an infinite world made up of the known and the unknown."

o "Our mistake comes from our insistence on trying to fit the unknown into rules that we have developed through the little that is known." We look with narrow focus.

o "The only way that we will be able to make any headway into the unknown is by expanding our intellect enough, so that it is able to understand that the broad range of possibilities out there can only be assessed by wiping clean our current expectations."

- On the "Mob Mind" and the "Watcher":

o A common struggle: difficulty maintaining personal "truth" when influenced by "the truth of the other."

o "What we think of as being our mind is often the mind of the collective, the mob mind that we all share as humans on this planet, and that mind is ruled, indeed fashioned, by the Archon!"

o "But there is the possibility of finding your own you, the individual you." This "individual you IS connected to the group mind," but can learn to identify the "real you underneath all of that noise."

o To find this "individual you," you must "pay more attention to your own mind," not try to turn it off or focus only on the outside. "If you just watch all of the thoughts,

emotions, ideas, memories, feelings, images, etc., that are going across your mind all the time, you can eventually begin to see underneath all of this."

o "You can begin to see that there is a watcher, a being that is watching all of this, even watching you trying to watch yourself."

o "The watcher is the real you!" This is the individual part that "can learn to take action and do things independently of the mob mind," seeing truths without forgetting. "it is the part of you that is free and an individual being."

o The exercise is to pay attention to your thoughts, then to the "watcher that is watching itself…even watching itself watch itself." "There are many mysteries here, contemplate this fully."

- Eternal Recurrence, Reincarnation, and the Archon's Trap:

o The author tackles the concept of Eternal Recurrence (Nietzsche): living the "same life endlessly, for all time."

o "Each moment in this one life, has within it and almost infinite number of probabilities." We choose one as "reality." All other choices, "dreams" to us, "are real now at this moment and forever" in other timelines.

o However, each choice, no matter how diverse, "is in the end Limited." It's a "small and caged existence."

o "So yes, each choice is made now, all is now, each direction is followed, each possible aspect of you is now in existence and will continue to exist…in certain 'limited' ways." This "seems like a kind of heaven, but in the infinity of the now moment it is a hell, at least this is so for the inner alchemist."

o The central trap: "none will escape the Archon, none will escape life and death, unless one of those timelines escapes the Archon…but if one escapes then they all have escaped. Wrong! That is the trap, the illusion and the danger of invisible walls."

o "Escape is 'not a probability', it is instead 'energetic intentionality'."

o "Probability is sleep, dreaming within the forever cloud of the Archon. Intentionality is wakefulness, it is the conscious will to power, the will to escape the endless loop that seems to lead to evolution but instead just leads back to where you started."

o Inner alchemists aim for this timeline to be where they escape Eternal Recurrence by "uniting the conscious-self with all timelines through the power of their awakened ghost in the machine." This is achieved by developing intentionality. "There is no other way!"

- Skepticism and Belief:

o "Why nothing paranormal or magical ever happens around a skeptic?" Because their strong beliefs "cancel out or ignore any results that disprove his or her notions of reality." They manifest their desired outcomes.

o "In order to create the supposed impossible therefore, I challenge you to believe in its possibility with as much fervor as the skeptic believes in his or her reality!"

- Trans-dimensional Entities and the Dark Sea:

o "There are trans-dimensional entities that cross into this three-dimensional plane on a regular basis." They change shape to fit our physical rules.

o Poetic interlude: "Close your eyes to the physical world and fall backwards into the darkness that you will find there fall until you rediscover the infinity within, that is really without. The Great Dark Sea awaits…" This invites direct experience.

- Assumption = Perception: Our growth (physical and mental) is a consequence of an internal source. "The exterior world is the result of complexities so vast and multidimensional that they could never possibly be manifested completely in external physical form."

o Multidimensional complexity expresses itself through time to experience its full range.

o Unconsciousness is nonlocal awareness (not tied to space-time). Sentience (ego's choice) is local.

- Walls and the "Ghost in the Machine":

o We are trapped by perceptive walls in a "three-dimensional cube," a "snow globe."

o The "secret King in us" is corrupted. "The fight is not with something Out There ultimately, it is in us!"

o "To go within is to go without, this is the great secret." The "Out There" is an illusion of perception based on rational reality, but it is "really inside of us."

o The author belongs to the "INNER alchemy" wave, not "Puffer" rationality.

- The Ultimate Question of Life (Answer: "42" and "Don't Feed the Churn"):

o The "human world" is complex. Humans are "particles floating within a fluid," creating "churn" (turbulence). This churn creates "currents" that seem like order/reality.

o "Humanity believes that this order (this current) is reality…"

o "Orders of living super-sentient entities" look down. "The current is of no consequence…the 'order' is illusion… All that matters to those higher watchers is the churn and the strength of that churn. The churn is their food!"

o Inner alchemists are "maverick surfer particles" who "ride those currents instead of feeding the churn." They master surfing to "fly right out of that fluidic medium."

- Time, Perception, and Reality (Revisited):

o "The unknown, the occult, hides within self-imposed barriers. These self- imposed barriers are our beliefs; beliefs that are so powerful that we sometimes call them facts."

o One "fact" is linear time. What if time exists "all at once"? Reality at "one point" of "thickness, intensity." All actions (past, present, future) exist "now."

o An exercise: Imagine all action happening now. This makes "real" and "imagined" become one.

o "Space and time as we understand them are an illusion from a broader viewpoint." Only "infinite Now and infinite Here moment-place," expanding through "different frequencies and different intensities."

- The Host (Poem): "A shadow within shadows, they watch our every move… They are the voices in our heads… They are the rulers, they set the rules, of our self-absorption." This reinforces the idea of an unseen influence.
- The Soul Machines (Prose/Poem):

o We are energy, varying in brightness/power ("diverse fruit in a wild and treacherous jungle").

o "We exist in a predatory world… full of the darkest danger." "Shadowed and LIVING threats" whose "machinations and actions follow patterns and intents that are far beyond good and evil."

o "We are merely pieces of glittering dust to them. We are the harvest that this darkness yearns for, in this crazy beautiful place we call planet Earth."

o Humans trapped in a "box," part of a "giant soul machine." Predators (tricksters, marauders) seek "right fuel, just the right soul to take."

o "Boxes" are "doors from one box to another!" They promise escape from the "bigger box" into a "smaller cozy box" (greater confinement). The "missing, the lost, the unreported…those that have become fuel for soul machines."

- Seeing Without Conception: "To look without conception is to SEE."
- Linearity is the Real Illusion: "The idea that anything is linear, or that the extent of your life is whatever followed some trajectory course from a beginning to an end, is the real illusion and all of life."
- Why Adepts Fall: Their energetic containment is "not enough to withstand the Archon's dark intent." Cracks lead to crumbling.

o Solution: Master the "three polarities that make up every human being" in equal measure, and practice "the art of absorption as opposed to just the art of creating shields."

- Cognitive Condition: "In order to wake up to who/what you really are, you must first realize who you think you are is just the cognitive condition/position."
- Perceptual Flexibility: Humanity's biggest problem is inability to be perceptually flexible. This is a "Psychic War" of "perceptive angles." Hijacked by external power creating "battles between extremes of stupidity."

o This war is fought in "inner realms," in the "collective subjective mass conscious."

- The Paranormal: Anyone denying it is unaware of the "incredible limit of physical perception." They believe the unknown is just combinations of the known.
- Prolonged Focus of Attention: "You can do just about anything in this world that you want, as long as you can focus your attention long enough on that one outcome." Techniques require prolonged focus.

o Overcoming negative beliefs (outliers, difficult skills) by persistence.

- Senses Lie: "Our senses are lying to us." They are not evil, but based on a "cognitive standpoint now employed by most of humanity" (rationality/reasonableness). We can retrain senses to access "different cognitive standpoints."
- Thought Forms as Manifestation: Thoughts become mental images/ideas. As frequency solidifies: emotion -> belief -> truth -> fact -> physical object/event.

o Thought forms are concentrated thoughts with attention/emotional energy. More powerful = easier to affect objective reality.

o Connection between swirling internal images (hypnagogic/trance) and atomic structures (spirals in nature, Fibonacci). This "exploration into the swirling… patterns… will begin to provide clues into the underlying structures of the world, the mind, and the basic building blocks of not only the physical universe but of thought itself." This is INNER SPACE.

o Moving within is "the source of all true knowledge."

- Inner Alchemist vs. Projectionist (refined):

o Alchemist: Struggles for immortality, works with energy directly, transmutes "base metals into gold," creates "philosopher's stone."

o Projectionist: Moves beyond physical walls (lucid dreaming, astral travel). "An alchemist, in order to be successful in their struggle, needs to become a MASTER projectionist."

- Immortality & TRUE FREEDOM:

o Immortality is hard to define; conscious mind struggles with endlessness. Yet, "you are immortal now" because humanity is "bound to repeat the life that they are now living, over and over again, forever." In that sense, "you are as dead now as you will ever be."

o The author's quest: "personal evolution and TRUE FREEDOM." Freedom from endless cycle. Finding different immortality "beyond Eternal Recurrence." Moving beyond this "eddy in the Dark Sea."

o "Since you are as dead as you will ever be and there is nobody like you think there is, there is therefore no body to save. There is only the breaking of cages!"

o "The best way to wake up in your dreams, is to never fall asleep at all."

- Consciousness and the Archon's "Gift":

o "Everything is conscious; from a person to an animal, to a carrot, to a rock, or even a chair."

o Ego consciousness (human conscious-self) arose because "humanity intended it. It wanted to know itself, it wanted to know individuality."

o The "world at large answered humanity’s desires, and from the depth of the Dark Sea, humanity was blessed with the gift of the great Archon, which is perhaps the greatest example of ‘be careful what you wish for’."

o Now, humanity must "focus this intent upon true freedom; upon breaking the hold that this meme driven reasonable ego self imposes on it." Take individuality and "fly free with it, into the great infinity Out There!"

- Defining Energy (detailed):

o Author's definition: "a force (a fury) that is the source of all existence." It is "action," originating beyond the physical plane. "Action is all, all is action, therefore energy is everything."

o Awareness and attention focus are energy. Cumulative action creates "gestalts" (emotions) and "solid matter" (denser energy). Transmutation is "energy energizing itself."

o An "energy field" is a boundary between perceivable vibrational states.

- Energetic Containment and Archon Escape:

o Inner alchemy's "cardinal methodology" is Energetic Containment, which allows breaking free of Archon bonds. This involves containing energy "given freely and innocently by the average person to the great predator and tyrant."

- "Am I paranoid?" Revisited:

o The term "paranoid" can mean "far more aware." Seeing interrelations, connections, "metadata" beneath reality is "greater awareness." "expansion of awareness is critical to breaking free from the three-dimensional cube."

o Confirming truth through "seeing energetic truth" (direct knowing via inner senses). Argument and paranoia become inconsequential.

Chapter 2: The Servitors

This chapter details the practical application of inner alchemy principles through the creation and use of "servitors," which are powerful thought forms.

- Lewis Carroll Quote: "If you'll believe in me, I'll believe in you. Is that a bargain?" This quote aptly frames the chapter, emphasizing the symbiotic relationship and the role of belief in manifesting servitors.
- Connection to Inner Alchemy: All inner alchemy teachings are connected. The "servitor trilogy" (previous books by the author) are foundational, not simple. They represent the "direct connection between physicality, and the internal realms."
- Servitors and the World-Tree (Yggdrasil):

o Servitors are techniques that best describe the "world-tree," an important symbol in advanced alchemy. This "world-tree represents that connecting bridge that joins the inner aspects of us, to the outer physical ones; the bridge between the inner reality where all begins and the three-dimensional outer world."

o Transmutation is "the movement of a thing from one point in the world-tree to another."

o "Servitors are perhaps the greatest consequence and example of a technique that engages itself in this kind of transmutation, that takes something to be found in subjective reality and through the focus of attention, transmutes that subjectivity into an objective thing." They can affect the objective world and become perceivable.

o They are a "bridge and a kind of door," showing "how to break the ‘mid-guard’" (our material realm) and use alchemy's true power.

- Purpose and Embodiment of Transmutation:

o Servitors "embody true transmutation." They help inner alchemists understand how to break the "six walls" and deal with obstacles in the "middle kingdom" (Midgard).

o They can be used for "protection against both the physical and the supposedly nonphysical or non-organic," bringing wealth, aiding in "seeing," and becoming "true and great companions."

o Ultimately, they are "the greatest teachers of the power of thought, of the power of other dimensions, of the subjective, to affect the objective."

What are servitors?

- Definition: A servitor is "essentially a servant that you create in order to do your bidding." It's a "creature created on the astral plane that performs a certain task which you require."
- Author's Method: John Kreiter's method is "simpler but also a far more powerful."
- Common Uses: Guarding property/loved ones, creating an aura (confidence, bravery, luck), bringing needed things.
- Underlying Principle: A "concentrated thought form." Esoterically, thoughts can be concentrated to become "physically real."
- Historical Context (Tulpa): References Alexandra David-Néel's encounters with "Tulpa" (Tibetan thought forms) that became so solid they were seen by others. Kreiter states his servitors don't need to be that powerful.
- Psychological Explanation (Sub-personalities): Some psychologists view the psyche as made of parts (sub-personalities). A servitor can be seen as creating a new sub-personality or rallying existing ones for a purpose.
- Kreiter's View: This psychological explanation fails to account for "coincidences or synchronicities" beyond mere psychological action. Regardless, servitors "function quite well" and are "highly profitable."

To Create a Servitor: Three Parts

1. Construction

o Symbolic Representation: Use creative talents to design a new being. Borrow ideas widely.

o Functionality is Key: Design based on the task (e.g., strong arms/tentacles for fetching, armor for protection).

o Size: Suggests a "smaller creature" as it takes less energy and time to charge.

o Process

? Write a "statement of intent" (what you want it to do).

? Think of a creature best suited for the duty (e.g., "angry bird" for guarding). Use imagination, create something you "really like."

? Draw a simple, cartoonish, or simplified version (a "logo") of the servitor on paper. This is the symbol you'll know it by.

? Give your servitor a name. Keep it secret and inspiring.

o Paper Content Summary: Statement of intent, point-by-point description of task, personal drawing (complex), point-by-point description of special powers, simplified logo, servitor's name.

2. Charging

o Bringing it to Life: "Charge it with thought force which is essentially personal attention." This is the core of its manifestation, whether psychologically or astrally.

o Method: Use the paper with the logo/name. Find a quiet place. "Focus all your attention on that logo and begin to repeat the name of your servitor. As you do so imagine as vividly as possible that this servitor is real and that it is alive before you. Keep repeating the name and if you can, try to imagine your servitor coalescing above the piece of paper that you have drawn. But most importantly try to believe with every fiber of your being that this servitor is alive and is now before you."

o Duration: 10-30 minutes, at least 3 times on 3 different days for functionality. More times = stronger.

o Recharging: For long-term servitors, recharge monthly or as needed. For occasional use, recharge each time.

3. Casting

o Instructions: Give concise instructions and "send it out to do your bidding."

o Method: Charge until you have a "good sense, a strong belief, that it is indeed alive." Call its name, give instruction, and point in the direction. (e.g., "[Servitor's Name] go out and protect this home! GO!").

o Control and Alpha Dominance: "Think of your servitor sort of like a pet… Be strong and commanding in your tone whenever you address it and always remember that it works for you and not the other way around."

o Dealing with Disobedience: If it flies around disobediently, "order it to get back to work or tell it to make itself scarce." If problems persist, suggests watching "Dog Whisperer" to understand "alpha dominance."

o Dissipating Disobedient Servitor: "'Either do what I say or I forsake you!' 'Goodbye!'" This powerful intent will dissipate it. If it's "buzzing around like a pesky fly," "PRETEND THAT YOU'RE A GIANT VACUUM CLEANER AND SUCK IT UP INTO YOURSELF." You are the creator, reclaim your energy.

- Servitor Potential: "sky's the limit as to what your servitors can do."

Questions & Answers (Chapter 2)

This section provides crucial clarifications and deeper insights into servitor creation and interaction.

- Q: How do you dissipate a servitor?

o A: Decide intent (once-off or long-term) before creation. For once-off, initial charge suffices.

o Energetic Truth: "The truth of any thought energy is that it will never completely fade away, that is it will always exist and essentially take off on a life of its own, creating its own probable events." (Like dreams).

o Practical Dissipation: To dissipate from your awareness: "you must stop paying attention to it or thinking about it in any way, forcefully keep your attention well away from it if you have to." Its energy will wane from your "operative dimensional zone."

o Control via Attention: Focusing attention on a servitor charges it; withdrawing attention dissipates it. Be the "alpha."

- Q: Could I make a servitor that looks like one of my toys or figurines, and charge it by playing with it, paying attention to it, and admiring it?

o A: "Yes definitely! This is a wonderful way to create a servitor. A great beginning for a companion servitor."

- Q: How do we interact with our servitors, and can I interact with mine in dreams?

o A: Interaction is by "focusing on it," similar to how a memory strengthens with attention.

o Power & Perception: The more powerful a servitor becomes, the easier it is to "perceive, easier for you to focus your attention on, easier for you to see it, feel or perhaps even, and interact with it in daily life and in your dreams."

o Dream Interaction: Yes, servitors can be "great asset[s]" in dreams: companions, protectors, scouts. Requires "a lot of power."

o Astral Projection: Powerful servitors aid in crossing "difficult dimensional regions." Control of servitor is key in altered states (blob, mist, amalgamation of thoughts). Seeing it as designed means mastering creation and lucidity.

o Benefits in Astral: Protect from foreign energy, light your way, probe distant areas, protect physical body, "help you begin an astral projection."

o Greatest Power: A servitor can be a "companion that can help to keep you sane while confronting infinity."

- Q: How detailed does the drawing need to be? I’m a horrible artist.

o A: The drawing needs to be "as detailed as you need it to be in order to clearly visualize your servitor." It doesn't need to be "super quality art render"; focus on your visualization, not artistic perfection.

- Q: Why can't the drawing be seen, or name be known by other people?

o A: "A servitor is essentially a highly concentrated thought form and is therefore susceptible to the thoughts of others." Revealing secrets opens it to their "mental influence," which is "never productive" even with positive intentions.

o "The reason for this is that the servitor works on a highly specific thought stamp with a highly specific task as its goal." Other people's thoughts interfere.

o "Knowledge of your servitor's name or its image are key components because it is sort of like the key that you use to 'focus in' on the servitor." Others knowing this gives them power over it.

o "Secrets are a powerful thing, and that power can help to increase the effectiveness of your mental creations."

- Q: How do you deal with a powerful, seemingly sentient thought form that is over 10 years old?

o A: Such a servitor, especially with "10 years of attention power but no discipline," is like a "bodily dis-ease."

o Core Method: "first and foremost, not paying attention to it." This stops it.

o Draining Energy: Use techniques from Vampire's Way to Psychic Self-Defense to "systematically drain" its thought energy.

o Systematic Disassembly: "Methodically take apart the form and character of this entity," outlining its dimensions, appearance, name, actions. Then, "slowly but surely drain every single ounce of attention/thought energy that it has." Imagine "sucking the light of life from this entity into yourself," removing its form and all other aspects. This takes "time and effort."

o Alternative: Create a "flock of servitors" whose only task is to "slowly take apart those pieces of that bigger servitor and bring them to you to be drained away." (Like "lamprey or perhaps giant mosquitoes"). You can then convert this energy for yourself.

o Crucial Insight: These entities "did not get their energy by themselves. Such a being needs attention energy, so if it is around and it is powerful, them someone is providing that attention power at some level." "This is why it is important to pay attention to the flow of your mind, and to what you are giving attention to throughout your day, you may be inadvertently creating thought forms and even complex servitors in a kind of unconscious manner."

- Q: Can servitors be of assistance in the astral, rather than the physical plane?

o A: "emphatically yes." If powerful enough to see in dreams, they can help in dream/astral states. The author elaborates on how they are used in his book Out of Body Experiences, Quickly and Naturally.

- Q: When you create and charge a servitor, do you see it normally without focusing on it?

o A: Yes, you can reach a point where you see it "without effort" and it seems "independent." This requires regular charging for about six months. Intense emotional energy can quicken but risks making it chaotic. "Slow and steady charging is best."

o "Eventually you might see it around without you even focusing or calling on it. The last step is when others can see it as well."

o Control is Paramount: "PLEASE do be careful though, when servitors become this powerful, they start to become willful, and you must control it like you would control a difficult pet. Remember you are in charge here and don't be afraid to punish it if it does not obey." Reinforce alpha dominance by making it clear you can "take it away."

- Q: I started to create servitors a few years ago… now they don't respond.

o A: This is due to losing the "beginner's mind" (detached attitude, great expectation). The problem is a "good thing" as it shows your mind is powerful and requires more care.

o Solution: "Systematic but slower approach." Treat it as a "fun game," not a task. Practice 10-30 minutes daily for a week or two, focusing on seeing its physical makeup.

o Control Practice: Practice giving commands (make it move across room, hover). "This might take some time and some effort on your part, but it will teach you about the power of your personal intent and it is good practice FOR THE

Manipulation Within This Dimensional Zone We Call

Physical Reality, And All Of The Other Dimensional Zones

That Are Available To An Individual Once They Can Break

The Walls Of Three Dimensions."

- Q: Is it safe to create a thought-form that will take control over me?

o A: No, not safe or practical. Thought forms are not complex, cannot reason, and cannot take over.

o For "love": Create a servitor that "radiates charisma or love" around you to make you more appealing.

o Servitor for Advice: Possible, as described in Create A Servitor Companion, feeding information from the "deep unconscious aspects of yourself."

- Q: How do I make sure I really have created unconscious thought forms? How do I cleanse myself of all of them?

o A: Servitors are constantly charged thought forms. Control by giving specific conscious attention to desired forms and ignoring/purging negative ones. Use techniques from Vampire's Way to Psychic Self-Defense to "take back the energy."

o "By the way, you never unconsciously create any kind of thought form like this, there is always a conscious understanding of what you are doing at some level." Negative ones are linked to "disadvantageous personal beliefs."

- Q: Can a servitor be made from a Yu-Gi-Oh card?

o A: Yes, it can be fun and inspiring. But larger/complex ones need more energy/time. Simpler is often better to focus intent.

- Q: Can servitors speak? Can they be touched?

o A: Yes. It requires creating a "very powerful thought form" (weeks/months of charging).

o Touch: You know it's done when you can "touch it."

o Speech: Not sentient in a complex way initially. A well-developed thought form "can emote feelings." Your processing allows communication. As it "grows in age" and experience, it "will talk to you in an incredibly lucid way" providing "true conversation and true wisdom."

- Q: No real questions, just a heartfelt thanks.

o A: "Thank you very much!" The author acknowledges the difficulty of the path and the reward of helping others.

o Don Juan Matus quote: "What we need to do to allow magic to get hold of us is to banish doubts from our minds. Once doubts are banished anything is possible." This emphasizes belief and inner state.

- Q: Do you need to be a master of sigils?

o A: No. Sigils are "old ritualistic method[s]" (Western). They are similar to servitors but can "constrict their mental efforts" due to "hard separations between the conscious and the unconscious." Kreiter's methods break down these barriers.

- Q: Can they bring back actual physical objects? Is it possible I could have seen the servitor I have yet to create?

o A: Physical Objects: Yes, "a servitor can bring specific objects to you, and it can be discerning enough to bring you specifically what you want." Effectiveness linked to effort in creation/charging. Don't expect instant plopping; servitor seeks "easiest and most harmonious path" through synchronicities or impulses.

o Seeing Before Creation: Yes, "quite possible." Intense, emotionally excited focus creates powerful thought forms instantly.

o Thoughts as Time Travelers: "Thoughts are not bound by space and time… future thoughts can affect present reality." This allows servitors to operate beyond linear causality.

- Q: Should you forget about your servitor after you send it out on a task?

o A: Yes, for task-specific servitors, "you should forget about your servitor as much as possible when it is out on a task." This prevents your focus from "taking some energy away from it." Trust your instinct for how long it needs.

o Companion servitors can have constant attention.

- Q: What do you do with the paper after you summon the servitor?

o A: Author avoids ritualistic behavior around the paper. Keep it for future recharging or simply "crinkle it up and throw it in the trash."

- Q: Difficult time believing my servitor is there? Does it require more charging for a solid object?

o A: Belief is paramount. Explore how you achieve belief (seeing, touching, feeling). Then, during charging, strive to experience it that way.

o Relaxed Effort: "Stop trying so hard." Treat it as a game, like daydreaming. We are "amazing daydreamers." This makes visualization easier.

o Physical Manifestation: Poltergeist phenomena prove non-physical entities can move objects, but it requires "huge amount of psychic force." Fulfillment may come through synchronicity, intuition, or "incredible fortune," at the "edge of believability" within the rational world.

- Q: Can one charge a servitor using radionics?

o A: Yes, by finding its "rate" (logo/sigil in witness can) and using a psionic amplifier.

o Caution: Avoid "overcharge," as these devices "take from your personal etheric energy."

o Author's Recommendation: Stick to his outlined procedures, as they give "complete control of your own energies" and develop "mental abilities" to understand how subjective reality creates objective world.

- Q: Can servitors be used for adult use? For luck? Become free without charging but controlled?

o A: Adult use: Yes (Create a Servitor Companion).

o Luck: Yes, but clarify your exact meaning of "luck." Manifest Wealth and Prosperity with Thought Forms and Servitors explains synchronicities and intuition.

o Free without charging/controlled: No. Thoughts scatter. Servitors are servant thought

forms; if they become free, they are no longer servitors. Intent affects morality

"destructive, fearful, guilty, greedy" intent makes them difficult to handle. "Make sure that your intent (your will) is very focused and strong (and constructive) so that your servitor has ‘good’ direction and knows who is in charge."

- Q: Is it possible to create a servitor to be a companion or physically interact?

o A: Yes, definitely. Author has such companions, finding them "incredibly rich and rewarding."

o Physical Manifestation: Possible for a powerful servitor to manifest physically, or even attract a matching living person ("secret servitor lover").

o Independent Elemental: This means creating a being you've "intensely feeding for a long time and which has always been in control of you." This is the "total opposite of the alpha dominance" needed. "Remember about alpha dominance, remember that this is your servant, not your romantic soulmate, and there will never be any issues."

- Q: I created a powerful servitor and asked it to appear in my dreams, but it has not.

o A: Not hard for the servitor, hard for you to perceive due to dream control difficulties and skewed perceptions. Most dreams are not remembered, or the servitor might appear in a unrecognizable form (object, stranger).

o Solution: Create a servitor specifically for dreams, instruct it to help you become lucid (e.g., wake you up). The performance of its task will "verify its identity for you."

Here begins the profound journey through John Kreiter's "The Book of Remembering," a text that invites us to look beyond the veil of everyday perception and reclaim a deeper, more expansive understanding of ourselves and reality.

Chapter 3: The Great Work

The third chapter, "The Great Work," plunges us into the heart of inner alchemy, defining its ultimate purpose: Transmutation, a process that in modern terms might be called manifestation. It builds upon the foundational concepts of the Double and the hidden realities introduced earlier, linking them explicitly to the alchemical quest.

The chapter opens with a fitting quote from Lewis Carroll's Through the Looking-Glass, highlighting the idea that in this realm, simply running (or living) isn't enough to progress; one must run "at least twice as fast" to get somewhere else, to evolve beyond the current state. This sets the stage for the rigorous and non-linear pursuit of the Great Work.

- Transmutation and the World-Tree (Yggdrasil): The Bridge Between Realms

o Transmutation is central to inner alchemy. It's described as a process where things "attain different vibrational properties" as they move along a "manifestational frequency tunnel or world-tree," transitioning from physically perceivable to ethereal states.

o The physical dimension is depicted as "one of the outermost, outward focused, dimensions"—gravitationally heavy, dense, hard to change, and static. It is the realm perceived only by our limited "physical senses."

o However, inner alchemists, through their "inner senses" (their "seeing"), know that the physical world is merely "the tip of the iceberg of a far bigger total essence of being." Everything has a vast inner essence beyond its physical form.

o For inner alchemists, the core belief is that "the inner reality creates the outer one, as opposed to the other way around." This "outer world" is just "one stop, one world, in an infinitude of possible dimensional worlds that can be accessed and sometimes even manipulated if one learns to use the correct techniques."

o The foundational principles of alchemy are dedicated to manipulating these forces, allowing the alchemist to "move something from one position in the world-tree to another." This movement, whether called manifestation, luck, or coincidence, is the essence of transmutation.

- Puffers vs. Inner Alchemists: The Illusion of Materiality

o The author distinguishes between "regular" alchemists, whom he calls "Puffers," and "inner alchemists."

o Puffers are trapped by the belief that transmutation must occur only through "physical mechanisms," manipulating physical substances in physical cauldrons. They are "lost" because they lack the ability to "see energy directly." Their beliefs are "propagated by the Archon," which convinces the average person that only the physical world, perceivable by physical senses, is real.

o The "trap of the Archon" is insidious: some Puffers may believe in a "spiritual or ethereal world," but see it as a secondary manifestation of materialism, a "grave mistake" due to their limited perception.

o Puffers use physical contraptions, attempting the impossible, leading to "intricate material and nonmaterial conceptions" but ultimately remaining lost without direct energy perception. They are "deluded by the Archon" and "not willing to fight and ‘see’ beyond the veil of the six walls."

o Inner alchemists, by contrast, "can see Yggdrasil directly." They are "inner" because they work directly with inner forces, other dimensions, and the world-tree itself. Their "cauldron" is "an inner place, a chamber beyond proportions, beyond measurable physical mechanics in a place past the six walls."

- The Philosopher's Stone and Breaking Free

o The "Great Work" for both types of alchemists involves creating the "philosopher's stone." However, for the inner alchemist, this means "the creation, the transmutation, of a certain energy, so that this energy attains such a concentrated mass that in essence it becomes something that, through that weight, can change the vibrational core of other things."

o It involves "moving of certain energy conglomerations from one point in Yggdrasil, to another."

o This "philosopher's stone" is "at heart a kind of engine or battery of massive power." It provides the "sustainable power needed to break past the great barriers that hold them back, that keep them in a world of life and death."

o "With it they are able to push beyond such limits, such entrapment, into infinite possibilities beyond the tides of life and death. With the sustained power of the philosopher's stone, inner alchemists have at their disposal the power to break free of the three-dimensional cube forever! This is the true reason for The Great Work."

o Servitor creation, being a form of transmutation from subjective to objective reality, is a fundamental step and a "progression" towards the Great Work, showing how things move along Yggdrasil. All is connected.

o The Great Work demands a "far greater ability to manipulate energy, both within and without what might be termed the physical boundaries of essence."

Questions & Answers (Chapter 3)

This section directly addresses common questions and deepens the understanding of the Great Work and its underlying principles.

- Q: If it is possible to reabsorb energy lost in past experiences, is it not also possible to reabsorb energy from current indulgences?

o A: "Yes. It is indeed possible to absorb past, present, and even future trauma." The author refers to his book The Magnum Opus, A Step by Step Course for techniques on absorbing "past and present trauma." This suggests that any energetic leakage, regardless of its timeline, can be reclaimed through specific alchemical practices.

- Q: While the Archon came here from somewhere, is it not possible that groups of humans also came here as well, and can seek help from more benevolent higher beings who wish them success?

o A: The author cautions against "anthropomorphizing" the Archon (or any greater awareness) by assigning human concepts of "good" and "evil." Such entities are "far beyond our ideas about good and evil," "smarter and more powerful than us," with intents "almost impossible for us to understand" if we're bound by linear time and classical physics.

o "The answer is that there is as much goodness… as there is evil out there." Some magicians and alchemists work with these entities, others prefer to deal with the world alone, as "there is a price for everything."

- Q: If humans are extinguished at death, how do we explain the phenomena of ancestor spirits, or ghosts of deceased humans?

o A: From an inner alchemist's perspective, these are "seldom actual individual people that have died and are ghosts." They are "almost always either thought

forms that have enough power to cause material changes, or are non-organic entities that mimic past human personalities."

o The author refers to The Way of the Death Defier for a full explanation, linking it to the "life and death cycle" and the "movement towards the Black Sun."

- Q: Do human individuals have fate or destiny or individual missions or purposes in this world? Or, are all humans simply food for consumption unless as individuals they choose the Magnum Opus?

o A: "No, humans are not just food, just as carrots and cows are not just food. All awareness is here to grow, evolve, or what I term Transmute."

o "We are here to become more, to beat the odds and grow in awareness."

o The Great Work "accelerates" this growth, aiming to "transcend physical form in this one lifetime." This is the "real reason for life and all this striving."

o We are here to learn about energy, transmutation, and Yggdrasil. Having become inner alchemists, we apply this knowing to escape the "life-and-death cycle," move past the "Black Sun," and find "total freedom."

- Q: I am very familiar with Taoist principles and technique… Is there any relation between your work and Taoist work? Your description of certain energetic locations is different… Also, any thoughts about the concerns around over stimulating the sacral chakra?

o A: The author acknowledges similarities but states his work is "not in essence Taoism." He avoids dogma, emphasizing "Energetic Truth"—an individual, repeatable actuality.

o Personal Maps: While Taoist maps of energy centers can be a starting point, individuals must find "your own flow of energy, the location of your own cauldron, your own polarities." "In time you can revise these and create your own map of your own meridian points, your own storage points, your own cauldron, your own and personal exact position for the location of your evolving philosopher's stone."

o Totality of Self: The physical body is just one "dimensional representation" of a "far larger energetic entity." This totality is unique to each person, influencing energy flow.

o Trust Your Center: "What you feel as your true center, is your particular individual center and should be trusted above dogmatic notions always. Study the masters and the worthy schools but always follow your own energetic truth ultimately in all things."

o Energetic "Gauge": The idea of increasing the body's capacity for energy (like wiring gauge) is valid. This "increase in the gauge can happen quite naturally" with "natural and light" practice, preventing harm.

o Key Techniques: "complete relaxation of the body" and "maintaining the tongue on the roof of the palate" (as in The Magnum Opus) are vital.

o Beyond Dogma: Letting go of dogma is crucial. Different systems (Yoga, Taoism) may touch upon aspects of inner alchemy, but debates about which is "right" are based on belief structures, not direct practice. The goal is to "perceive energy directly, to work with energy directly, and in that way engage in their own form of practice." Create "own internal maps and processes."

- Q: How crucial is energetic re-absorption in the process of The Great Work? ... is there something "special" about energetic re-absorption in comparison to simply absorbing energy from our environment? ... would it not be beneficial to remain in the void polarity practically always? ... is it possible to absorb energy when we have either level of energetic containment active?

o A: Energetic re-absorption is "very important to The Great Work and the creation of the philosopher's stone." It relates to the "nonlinear aspects of time and existence."

o "Imagine yourself as not just being the person that you are here and now, but as being a very large conglomerate cloud essence that transcends many times; that exists across many time periods all at once."

o Energetic Wounds: Life's "energetic wounds" are "energetic leaks" that happen "all now." These "leaks" prevent energy from being refined. "By addressing those many wounds and sealing them through the art of re-absorption, you are quite literally healing yourself on an energetic level."

o Anchors to Physicality: Unaddressed energetic wounds act as "anchors" that tie attention to this dimension, preventing "flying free." These are memories that keep you tied to Earth.

o Void Polarity and Balance: While the void polarity is important, a person "can't just maintain their focus on the void polarity alone." The "IN and the OUT are incredibly important" for maintaining individuality beyond this 3D plane. If attention falters due to "emotional weight," travel is impossible.

o Energetic Containment/Absorption: An adept moves between containment and absorption as needed, based on awareness and "wisdom of the inner senses."

o Cost of Existence: "There is a cost to everything which is a key and fundamental alchemical principle." The "joy of existence" and "true individuality" have a price. Alchemy is about "balance, and the need to save/absorb AND redeploy energy (IN- OUT) is so that the alchemist can break the three-dimensional prison forever, so that they become more, not less."

o Third Room as Propellant: The "Third Room" allows the projectionist to "live as an individual and fly free," exploring desires. It helps deal with inorganic life. Spending energy here is "minuscule compared to the kind of energy that would be wasted if such desires were to be lived out in the physical dimension."

o Waste as Power: Inner alchemists see the "great deal of waste in everything a person does." Redeploying even "a little bit of that waste" can turn it into anything desired, especially in other dimensions where the Archon is not all-powerful.

o True Self and Archon: "Use your inner feeling sense, your seeing, and try and discover the boundaries between your true self, your true individuality, and that which has been projected upon you by the Archon." Use The Way of the Projectionist to "leave the Archon behind."

o "If you can do this, then containment and expenditure will be an easy task for you."

- Q: Is it that the energetic wounds keep us anchored… Or is it that I simply need to seal enough to accumulate/refine a certain threshold of energy?

o A: We are "a bit slow" due to the "heavy weight" of the Archon, making us "frail" and lacking conscious action. This frailty makes us "forget a lot."

o Dependence on Outer World: We need the "outside world, that world that is created by the Archon" to maintain sanity, to be told who we are.

o Inner Senses as Path to Truth: "But there is a different possibility, which is the ability to learn to perceive directly, to use the inner senses, to see." This by-passes dogma and external definitions.

o Detached Perspective: "See yourself from a detached third person perspective whenever possible," combined with inner feeling sense for verification. All truth is within.

o Progression and Power: This allows you to "forgetting less," have "far keener" attention, and "see farther (more expansively)."

o Sealing Wounds: "Seal every wound that feels to you like a wound." This helps psychologically and prevents "endless repetition" of looking back at past lives.

o Threshold of Energy: Whether a "threshold of energy" or healing "all wounds" is needed is "a personal thing." It's discovered "through doing." Ask: "How unbending is your attention?", "How often do you forget the stay focused on the third person perspective?", "How good are you as a projectionist?", "How far can you see?", "Can you use your inner feeling sense reliably?", "How many rooms of the projectionist have you been able to cross thus far?"

o Unrelenting Focus: "The satisfactory answer to all of this is a personal issue. But from an inner alchemist's perspective the only thing that will do is unrelenting and unbending focus. This means that you must push yourself beyond your limits always."

- Q: How did you personally acquire all this knowledge? Where are you in this journey…? Is there continued learning past the Magnum Opus?

o A: The author's knowledge comes from a "deep interest in what most people would call the occult or the paranormal." This interest "focused my attention" and allowed him to develop "power" through "extreme precision in a sustained manner." This allowed him to "perceive energy directly" and "break past the three-dimensional cage."

o He saw "a bigger picture (the world beyond the six walls of the cube)" and by maintaining focus, could "go further still."

o Personal Journey: He finds it "hard" to talk about himself. He holds "no emotionally draining hope of ever reaching a final goal or of winning this war." He simply "focus[es] my attention as best I can," and shares his "proficiency through the extent of my knowing." He is a "speaker" of the "old ways, the undying ways."

o Yes, there is continued learning beyond The Magnum Opus.

- Q: Regarding seeing auras… I have an impression that it is not aura that I see, but some kind of an imprint of darker parts… Could it be just a scientific thing… or maybe everything has an "aura"? How can I be sure it's not just my imagination?

o A: The reader has made "more progress than you imagine." The "initial auric haze" is the biggest obstacle. This "auric field" is "energy radiation" and "miniscule amount of light reflected."

o "Your description of videos shot at high ISO is very apt because that is just what you are doing, in that you are greatly increasing the amount of light that you are able to perceive…indeed, to such a degree that you are beginning to pick up both infrared and ultraviolet spectrums as well as very subtle reflected light."

o Developing Skills: As skills improve, this "light sensitivity" creates "odd effects." The "consciously directed mind" can "play and to change some of those visual phenomena." This means finding the "boundary between externally created light and the light that is created in a subjective manner by you." This is a "great secret of nocturnal cultures."

o Practice: Continue practicing to

1. "Note the great extent to which you are able to amplify your vision."
2. "Note that beyond the amplification of what could be termed existing or reflective light, there will come a point when you will start to see color variations." This color will act differently than reflected light, opening up "auric fields." "This is all a matter of practice which in essence is a matter of focus; of sustained attention and patience."

- Q: Is there any way to see non-organic beings? Is it possible to bring the energy we have been storing in the cauldron to our eyes to see them?

o A: To see non-organic life, two techniques are a "must": "the ability to see auras" and "developing the inner feeling sense." (Both discussed in The Magnum Opus).

o Method: Start by seeing auras/energetic displacements (odd movements, pulsations, lack of energy/light). Then use your "inner feeling sense to try and perceive, to try to see/feel into these areas."

o Progression: With practice, you will "clearly see these forces, these non-organic life forms." Initially, it's about believing what you see. With skill, you'll see more detail and "understand intent" through the inner feeling sense.

o Caution: Seeing these beings "can be ‘mind altering’, so go slow."

o Energy and Power: Developing these skills requires energy work as in The Magnum Opus. "The more power you have, the easier it is to perform the skills mentioned, and it’s easier therefore to see non-organic life."

- Q: After reading your books… I have realized you are playing the part of a person who is showing us the way… Can you provide some reading material to learn more about this realm?

o A: The author's "desire and my challenge" is to help others "know the way," to "push, to start an inner motion" for "deeper and deeper inner exploration."

o Self-Discovery over Books: "The only way to do that, is to appeal to that inner desire within you… that the answers that you seek are inside, and not in books per se."

o He provides techniques, and "with that technique and unrelenting focus on your part, you can find your own answers." This book (collection of quotes/Q&A) helps "maintain that unrelenting focus" to "cement inner roads."

o Inspirational Material: Any inspirational book (even fantasy/sci-fi) can maintain focus on inner realms. "The key here is the focus, the unrelenting focus on those inner dimensions that you wish to explore and know about."

o "Once that focus is stable… and using the techniques of the inner feeling sense, and the ability to manipulate within those inner realms… you can truly discover marvels everywhere."

- Q: Is energy absorption the same process as digestion of food…? Is it possible to completely let go of the need to eat food…?

o A: The author cautions against overestimating abilities, warning that "Nutrition is very important, especially when it comes to high levels of mental effort."

o While some masters achieve this, he suggests focusing on becoming a better projectionist as a "far better use of your time and energy." Such techniques (not needing food) "were and may be necessary at a time when enough sustenance is 'impossible' to get," but if not an issue, energy is better spent on other skills.

- Q: I am currently recovering from procrastination… What do you suggest?

o A: "focus your attention on what you want to do." Instead of forcing yourself, "just focus your attention on the thing that you want to do."

o Method: Focus attention on "seeing yourself doing" the desired action, or on the action itself. "Maintain the focus of your attention in this direction with as much focus as you can over an extended period of time."

o "What you will be looking for is a natural impulse, a natural desire or impetus to do this particular thing." When it appears, "use the energy of it to propel you into the action that you seek."

o "This is the true and only cure for what is referred to as procrastination."

- Q: The Taoist version of Internal Alchemy work… is very complex… The Magnum Opus material doesn't point to a need to do such preliminary work…

o A: He reiterates that his inner alchemy is "not in essence Taoism." The "three polarities" in his work are a key difference.

o He believes that the "groundwork" (increasing the "gauge of the wiring") can happen "quite naturally" and without "fundamental harm" if practice is "natural and light." "The body is a smart creation."

o Advocacy: Always advocates for "complete relaxation of the body" and "maintaining the tongue on the roof of the palate."

o Individual Path: Emphasizes "letting go of established dogma." While he provides a basic outline "mirroring Taoism to some degree," his hope is that readers "engage deeply in the act of trying to perceive energy directly, to work with energy directly, and in that way engage in their own form of practice… using whatever methodology works best for them." Ultimately, "create their own internal maps and processes that allow them to go much further than these established orders, being that these internal maps are individualistic, highly personal, and therefore far more powerful."

- Q: How do you view our planet or realm? Globe, flat, hollow, concave? ... Doesn't the shape of this realm affect other realms?

o A: "Yes, the shape of things is important to inner alchemists, and this is the reason for a personal Logos." A Logos provides stability for outward (and inward) expansion.

o Consensus and Dogma: The "shape" is a "consensus." If not careful, it becomes "dogma" and a "prison of incredible weight."

o "The shape is for you to discover therefore…"

o Earth's True Shape: "The earth in accordance with that seeing is more akin to a raindrop, forever falling." It's "both flat and spherical, but neither. It is instead quite simply… a warp bubble of indefinable shape."

o Gravity and Dimensions: Human conception of distance is faulty due to gravity. "Each world, each planet is a new dimension." Gravity (intensity) warps it, creating "surface tension."

o "We live in a drop of water that is not flat nor a perfect sphere. We live in a relatively stable dimensional and gravitational constant that gives us a perfect home to expand outwardly."

o To reach another "drop," one must "break the 'surface tension' of our drop and enter open space that is held together by other laws, being that there is a kind of dimensional vacuum between one drop and another."

o Inner Alchemy's Way: To achieve this, inner alchemy means "to go inward, as opposed to trying to build a rocket and push outwardly." This "inner motion… is far more powerful than any kind of outward projection, and begins to use the innate ability within humanity to warp time and space."

- Q: I have studied a number of different systems that portray the Tria Prima formula in different ways and I was wondering about such discrepancies?

o A: The author states that while the Tria Prima formula is important to alchemists, the "symbolism, the terms, and the dogma" in its diverse portrayals are "in a most fundamental way unimportant."

o Focus on Energetic Conglomerations: "The truly important thing as one dives deep, is not the symbolism used… it is instead the energetic conglomerations that are to be found behind such symbols."

o Direct Perception: "It is highly important to go beyond those symbols and attain a connection directly to those conglomerations, to those polar points through the inner feeling sense and seeing." Once connected, "calling each positional point one thing or another becomes inconsequential." "Direct energetic perception therefore is the most important thing in accordance with my practice."

o Symbols are initial aids for structure. Once you can "perceive energy directly," symbolism becomes "dogma" and "will always lead you astray." You can then "discover your own language and create your own symbols for the formula."

- Q: The Void polarity is represented as coming after the inhale and before the exhale. Would there be another Void between the exhale and the inhale? What is your view of the division of the quintessence, or Spirit, into the elements…?

o A: "Yes, the VOID exists between the breaths, between the beats, in the gaps in sound."

o Inner Creates Outer: Inner alchemy states "the inner that creates the outer, this means that all things come from a formless form, that then gives rise through transmutation to all of the material things." Humanity attempts to structure this formless through words and symbols.

o Symbols as Tools: If symbols (like quintessence, four elements) are beneficial, use them. If they hinder, "let them go because in the end they are only illusion."

o Direct Contact: "You must always strive to contact that inner source directly." Symbols are only helpful at the beginning. Once you can "see' the formless, to directly perceive this indescribable energy as it flows across the cosmos, all such symbols become inconsequential."

Chapter 4: Projecting Past The Six Walls Of The Cube

This chapter details the "way of the projectionist," which is the practical means of escaping the perceived limitations of physical reality, conceptualized as "the six walls of the cube." It emphasizes the power of inner perception and directed attention.

The chapter begins with another insightful quote from Alice in Wonderland: "If I had a world of my own, everything would be nonsense… what is, it wouldn't be. And what it wouldn't be, it would." This highlights the relativistic and fluid nature of reality that the projectionist aims to master.

- The Prison of Perception: The Six Walls

o From the "average modern person's perspective," the world is full of limitations, and "the six walls of the modern prison are most often completely invisible."

o These walls represent the "perceptive wall" one hits in any direction. They limit not just physical senses, but also "imagination, our intelligence, our spirit."

o The modern worldview proposes technology as the way out, but these instruments are also designed to "expand our perceptions of what we think we should be able to perceive." They are "the final nail in our coffins," making "rational and material philosophies more secure."

o The author states these instruments "lie to us" in the same way our senses do, by reinforcing the illusion that "everything is just as we expected it to be."

- Cracks in the Walls: Daydreams, Dreams, Fantasies

o Despite the "cloud of rationality," every person has fleeting experiences of going "past these six walls" during "careless moments," when "imagination is set free."

o This happens in daydreams, fantasies, and dreams. "There, we find a crack in the walls, and we do in those carefree moments step through them."

o In these moments, we can perceive "large and flexible inner realms… where undefinable parts of us can dwell in spaces that may stretch out into enormous distances, unmeasurable distances, where we can let go of the gravity that binds us to the sticks and stones reality of this current human place."

- The Way of the Projectionist: Conscious Daydreaming

o The trick is to "tap into that wild brilliance that seems to only be available to us in our distracted moments, and bring such moments into mindful awareness, and then use that odd magic to squeeze through the cracks in the walls consciously, deliberately, and keep doing this until giant holes are created."

o "This is the way of the projectionist, and it starts by simply accepting that utter insanity that says that all that imagination, all those dreams, that myth and that childish wonder are all real!"

o A projectionist "inverts the world," slowly believing that "inner reality is real," while outer reality is less so. They refuse to accept that physical senses are the only available tools.

o By focusing more attention on "inner reality," they counter "rational facts" and discover the relationship between "inner subjective realm" and the "limited outer physical world." This enables them to "navigate far better within the bounded physicality."

o The "ghost in the machine" is the conscious, individual part of us that can travel through these cracks. Identifying and growing the "attentive power" of this aspect leads to expanding "limiting cages" and discovering "new geographies."

- Magnum Opus and Projection: Power and Purpose

o "If the Magnum Opus (The Great Work) opens the door to the energetic world… then the way of the projectionist is that which gives focus and purpose to that Great Work."

o Humanity's "sickness" is not a "primitive ape mind" but a lack of attentive power to focus on inner aspects, where true power lies. This lack is "the result of an obstructive cloud, the cloud of the Archon."

o Modern society distracts us with physical life and pain, claiming it's the only way to overcome suffering. But these are "half-truths."

o "We humans are instead magical beings and the only thing that really keeps us from our true power is that illusion/delusion, which keeps us distracted and focused on things that do not matter in the end."

o Reclaiming power means believing in our magic and focusing attention on "fanciful places" (which materialists call illusion).

o The projectionist consciously applies the "attention power" gained from the Magnum Opus to what we previously did unconsciously (daydreaming).

o This "inner motion of the conscious daydreamer" leads "deep into dreaming dimensions, other dimensions, other worlds, that are far different from anything possible according to rationality…and yet these other dimensions are so… real!"

o "The sleeper must awaken," and that sleeper is the "ghost in the machine." This part uses Magnum Opus power to "travel far past the six walls."

o "The simple magic of the projectionist, the simple key that must be won through the Magnum Opus (The Great Work), that leads the 'conscious' imagination to face one of those many walls. And upon facing that wall, projectionists can do the irrational, which is to push that wall back and go into it somehow, turning it into a three-dimensional room inside the mind. The wall then goes from being a limitation to being a three-dimensional room of ultimate possibility."

- Evolution to Duality and Beyond:

o Through sustained focus from the Great Work, projectionists enter "altered states" and "new dimensional and perceptive locations." They become "dreamers."

o As they go deeper, they find "true and complete other worlds." They become "two beings, a duality that must be slowly through time united."

o The goal: unity of duality, breaking free from physicality. "There comes a time when such a dreamer becomes a dream, and at that point, if such a projectionist chooses, the physical world can be left behind forever and the boundary of the six walls is no more."

o Our "real sickness" is misdirected attention. Inner alchemists prioritize work in other dimensions, seeing physicality as a "training ground."

o "The more attention that we give a thing, the greater the gravity that thing has for us; the more real that it becomes for us."

o The "battle of the projectionist" is to focus "as much free attention as they can on those other dimensions."

o The written word (like this book) is a "trick" to "never forget," acting as a "guiding line" to "lighten our load," and "relieve the weight of this place."

o These questions and answers are provided as "snippets of intensity" to "propel your mind," "maintain focus," and find "new strength."

Questions & Answers (Chapter 4)

- Q: I can’t understand what the difference is between imagination and projection. Is projecting just me imagining something to the point it becomes real to my physical perception? What should I do if my imagination takes over and I just fool myself…?

o A: The distinction lies in "states of consciousness."

⍰ Imagining/Visualizing: Something done while conscious.

⍰ Projecting (OBE): Something done in an altered state of consciousness.

o Connection: "Imagination as the doing that gets you from ordinary consciousness to an altered state of consciousness." This alteration makes projections possible.

o Visualization leads to Actuality: "Through the strong and sustained focus of attention on such visualizations, there is a natural alteration in consciousness." Thus, "simple visualization leads to actuality."

o Technique: Start by "imaginatively pushing on a wall visualization" to alter consciousness until the wall becomes an "actuality."

o Belief and Verification: If struggling with belief, perform "individual tests" by identifying objects in a projected distant location and verifying them later. This proves visualizations are "far more than just imagination."

o "Unrelenting focus is the key, this is most important."

o "Feeling-Visualize": Instead of seeing a blue square, feel a square (like touching a sculpture). Then, contemplate "what blue, the color, would feel like." This points to synesthesia (experiencing one sense through another). "Try to feel blue; try to feel or taste a blue square."

o Dogma vs. Experience: "The only way to find the real truth for yourself is to experience in a direct energetic manner yourself."

o Personal Responsibility: The systematic approach prevents energy loss or dependence. "Any loss or waywardness becomes essentially a personal eccentricity or choice." You take "personal responsibility" for internal work.

o Void Polarity: Stopping internal dialogue is a large facet, but there's "far more to it." Direct work with this polarity is key.

o "Sight (the act of seeing or imagining that you are seeing internally) is an illusion; you don't have physical eyes while you are inside." Feeling is as valid as seeing. "The only limits to what you can do internally are the ones that you impose on yourself."

- Q: In many of your writings you speak of the Dark Sea. Are you able to elaborate on this?

o A: Metaphor of the Fish: Imagine being a fish in a "dark and infinite ocean, a Dark Sea." Your "general physiology" limits you to a "certain patch or band." Moving too high (lighter pressure/brighter light) or too deep (no breath/too dark) is impossible.

o Limited Perception: "From your point of view as a fish… the world is only so large," and only lifeforms in your band are perceivable. Most lifeforms exist alongside but are unperceivable. Our "physical senses" only tell us so much.

o Traveling Beyond the Band: Learning techniques allows you to "travel far beyond your particular home… and due to this skill you begin to travel and see the many wonders to be found within the rest of this ocean."

o Vastness: This reveals your home is "very small," and the ocean has "no bottom," "no surface"—it's an "infinity."

o Medium for Life: You realize you're "inside an ocean" that "propels you, and it gives you life."

o Darkness: Most of the ocean is "quite dark," with "patches where light congregates" (life/activity). Other parts are "black pools of nothing."

o Overwhelm: Traveling this "mostly dark ocean… you are at times overwhelmed by the sheer size and the darkness… the infinity that you feel sometimes, weighs upon you."

o The Dark Sea: It is "The Great Dark Sea. There is no boundary to it. It is an infinity that stretches all around us every moment of every day." It's "so full of more things than could possibly be imagined, so dark and so fierce, so large and so full of titanic life… that in the end words fail." Rationality "hits a wall that it cannot pass."

o Metaphor as Best Description: The traveler can only use metaphor to describe this "great infinity of All That Is."

- Q: I'm wondering if when one becomes an adept projectionist… would it be possible to turn my re-absorption sessions into projectionist sessions? ... to project back to my moment of birth…? And if I'm correct, would it be necessary to take the first-person perspective, or could I simply observe and absorb from the third person perspective?

o A: Yes, "the techniques discussed in The Magnum Opus coincide/unite with The Way of the Projectionist, being that one involves the other: the ability to project can greatly enhance your ability to reabsorb past energetic loss."

o Answering through Experience: Many questions will be answered as you become a more adept projectionist.

o Alternate Life Events: Projectionist techniques allow perceiving "alternate life events" that are "non-existent in accordance with your memory of past events" but "play a significant role in your present situation." This can lead to "simultaneous reincarnational events" (detailed in The Way of the Death Defier).

o Alternate Realities Count: These alternate places "oftentimes do count" because "they represent events that do hold parts of ourselves, parts of our energy." Growing in power expands "concepts of who they are," increasing available "energy bands" to tap and reabsorb.

o Unending Focus: You need to "grow in your projectionist abilities." The idea that life is a linear trajectory from beginning to end is the "real illusion."

o Perspective: Follow your feelings. "Generally, third person is better when something is too emotionally difficult, but first person has the potential to allow you to feel more (all the forgotten nuances) and therefore reabsorb more."

- Q: I have an underdeveloped visual imagination… The main barrier I have is the inability to create visual impact with my eyes closed…

o A: The reader has made "more progress than you imagine," as the initial "auric haze" is the biggest obstacle. The author clarifies this is using "night vision during the day or during low light situations" to perceive both "energy radiation" and "miniscule amount of light reflected."

o Synesthesia as a tool: The reliance on visual visualization is not always necessary. Instead of seeing a blue square, "you can instead for example try to ‘feel a square’; feeling visualize." "Project your attention forward and try to feel a square."

o "Is it possible for the color blue to have a feeling? Answer that question when you can. I know my answer, I know my abilities from experience. Have you heard of synesthesia?"

o Direct Energetic Experience: "Everything in the end is dogma, and the only way to find the real truth for yourself is to experience in a direct energetic manner yourself."

o Building Tools: Following the systematic approach in The Way of the Projectionist prevents energy loss because you are "slowly building the tools you need in order to manipulate internally."

o Inner Limits: "The only limits to what you can do internally are the ones that you impose on yourself."

- Q: If someone's projection to another dimension is deep enough, they can completely phase out of physical reality. What becomes of the physical body…?

o A: If a person goes deeply enough into another dimension, they will "quite simply phase out of this physical world (they will seem to disappear)." This is usually not death in classic terms; they "continue to exist for a varying period of time in another dimension."

o Disappearances: Many disappearances in history could be "accidental movements across dimensions" or forced movements by "natural energetic 'power spots' of the Earth," or "predatory non-organic lifeforms trapping people."

o Fatal vs. Skillful Travel: Accidental or externally influenced movement across dimensions is "most likely fatal." Skillful manipulation by a master projectionist can allow continued development in other worlds.

o Returning to Physicality: "Yes, you are quite correct, it would be very energetically draining" to return. This is why most don't.

o "Gravity" of Other Places: The "potential large gravity of another place may not let them go, and such gravity will induce a kind of amnesia." This binds them to the new dimension, preventing them from having energy to break free.

o Changes to Traveler: How they change "depends on where they go." Time moves differently; they could age quickly or seem not to age.

- Q: I am very concerned about what's going on around the world these days… is it a case of too little too late? Can you suggest anything…?

o A: While things look bleak, "all of human history has had its great deal of tragedy." Our ancestors faced "end-time like reality."

o Finding Joy: "Within, around, and separated from these difficult circumstances, there are also points and places where great joy is found." Much negativity is "propaganda, the memetic war, that oftentimes is meant to lead us, to command us, in a certain direction: control."

o Countering Negativity: Use techniques from Overcoming the Archon Through Alchemy (Tai Chi-like approach): "absorb all of that negativity and to then project, using that negativity that you now have absorbed as your power, all of those things that you want in the world and in your life."

o World is Not Ending: "The world is not ending, it is just always presented by the Archonic cloud in this way so as to manipulate and control, to feed."

o Adaptation: "The world is continually changing… But be confident in the fact that you will adapt… just like a flower might work its way around and eventually push itself through concrete in order to thrive."

o Focus: "Use those techniques that you now know of, focus your attention, your unrelenting attention, into this mode of inner action, and before you know it, you will be astounded by the progress that you have made."

- Q: I would like to have your opinion about an experience with the practices of your last book, The Way of the Projectionist, especially with the Fifth Room… I started to travel portal by portal as a "soul without will", without a purpose, simply traveling through worlds and dimensions…

o A: Progressing through advanced rooms takes "years and perhaps decades," not months.

o Melancholy and Silence: "You may experience this kind of melancholy and silence in your inner explorations of the Fifth Room." These experiences "teach you a great deal about your own personal nature," where these feelings fit into your life's structure, and how they are "metadata that creates your entire world."

o Inner and Outer Unity: These explorations mirror changes without, revealing "the inner and the outer are not separate but that they have become separate due to the many walls that we have put up, have been forced to put up ourselves."

- Q: Is it fine if my conscious attention remains on the wall for the most part, and it only gets briefly distracted? Is playing music while focusing viable?

o A: Yes, you can progress even with mental noise, but these "random thoughts" can become "interesting challenges" and "legitimate portals" leading to difficult places. "It is very important to be able to control these random distractions." Overcoming them makes you stronger. "There is a balance in everything."

o Music is a personal choice, as long as it doesn't distract.

- Q: What would it be like if beings from other dimensions projected to this reality?

o A: "The energetic truth for inner alchemists is that there are people from other dimensions always projecting into this dimension." Their appearance varies based on their dimensional existence.

o Paranormal Events: Many paranormal events involve "trans-dimensional travelers." How they are perceived depends on the observer's skill. They can seem like ghosts, Men in Black, shadow beings, "greys," or "regular looking but somehow odd people."

o Non-Human Individuals: "It is possible for some of these travelers to seem quite physically real at times, indeed there may be in any large gathering, individuals who are not…human."

o These travelers also face the Black Sun, but their travel duration is relative.

- Q: Can a projectionist go to another reality where some kind of knowledge elixir exists, and by drinking it instantly acquire some kind of great knowledge?

o A: All perception, physical or otherwise, is "fundamentally a symbol." The elixir is a "dream symbol for something that is happening on an energetic level."

o Knowledge from Elsewhere: Yes, knowledge can be brought back. "A great deal of the knowledge that humanity has, comes from somewhere else."

o Difficulty of Integration: This knowledge is hard to incorporate due to this reality's "weight," which makes one forget.

o Conscious Knowing: Unconscious knowing is possible but random. Projectionists strive to stay conscious to allow the "elixir" to work "slowly over time," gaining "new power through knowledge that could then be applied as technological advancement, true magick, or what in this era might even be called a kind of paranormal power."

Chapter 5: Beyond The Cycle Of Life And Death, And Escaping The

Black Sun

This chapter introduces the concept of the Black Sun as the ultimate challenge and focal point of the inner alchemist's journey, linking it directly to the quest for true immortality and freedom from the cycle of existence.

The chapter opens with a profound quote from Through the Looking-Glass, where Tweedledee and Tweedledum discuss Alice being merely a part of the King's dream, implying that if the King wakes, Alice would "go out—bang!—just like a candle!" This chilling allegory immediately sets the stage for a discussion about the fragility of our perceived reality and the existential stakes of the alchemist's path.

- The Greatest Challenge: The Black Sun

o From the inner alchemist's perspective, the "greatest challenge" is singular: "The Black Sun."

o For the average person, focused outwardly and denying anything beyond physical senses, the Black Sun is "nebulous at best." They understand it only as "biological death, physical termination"—a "neat and tidy finality" that offers "comfort."

o Religiously inclined individuals interpret it as "religious conviction" or "eternal life and a judgement," based on "faith alone." This "dogmatic story" is incomplete, and their faith is seldom enough to make a difference.

- The Alchemist's Path: To See and Transmute

o "For the inner alchemist, there can be no allegory, no dogmatic story. The only possibility of overcoming the finality of biological death… mean that such a practitioner must learn to see."

o They must become a "projectionist powerful enough to be able to go beyond a certain dimensional threshold, and see the Black Sun themselves, or at the very least see that progression towards the Black Sun."

o Death as an Ally: The knowledge of impending physical death can be a "great help," bringing "extra power to our actions," especially "inner conscious motion." It is the only thing that gives "the power to go beyond the gravity of this place, and strive for more, strive for true immortality."

o While others find comfort in faith-based stories or rationalistic materialism, the inner alchemist "must struggle ceaselessly in order to find the truth beneath the dogma."

o They become "seers and projectionists" to "perceive directly the energetic truth of existence." Their "only real friend, their true ally, is death itself," because it reminds them of "the preciousness of each moment and of the true consequence of their actions."

o After struggle, they may "perceive the Black Sun," or "what is to come after biological death." They see past illusions to the "labyrinthine road where the souls of the dead may wander," the "ghost in the machine continues on its journey towards its true finality."

- Overcoming the Archon: The First Trial, The Great Teacher

o The only way to overcome the "dogma of this world" is "to go beyond the entrapment of the Archon." The Archon is what traps us in a "small prison, a cube," dictating perception through physical senses and materialism.

o "The first trial for an inner alchemist therefore is to learn how to overcome that great weight, that dark cloud of the Archon." This is the beginning of the journey, where the alchemist, as a master projectionist and seer, "is finally able to see the true tyrant."

o "This true tyrant will only be perceived directly, when they can see into biological death, past biological death, and beyond it to the road that follows."

o Archon's Role as Benefactor: "The moment that they are able to see or in some small way perceive the great gravity of the Black Sun, the Archon falls away." The more aware they become of the Black Sun's gravity, "the more that their attention begins to focus on the reality of it," and "the Archon fades away and becomes the relatively simple naught/knot that it always was."

o "Without the Archon this would not have been possible," as its "great weight" pushes alchemists to gain power and see beyond illusion. The Archon's challenge ultimately gifts "individuality," an "audacity to challenge even the truly terminal singularity of the Black Sun."

o This is a "complicated and nuanced universe," a "vast ecosystem." All "dimensional locations" lead to the Black Sun, flowing towards it during certain cycles.

- The Mariner's Journey: Mastering Tides of Power

o The author's "great trial" has been to "outline the nature of this motion" and how "inner alchemy uses these tides." Each book presents "trials" (techniques) that, when mastered, grant "powers" (perception or energetic manipulation).

o Overcoming a trial "opens up new rooms, bigger spaces, larger portions of the great sea," until the alchemist's "cage becomes large enough that they can finally begin to see… the true outer edges of the Black Sun." At this point, "death is not just death for them, but it becomes an actual thing, and energetic truth out there, a real thing for them."

o Facing the Tyrant: The alchemist must rally all gained powers, perfected "beyond anything humanly possible," to face the "unimaginable, beyond description" Black Sun. Biological death is just "the beginning end of a tunnel," leading to "a great black hole, a nothing, that is the true challenge."

o Fleeting Glimpse: The road to the Black Sun is intricate. At first, "a fleeting glimpse is all you need and all you will be able to withstand," because extended focus will draw you to it.

o This glimpse reveals the "reality of these words," echoing in "deep knowing." It raises questions that must be addressed to build the "containment needed to withstand the energetic truth of the Black Sun."

Questions & Answers (Chapter 5)

- Q: In your book The Way of the Death Defier, you mention helping entities after death, what are those?

o A: These helping entities come from several sources

1. Aspects of a person's unconscious: Becoming a "personality" (wise old man/woman) to help understand the new environment.
2. Aspects of the oversoul: Separated but still part of the greater source of the unconscious. This includes "parallel incarnation[s]" that cross dimensionally to help. What seems like a dream to them is a "real event."
3. Non-organic entities: Unrelated to the oversoul, they purpose themselves or are tasked with helping. They are not biologically alive but "may know a great deal about energy manipulation or attention control." They offer comfort, showing "biological termination is not the end."
4. Physically alive human beings: In sleep, they "unconsciously" help "transitioning spirits and individuals." They have "natural or developed ability" and help themselves by helping others.

o This demonstrates a "great deal of unity and a balanced kind of ecology."

- Q: I have had panic attacks ever since I was a child because I was a very sensitive child, and these attacks usually involved this feeling of a dissolution of “myself”. My question is, do you have any idea on how to take advantage of those moments, or how to manage them?

o A: An inner alchemist "absorb[s] and transmute[s]" this "useless" panic and inner dread into "energy and use it as a propellant" to enhance "ability to focus on those things that they want, like being better projectionists." This can "hurl a projectionist very far indeed."

o "That feeling of disillusion of yourself can be an intuitive knowing of the road towards the Black Sun." Inner aspects may be perceiving it. Use this power to overcome challenges and gain power to "face that ultimate singularity directly."

- Q: This whole “system” of creating life and destroying individuality by reuniting into one whole, by oversoul as you described in your book, how does this explain planet population growth? Where does the additional energy… come from…? The same question is for those who believe in reincarnation…

o A: Such questions arise from "believing dogmatically what the rational human status quo is saying."

o World is Infinite/Renewed: For inner alchemists, "the world is constantly being renewed and it is infinite in scope." There's "no end to it either energetically or spatially." Population growth is "nothing to an open dimension without technical end."

o Time is Simultaneous: "Reincarnation is in a classical sense wrong." The 8 billion people "were always here" because "all time is now."

o Oversoul's Infinity: "The oversoul does not run out of aspects of itself, there are and there will always be 8 billion, and for that matter… in a certain future time… there will be more."

o "The extra soul material comes from the source, which is in essence the oversoul(s). And it is already here, you just can't see it if you use your physical eyes only." By using inner senses, an alchemist can "see infinity, an infinity that holds within it all of the power and material that will ever be needed to create anything and everything."

- Q: In several occult and yogi related books they mention a possibility of entering a new human body after death… Is it a possibility from what you've seen?

o A: Yes, "it is possible in accordance with the seeing of inner alchemy, but it is a complicated affair and it would only theoretically be possible for someone with incredible amounts of power."

o Methodology: It would involve a "slow and methodical invasion and expulsion," taking "decades." Requires an "incredibly powerful adept" with "massive control over their ghost body" and ability to "manipulate the physical dimension."

o Replacing Energetic Connections: The adept would "replace many of the energetic connections established between the target's ghost body and the physical body." This would "erase" the target's energetic development.

o Costly Means: While theoretically possible, inner alchemy dictates that "all such energy would be better used in order to go beyond the Third Room of the projectionist and attain true immortality as opposed to partial extension of biological life through costly means."

- Q: You describe a kind of alchemist you called dark alchemists/ practitioners… I assume such symbiotic relationships are certainly useful in one way or another, but in the end probably also harmful…? Is it at all possible to finally escape the Black Sun using these methods…?

o A: If the non-organic beings these dark alchemists align with "die," then the alchemists "must die as well."

o Increased Lifespan: These relationships usually offer "increased lifespan" (thousands of years), not eternal life. Lifespan is proportional to the power acquired.

o Strategic Game: "All such allegiances tend to be an infinitely strategical game, where such entities do their best to in the end take advantage of those who align with them."

o Martial Attitude: Many who align with these entities have a "martial attitude" and enjoy the "endless battle," feeling "more alive."

o Double Battle: Dark alchemists would need to fight a "double battle" to escape the Black Sun: crossing rooms and "endlessly battling against those forces that they had

former allegiances with," who want to "capture those dark alchemists and take all of the energy that they feel they are due."

- Q: An alchemist is typically considered a very lonesome practitioner. Does it really have to be this way? ... Can you not have friends who are also alchemists…?

o A: "An inner alchemist is alone but is not lonely or lonesome." This "lone practitioner perspective" is about "how they work with energy and survival." Group work is "dangerous" in troubled times.

o Individual Path: "Each individual though must follow their own particular way."

o Alliances: After reaching a certain proficiency, "comraderies and friendships are possible and do happen." These "far surpass anything possible in the purely material dimension."

o Companion Servitor: Another possibility is the "creation of a companion servitor," which can provide "a bastion of friendship and companionship within the Logos of the inner alchemist."

- Q: Emotional containment is a subject I am still trying to understand. Does an alchemist strive to no longer feel any emotion except agape? Or can they feel the emotions, and just not act or display them?

o A: "It is not that an alchemist strives to feel no emotion, except agape, but that energetic containment leads to a place where an inner alchemist for the most part only feels a joyous freedom (a lightness beyond feeling) that could be best termed agape."

o "The inner alchemist is not striving to do something, but is striving to be something…that they already are."

- Q: Does age play any part in the successfulness of an alchemist?

o A: Age "plays a role," as energy intricacy requires experience. However, "age for an inner alchemist is not the same as the definition of age of the average human being."

o Different Time Scales: Because alchemists can experience "other dimensional zones where time is of different intensities," a physically young alchemist "can be very old" and vice versa.

o Biological age matters "until the inner alchemist does reach a certain energetic level. But once that energetic level is crossed, biological age becomes inconsequential."

- Q: Who can an alchemist look to for help?

o A: Since an alchemist is interested in "perceiving energy directly," there is "no help per se from things or individuals outside themselves, there is only direct perception."

o Companionship: If "help" means companionship, then alliances and companion servitors are possibilities.

- Q: How difficult is it… to reach the threshold where one's projectionist experiences become as real as what we experience as real in our day to day lives? Is it more to do with practice… or is it just about accumulating enough personal energy?

o A: It's a combination. It is "more to do with practice and experience" and "accumulating enough personal energy." It's gradual.

o Inner Feeling Sense & Interference: If your "inner feeling sense" detects "outside interference" restricting movement in dreams, it's likely "Archonic."

o After-Death State: The "after death experience and location is basically the same as dreaming." Yes, a person could experience similar interference if they believe they will. "Greater Lucidity = Greater Power." The more lucid, the more you can manipulate entities.

- Q: Cremation or burial? Is one or the other preferred by a death defier?

o A: This is complex. The author mentions a type of practitioner who uses an "anchor" (like mummification) to maintain focus on this dimension. "An inner alchemist though would strive to not have either a mummy or ashes, but to break free completely."

- Q: Is it possible that I could have seen the servitor I have yet to create?

o A: This was answered in Chapter 2. Yes, it's possible if you have intense emotional focus and excitement about it before creation.

- Q: What sort of predation are death defiers subject to if they break free of the unicorn cage…?

o A: The variety of predators beyond the physical dimension is "quite simply large," including "alien life" (predators and allies).

o Archon as Training Ground: "The Archon is just the tip of the iceberg, but once we develop the power to break free from this incredibly heavy dimension, we are far better prepared to deal with what may come our way." The gravity of this dimension is "an incredible learning opportunity."

- Q: If the individual “me” part of the personality with all its memories… gets dissolved and ceases to exist, then what is the cycle of life and death? And what does breaking away from it mean…?

o A: The "conscious observer" of the life and death cycle is a "seer." The average person only experiences a "relatively short life and a relatively short death" and "forgets" most of it.

o Seer's Potential: A seer "has the potential to continue after death for a time and if powerful enough, even break away from this cycle." This means their "individual conscious can continue… forever."

o Life and Death Cycle for Average Person: It's "not an actuality"; they "just live, forget most of it and daydream through the rest, then die." It's the "oversoul that makes the life and death cycle and knows of it, is doing it and is participating in it, not the average person."

o "Unconsciously" Experienced: The cycle is experienced by "personality aspects that may seem individual but are not," only becoming individual at physical birth. These

aspects "live and die" and are "recycled through life and death over and over again (which some call reincarnation)."

o Endless Repetition/Suffering: For the average person, this cycle means "endless repetition and suffering" (unconscious angst, "bad karma"), feeling trapped.

o Seer's Discovery: For the seer, this cycle is a "true discovery, an energetic fact, that in time if they are worth their salt, means that they have a true battle, an ultimate challenge."

o Oversoul's Expansion: To the oversoul, it means "more life, more experience as it recycles parts."

o Bypassing Words: "Learning to see yourself… will in time allow you to perceive directly yourself, which will then bypass words. Words always fail."

- Q: How do you increase the VOID energy in order to go deeper into trance or to fall asleep more quickly?

o A: "This is the question of questions for inner alchemists… how to get more spice?"

o Sleep and Wakefulness: People "sleep far more than they imagine" (micro naps). An inner alchemist masters staying conscious indefinitely, using "ALL that accumulated spice that builds up through this process of infinite wakefulness."

o Discipline and Focus: "Very strong focus of attention creates more spice than usual." "The act of energetic containment and unrelenting focus becomes an endless loop." When you feel "useless awake," it's "the perfect position to focus your unrelenting attention with more intensity, which will then create more spice."

o "I will leave you with this: the more intense the awake time, the more intense the sleep (void energy)."

Chapter 6: The Weird

This final chapter brings together the overarching themes of "The Book of Remembering," particularly focusing on humanity's multidimensional nature, the unseen forces (like the Archon) that influence it, and the inner alchemist's path to true freedom and expanded perception. The title "The Weird" itself suggests a departure from conventional understanding, embracing the strange and extraordinary.

The chapter opens with a final, poignant quote from Alice's Adventures in Wonderland: "I wonder if I've been changed in the night… Who in the world am I?" This perfectly encapsulates the inner alchemist's journey of profound self-discovery and transformation, where one's identity fluidly shifts with expanded awareness.

- The Broad Spectrum of Inner Alchemy: External Manipulation

o Inner alchemy covers a "broad spectrum of doing and being," requiring understanding and manipulation across "as many dimensional locations as possible."

o The term "inner alchemy" might mislead, suggesting only psychological or ethereal work. But it's about accessing all dimensional locations, some of which are "physical places and physical doing." "In other words, the range of the inner alchemist is vast, and some of their doing can even be referred to as external manipulation."

- Humanity as Multidimensional Beings: The Sphere of Energy

o Existence, in inner alchemy, is understood beyond subjective/objective duality. These separations are "in essence an illusion."

o "Human beings are… multidimensional beings… a large conglomeration of energy which occupies many dimensional positions at once." The physical body is just "that physical sliver, that small part that is at the moment occupying the dimensional position of physicality."

o Humanity is "far bigger than they realize." The objective world is real for them within that physical sliver, but there is "far more to existence than just the physical."

o Metaphor of Spheres: Energetically, humans are like a "relatively large sphere of energy" (the totality of being) containing a "smaller one of slightly greater intensity" (the attention point).

o Attention Point: The "smaller sphere within the larger one is the point where the individual's attention resides." This "amassing point" "creates worlds," "assembles the world," and is "responsible for all personal transmutation, all personal manifestation. It is from this point that we create our personal reality!"

o Average Humanity's State: The average human "lacks energy," making both spheres "dull" and "ghostlike" or "mechanical." Their "amassing point" is "almost nonexistent" due to lack of intensity and rigidity.

- The Archon's "Radio Frequency": The Binding Cloud

o Through the "art of seeing" (inner senses), alchemists perceive an "incredible low energy" in average people.

o They see a "radio frequency… that has invaded humanity," accessible only within the physical dimension. This frequency "has nevertheless somehow been able to trap the amassing point of people, making their amassing point stationary, rigid."

o This "binding cloud" controls humanity, milking its power, reducing unbound magical beings to trapped entities within a "very small dimensional range."

o "This radio wave that is trapping, that is hypnotizing, that is darkly dreaming, and in that way tricking the world of humanity into thinking that there is only physical reality and a physical world."

o This binding drains energy, creating "emotional intensity" and "emotional outbursts." Many have lost individuality, becoming "more like an object."

- Inner Alchemist's Task: Freeing the Amassing Point

o The art of inner alchemy is to "slowly being able to identify that attention point within the self, and then to methodically begin to stabilize and energize that smaller sphere." This makes it "amass itself, collect itself, and become a true tangible sphere within the larger sphere."

o This growth leads to freedom from the Archon's radio frequency. The task: "to focus on the amassing point until they are able to discover their true individuality, and then begin to perceive from that point."

o Synergistic Task: Inner alchemy develops both the "amassing sphere" and the "outer sphere" (totality of being) simultaneously. A stable amassing sphere "feeds the outer sphere," gaining power exponentially.

o Breaking Walls: "There comes a time when there is enough energy, enough intensity… that they can be said to truly be able to break the walls that bind them with a simple command." This requires an initial leap of faith, as the radio frequency is not directly perceivable but can be "intuited."

o Rebirth: Through "compounding results," inner alchemists are "finally reborn from the ashes of themselves." They can move their "small sphere" to "many different locations," perceiving and participating in "incredibly vast realms."

- The "Odd World" of the Inner Alchemist

o Inner alchemy is a "varied one," with abilities ranging from physical to ethereal. The adept's "operating theater varies and increases in variance."

o The author, as a speaker, answers questions to help the "inner sphere, that amassing point, to rally around these questions and answers," becoming "more cohesive and stationary in new and strange positions." This cohesion allows "journey across the infinitude of possible perceptive points."

o Stephen Hawking quote: "I think it quite likely that we are the only civilization within several hundred light years; otherwise we would have heard radio waves."

o Hallie Flanagan quote: "The power of radio is not that it speaks to millions, but that it speaks intimately and privately to each one of those millions." These quotes subtly reinforce the idea of unseen influences and individualized perception.

Questions & Answers (Chapter 6)

- Q: In your books you speak of inorganic beings which vampirically feed from humans. This sounds similar to Nag Hammadi Gnosticism. Can you say any more about who or what these beings are? Did they precede humans on earth, or did they arrive later?

o A: Yes, the author is speaking of the same beings mentioned in Nag Hammadi. Their nature depends on "points of view and the linguistic symbolism." Humanity, from his "personal 'seeing'," is "far older than most archeologists and anthropologists currently claim."

- Q: What is preventing the Archon swarm from feeding on any type of energy output? Is there a difference between energy released between that which is consciously intentioned and that which is simply an emotional (body chemistry) response to external stimuli?

o A: "Unfortunately, the Archonic host is feeding on all energetic projections from advanced conscious beings." This includes "helpful and not helpful; good and bad, natural and unnatural." We can only control our output to project "positives" or "conserve as much as possible."

o Conscious vs. Unconscious Energy: There is a difference between conscious/unconscious emotional reactions (like sound: pitch, intensity, duration).

o Biggest Loss: "The biggest energetic loss though is the conscious emotional flare." These are "ego created indulgence[s] generated by a part of the mind that is really an imposition, or implant, that is projected on the human awareness by the Great Archon."

o Cognitive Position: Energy is fundamental, but its "quality" depends on the "perceiver and projector's cognitive position." Conscious and unconscious aspects occupy different cognitive positions, leading to differences in projected energy.

o VOID Polarity: The "great difference between energy released is wholly based on cognitive position… related to the VOID Polarity in that it is this polarity that allows human perception to move from one cognitive position to another."

o Archon's Capture: "The Archon captures all emotional energy in the physical dimension," including magic and unconscious reactions. This makes "magic and living difficult" and highlights the "cost" of energy expenditure.

- Q: In your books, you often point out how inadequate words often are at conveying alchemical information. I wonder if as an alternative it might be possible someday to encode the knowledge in your books in DMT or a similar substance?

o A: "In a sense one could say that this is already the case in that the information that I 'speak' is ancient information that has its source in the very depths of the energetic current of the earth, and as such can be found, albeit in symbolic and what could be said to be cryptic ways at times, within those very symbiotic connections between plants, non-organic beings, and humanity."

o Working with Energy: "Working with energy with just your energy body… is the next step in an inner alchemist's evolution." This allows working at a higher level, applying projectionist abilities to the physical world.

- Q: I would like to hear your thoughts on certain forms of magic as an inner alchemist. What do you make of tarot reads and Vedic astrological science?

o A: Divination (Tarot, astrology) are "symbols and structure" that help "interpret different aspects of our seeing." They help attention "grasp inner intuitive places that are difficult for rational minds to grasp."

o Beginner Step: "They are a good beginner step, but they should not become a crutch to direct perception."

o Hindrance: While outer symbology helps, it "also hinders in others." Direct energy perception (beyond symbols) reveals the "true nature of energy." It can be "enlightening" but also limited.

- Q: I know of and have used the techniques described in the book Vampire's Way to Psychic Self-Defense to fight against difficult entities, but sometimes this is not enough… Is there something we can do to scape these hypercubes or labs where they have us locked in beds inducing dreams?

o A: The basic question is: "is there a way that we can escape any particular cube or cage?" The answer is yes, by becoming a "powerful projectionist."

o Lucidity = Power: The lucidity gained from Vampire's Way must become "more potent" through techniques in The Way of the Projectionist. As lucidity and energy work increase, you can "manipulate to a far greater degree and be able to work on a one-on-one basis with those entities that you might find in such places, rejecting them even."

o "Greater Lucidity = Greater Power."

o Breaking Out: Learning to manipulate in new dimensions means your ability to "move in and out of cubes and rooms will make you more powerful than those entities… you can be the one to tell them to take it somewhere else."

o Personal Training: This requires "personal training" to "manipulate your attention to create, transmute, manifest, certain powers or items that you can then use to resist or defeat any foe within these inner dimensions."

- Q: Would it be possible to project to a dimension in which the energy of an egregor resides, and have a more face-to-face kind of interaction with it? Or perhaps use a ceremonial magick-like approach and try to call it into visible form…? What are the pros and cons…?

o A: Yes, both approaches are possible.

⍰ Ceremonial Magick: Requires proficiency in physical energy work, binding the egregor.

⍰ Projectionist: Requires being a "very good projectionist," able to project to its dimensional zone, meet it face-to-face, and maintain "self-cohesion and defense/containment."

o Preference: The author prefers the projectionist approach ("inner level") because "my energies would be fully realized, there would be no physical limitations to my power, and such practices would also help to amplify my ability to project in other ways."

- Q: Do you believe that when we have tension in our body… we are leaking energy out? Is it important to try and keep the body as relaxed and loose as possible? Also, do predatory non-organic beings (PNOBs) try to get us to have arousing emotions…?

o A: Body Relaxation: "Yes, keeping the body loose is very important." Tension leads to "pooling of energy," which can cause "leakage" and "energetic wound[s]."

o PNOBs and Emotions: "Yes… The PNOBs will do anything in their power to try and drain you of energy." Pay attention to thoughts and feelings to identify "weird moods and feelings," question their origin, and discern what is truly you vs. "an external effect."

- Q: Is it fair to say that we have only one chance to attain immortality?

o A: For the "you that is you now," yes. There's a difference between the "eddy of the 'life and death cycle'" (which seems like immortality due to Eternal Recurrence) and the "kind of immortality that inner alchemist's seek; which is the ability to leave the life and death cycle, to break free from the eddy the now traps us all."

- Q: Could you talk about which principles, if any, are real universal constants…? Is anything known about the Archon's origins and its life before coming to Earth…? How would human life change if the Archon left Earth…?

o A

1. Universal Constant: "the power of attention is one. That is, attention is power, it is an action." It's a "gravity that transmutes" what gets attention. The manifestation depends on the dimension's laws.

2. Archon's Nature: "Very complex." Do not "presuppose that what we may refer to as 'being' is the same for it." Family, past, future aspirations are human concepts. "It is legion, it is one and yet it is many. It is a cloud, a current, a conscious force of nature and it is being used in a way, in the same manner that we humans are being used (it is as much a slave as we are)." Its aspiration is expansion and growth. All consciousness is trapped and seeks to evolve. It is "as good and as bad as we are, it is as much a predator as we are." Origin is "hard to perceive." It's a "Titan," a "consciousness bound within a certain dimensional wall," striving to go beyond it.

3. Archon's Departure: "Humanity is what it is because of the Archon." "If there is no Archon then at this point in human evolution, there is no humanity as well, at least not in any understandable way." The Archon is "our reason for reason, it is the conscious-self, and without that we are a dream, quite literally."

⍰ "Killing the Archon again presupposes life in a way known through reason and that is a limiting thing when we speak of a Titan. Can the moon be killed? Can it be expelled? Those are the proportions that must be understood when we speak of a force like the Archon."

⍰ We can transcend by "projecting, as inner alchemists believe we can." This is more likely than space travel. Projection offers freedom to understand humanity, the Archon, and our potential without its influence.

- Q: How did the Archon deal with the various catastrophes, such as the Toba super- volcano eruption or the Younger Dryas, which wiped out most of the human population?

o A: The Archon exists in a different dimensional state; its "size, its dimensions, are such that they defy all understanding within a rational perspective." Millions of years for Earth are "nothing to the Archon." It has "cycles" of activity and rest, just as we sleep and wake.

- Q: Could sociopathy be considered an evolutionary adaptation to the Archon’s dominance?

o A: This would require research by seers. While sociopaths may save energy in one area (lack of normal emotions), they "expel a great deal of energy in other directions," particularly through "staggering self-importance." Likely "flaws within that sociopathy on an energetic level."

- Q: Some of the beings mentioned in grimoires of ceremonial magick are said to be former humans. Would they be examples of the immortals mentioned in your Death Defier book?

o A: Requires seer research. Non-organic beings are "quite tricky," so whether they were once human or are lying needs verification through seeing.

- Q: Why is it inevitable that non-alchemists will be sucked into the black hole (Black Sun)... does spatial location matter…?

o A: This is complex, involving "spatial physics." The "pull from a black hole is constant no matter where you are in any location in space time." This suggests two gravitational constants: local (closer = stronger) and nonlocal (constant pull regardless of location). The latter relates to "dark matter and the extra mass in the universe."

o No Escape for Others: Non-alchemists are pulled by this "second constant," and "no matter how long they may live… there will come a time when they will be pulled into the Black Sun unless they are able to let go of certain preconceived notions about energy and learn to work with energy beyond those constraints."

- Q: When people talk about the immortal soul and reincarnation, do I understand correctly that they are referring to what you call the unconscious, or at least those parts of it which… pass out from the Black Sun again into a new body?

o A: "No, and yes." The unconscious has "direct access to the information from all incarnations," but these incarnations "do not go through the Black Sun to be one, and then another incarnation." Instead, "they are created by the oversoul simultaneously; all incarnations are here-now with us in this dimension."

o Fingers of a Hand: Think of each incarnation as "a finger of a hand of the oversoul." Information flows between fingers without going through the Black Sun. "Each incarnation is simultaneous and therefore they are all existing now." "There is no death to incarnation, that is an illusion of rational space-time." Each faces the Black Sun individually, a journey "that will have no real relation to the other incarnations."

- Q: How do you avoid the Archon’s traps? How can I differentiate between my personal projections and those that are implanted by the Archon?

o A: To know the "true self," use two methods

1. "Learning to see; to use the inner senses, to perceive energy directly." (Described in The Occult Experience and The Magnum Opus).
2. "Learning to project." (Described in The Way of the Projectionist or Out of Body Experiences, Quickly and Naturally).

o Projecting is Critical: To find the true psyche beyond the Archon, "project far enough away from this dimension that you are able to see/feel the separations between the conscious-self, the ghost, and the unconscious."

o Differentiation: For beginners, it's "a game of personal introspection" to separate dreams (unconscious) from the awake self (ghost) from the "mob like" conscious-self (Archon). "Keep trying to differentiate in a psychological way, until you can see better or project a little deeper."

Conclusion

The conclusion serves as a poetic summary and a final call to action, reinforcing the core narrative of humanity's fall from a state of pure light into the gravity of physical existence, and the alchemical path back to true freedom.

- The Story of Light and Darkness: The author recaps the "story of a powerful magical being, a creature of such astounding power and natural purity that it had never known… freedom and lightness."

o This light attracted "those who did know struggle," who "coveted that innocence, that light, that easy access to pure energy."

o "And so, a darkness came, and settled over the lightness of being." The lightness, never having known struggle, was "easy prey."

o The "predator's attack and subsequent consumption" led the light to "understand the weight of material essence." It slowly "darkened," growing in "heaviness," and began to "perceive through a new and growing set of perceptive mechanisms that were as physical as it was becoming, that the lightness of being was an illusion, a crazy dream, a myth, some silly delusion."

o This "new kind of existence" brought "new pains… new fear and struggle… pleasure."

o The "amazing gift" of this dark event was "individuality!" But the "curse" was that this newly transmuted being would "forget, would always forget." The more it became itself, the heavier it got and the more it "forgot about the lightness of its initial being."

o To remember, it created "stories, myths, about what once was, and what it hoped would be again." This led to fearing and desiring death to "return to a forgotten time."

- The Archon and the Story of Eden: This narrative is a "short summary of the story of that lightness and the coming of the dark cloud. It is the story of who we were and what we became after the Archon. This is the story of

Eden and the end of innocence." For most, it's a dark beginning. For "secret groups," it's a story of "balance" and the "bestowing of the greatest gift possible, individuality."

- The Necessity of Disbalance and Pain:

o Pure light (perfection) meant "static," "a kind of hell; it was a dead end." True "movement" (evolution, transmutation, life) requires "initial disbalance that pushes/pulls that brilliance into motion."

o "Light finally began to understand gravity, hardness, pain, individuality, and also true joy…for the first time, true joy."

o Darkness clung to light, creating "material essence" and "flesh." This "corporeal essence" stabilized, and "individuality began to understand with equal measure the joys and the suffering of the flesh." A "new individual was born in that darkness."

- Humanity's Current State: Stuck in the "Second Day":

o We don't remember being pure light. We are a "combination of that light and that darkness." There's "no going back."

o "A portion of that total essence is now stuck in a sliver of existence referred to as physicality." This sliver "controls most of who you are, it traps you, that totality, in a cycle of life and death."

o But this sliver also gives "individuality" and "balance," leading to "true joy and true freedom."

o Modern existence is an "unknown reality," a "delusion," a "religion," a "story." The story tells us we can "return to that light" upon death, but "this story alone can never answer the questions within you."

o "The energetic truth is that what we are is not the light alone, the light that once was, and it is not the darkness either. We are instead a combination, a comingling." Ecstasy and beauty come from this balance. "It is the discovery of this balance within us… that is the true key to the discovery and the dawning of yet another day."

o Most are "stuck within the cycles of this endless second day," failing to find this balance.

- The Third Day: Beyond Cycles and Dogma

o "Those who can see KNOW that there is no going back." We are not just light or just flesh machines. We are a "co-mingling of light and darkness that has created something new, a multidimensional being."

o "Our story arc is not about returning to the disbalance of pure light without darkness, or of pure darkness without light, it is about understanding this new configuration perfectly and turning it into a truly balanced force, that can then be carried beyond light and darkness into new dimensions." This requires greater power.

o This "unwritten story" requires reordering, reconfiguring, mastering the "new configuration" to take "the total essence of your new multidimensional being in this second day, into another day, the third day." This "new realization must carry you beyond the hypnosis of the endless cycles of the second day."

o "It is only by moving on to this third day that you will find true freedom beyond the cycles of the seasons, beyond the cycles of life and death, and even beyond all static polarities."

o It's about creating a "new alignment," ordering the "puzzle of who you are into a new configuration." You are a "key that opens new doors into unimagined places of true freedom."

- The Fight Against Gravity: Unrelenting Focus

o To reach the third day, "you must focus your attention and remember to focus that attention, over and over again, on the ‘desire’ for that third day." Focus on a dimension beyond polarities and cycles.

o This is a "contradiction": beginning a new day by "letting go of all cycles." This focus must be "deliberate precise and sustained," or "the gravity of the second day will make you forget." Forgetting is the "way of gravity."

o The challenge is to "look in a new way until you can see, and then to never forget the power and the conclusions of this new sight, not by not forgetting what you see, but by not forgetting how to see."

o "This gravity is our challenge, it makes us look away, look down because it weighs our head down." It makes us ignore the "nagging inner spark."

o To fight gravity, "create momentum, like a rocket leaving the earth." Start slowly, climb higher with greater speed. "Use anything and everything available to us because if our attention fails, if we forget… our rocket will turn, and in that turning it may plunge into the earth and crash, so that we must once again begin from the beginning."

- Words as Magic to Remember: Inner alchemists use the "power in the written word" to remember. Words "transmuted into physical matter" are "not easily forgotten." They help "remember."

o This "magic" helps the alchemist "focus their growing unrelenting attention," to know the past and present, but most importantly, to "remember and aspire to a new day, a third day."

o This new direction is "all important" for escaping the "gravity of this new challenge of the flesh."

o The trick is "not to disdain the flesh in the hopes of returning to pure light again." Instead, "the way is instead to turn that flesh into something new, a new energetic conglomeration, configuration, formation, a key, that will allow those who seek that third day to truly be free for the first time." This is the only time "freedom is possible for us," to become "individual enough to know true freedom."

o These passages in the book serve to help you "remember to look in the direction of the third day," as a "material essence" to counteract the world's heaviness.

o "Always remember, remember."

o "Once the focus of attention becomes unrelenting, anything is possible." This powerful statement, bolded and standing alone, serves as the ultimate concluding teaching of the book, encapsulating the entire philosophy of inner alchemy.

The book ends with a final quote from Alice in Wonderland, emphasizing that the direction doesn't matter if you know where you want to go, and simply "walk long enough" will get you there. This offers a final, encouraging thought for the arduous but rewarding journey ahead for the inner alchemist.

Book 12: The Art of Transmuting (2023)

Let's embark on a profound journey through John Kreiter's "The Art of Transmutation." This isn't merely a book; it's an invitation to peer beyond the veil of ordinary perception, to uncover hidden truths about reality, consciousness, and the latent power within us all. We will traverse Janos's experiences chapter by chapter, section by section, ensuring no detail is lost as we thoroughly unpack the profound meanings and teachings embedded within his tale.

The Art of Transmutation: Book I

A Journey into Inner Alchemy and the Fabric of Reality

Before we dive into the narrative, the book sets a powerful tone with a quote from Carl Jung

"Grounded in the natural philosophy of the Middle Ages, alchemy formed a bridge: on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious."

This epigraph is a crucial compass for our journey. It immediately informs us that "transmutation" here is not just about turning lead into gold in a literal sense. It's about a psychological and spiritual alchemy, linking ancient Gnostic wisdom (knowledge of spiritual mysteries, self-knowledge leading to salvation) with modern psychology's understanding of the unconscious. It suggests that the journey we're about to undertake is one of internal transformation, bridging forgotten spiritual truths with the contemporary human psyche. It hints that the external world is a reflection of, or influenced by, an unseen internal reality – the realm of the unconscious.

Preface

The Preface immediately challenges our conventional understanding of reality, drawing a striking analogy between being born into this world and waking up in the morning. Just as we emerge from the dream-like state of sleep into the harsh light of day, so too are we born into a "hard physical universe."

- The World as a "Morning of Half-Dreams": The author paints a picture of childhood as a time when the world's "edges… may still flow and merge with aspects of ourselves and the universe." This suggests an inherent fluidity and interconnectedness in our early perception, a time before rigid categories set in.
- The Harsh Reality and Forced Adaptation: As we grow, we are "jolted into consciousness" or "gradually awaken" to the "harsh realities of life." This awakening is often accompanied by the pervasive societal narrative that this is a "hard three-dimensional world," where pain and limitations are simply "earthly reality" that must be accepted.
- The Illusion of Slavery and Toleration: A core teaching emerges: "From the very beginning, we are told that we are slaves, and we are taught to be tolerant." This "toleration" is defined as accepting "without question the fact that we are a hard three- dimensional thing existing in a harder three-dimensional world." This is a profound critique of the prevailing worldview – a world that divides itself into the "hard and rigid (that which is real)" and the "nebulous unmeasurable (that which is supposedly unreal)."
- The "Afternoon" of Life – Fixed Separations: As "morning turns into afternoon," we become convinced we "finally know ourselves and the compulsory laws of this hard world." We solidify the separations: "this is real, this is hard, this I can perceive with my senses… That, on the other hand, is unreal, ethereal, unimportant…"
- The "Evening" of Questioning: It's only in the "evening" of life, as darkness creeps in, that we "finally begin to question those things which seemed so obvious." This implies that suffering, disillusionment, or the approaching "threat of finality" can be catalysts for seeking deeper truths.

- Resistance to Alternative Truths: Most people "resist accepting that they have been mistaken for so long, that the world is incorrect, that society is misguided… that something is wrong." Even those who claim to desire knowledge or have "glimpsed a higher reality" often remain "as rigid on the inside as they are on the outside," clinging to their established, physical-centric worldview.
- Hope in the Infinite and Ethereal: Despite the widespread resistance, "there is always hope. The infinite and the ethereal beckon us throughout our day, inviting us to explore realms beyond our imagination."
- Hidden Truths and the "Mob World": The book suggests that for most, "no grand gateway will stand before us; rather, we must tug at every thread to glean a mere semblance of the hidden truth that the collective consciousness of the world seeks to conceal from us." This highlights the difficulty and the subtle nature of discovering these truths.
- Eternal Recurrence and Archetypes: The concept of "Eternal Recurrence" (from Nietzsche) is introduced not just as a thought experiment, but as an "energetic fact." Our lives, despite appearing distinct, repeat "archetypes" (Jungian concept of universal patterns/images in the collective unconscious). "Our hardships, pains, and horrors of living are perpetually repeated throughout an unending cycle of life and death. Thus, we continue to live out countless lives of relentless repetition." This is a crucial teaching: we are trapped in cycles unless we find a way out.
- The Solution: Transmutation and the "Word Made Flesh": The book promises a way to break free: "Janos and the shadowed man reveal how to harness the power of prayer and faith (the word made flesh) to manifest our deepest desires. By unlocking the hidden secrets of alchemical transmutation, they show you how to transform your life from within…" This is the core promise – inner transformation leading to outer manifestation, achieving "prosperity — both seen and unseen."
- Breaking the Shackles of Time: The ultimate goal is even grander: to "break free from the shackles of time itself — to step outside of it and embark on an exhilarating journey into the liminal spaces far beyond our three-dimensional prison and eternal repetition." This suggests a transcendence of conventional reality.

- The Teacher and the Student's Prison: The narrative introduces a "dark teacher – a master inner alchemist" who faces an "immovable door" (the student's rigid reality). The teacher's monumental task is to "comprehend the prison that confines the student," meet them "within the depths of this trap," and then "begin the slow process of first breaking down those walls while simultaneously giving the student a wand of power and a new phenomenology." This is a process of expanding perception and intentionality.
- The Role of the Story: The author pens the tale of Janos and the shadowed man as a "fluid, natural narrative" to grant readers "access to hidden truths." It highlights that people of the past faced similar cognitive landscapes and challenges.
- Phenomenology (Footnote [1]): This is a key philosophical concept. The footnote clarifies it as "A philosophical approach that focuses on the study of conscious experiences and phenomena as they are experienced by individuals. It seeks to understand the essence or meaning of these experiences without making any assumptions about their underlying causes, mechanisms, or metaphysical reality." This is vital because the book will guide Janos (and us) to observe and understand reality not just as external facts, but as subjective experiences that can be transformed.

Overall Preface Impression: The preface serves as a powerful call to question perceived reality, to acknowledge the unseen forces at play, and to embrace the transformative journey of inner alchemy as a path to true freedom and manifestation, moving beyond the repetitive cycle of existence. It emphasizes the internal nature of true change.

Chapter 1: Stirrings of the Spirit

Janos's World: A Timeworn, Organic Existence

The chapter opens by grounding us in Janos's reality: a small, "timeworn," "well used," and "alive" village. It's a place where "no straight lines" exist, shaped by the flow of life, "rounding every corner, corroding, and polishing everything." This description sets the scene for a world very different from our modern, sanitized one.

- Sensory Richness: The village is a "chaotic little jungle," a "symphony of perception" with incredible smells and constant activity. Everything is "full and thriving," a "living essence of life." This emphasizes a raw, unfiltered sensory experience, a contrast to the later discussions of modern "sanitized" perception.
- The Main Street as the "Heart and Soul": It's the hub of commerce, meeting, and news. Its well-worn nature signifies constant use and interaction, a microcosm of Janos's entire universe.
- Janos's Social Standing: He's "much too poor and an outcast," living in a shack "so close to the edge of the village that it almost met the tall dark forest." His physical location mirrors his social status – on the brink, easily forgotten.
- Life as a Dream: Despite the physical hardship, Janos experiences his village like a "dream." It's fundamentally the same, yet "changed in odd ways," constantly materializing new details. This hints at the fluid nature of reality, even seemingly mundane reality, a precursor to the deeper lessons on perception.
- Embracing the Whole: A "modern eye" might see it as "chaotic garbage," but with time, it might "stop separating one thing from another thing and begin to embrace the whole of it." This is a subtle teaching about holistic perception, seeing the interconnectedness beyond initial appearances.

The Harsh Realities and the Seeds of Doubt

Janos's life is hard. He's lost his mother and sister, and he expects to die young, like others. His father, a sour cabbage maker, struggles to provide. This background establishes Janos's jaded worldview.

- The Danger of the "Foul Airs": The belief that "foul airs" near the ground cause disease and death, entering through cuts, highlights the constant threat of their physical environment and the importance of "good shoes" for survival. This is a practical concern that later ties into symbolic teachings about "grounding."
- Anonymity as a "Precious Curse": As a second-class citizen, Janos finds anonymity "precious." People ignore him, not wanting to see him. This isolation, while a coping mechanism, also makes him vulnerable.

The Encounter: A Catalyst for Change

The pivotal moment arrives with the woman staring at him, calling him a "little stinker" and a "smelly bastard," linking him to the "Gypcian" (Gypsy) stereotype and accusing him of theft. This is a direct assault on his precarious social standing and sense of self.

- Physical Vulnerability: Caught "looking down at his shoes" (a symbol of his self-pity and disconnection, as will be revealed in the "Lessons" section), Janos is easily preyed upon by three thugs. The beating is described as "good old-fashioned sport," highlighting the brutal nature of his world.
- Loss of Security: They take everything, including his "trusty old shoes," which are not just possessions but symbols of protection from the "foul airs" and the harsh ground. This loss leaves him exposed and vulnerable.
- The Beggar's Gaze: Amidst his dazed state and the continued indifference of the crowd ("Nobody cared"), Janos notices a "dingy beggar" whose "powerful gaze" somehow calms him. This is the introduction of the "shadowed man," a figure who defies expectations of a beggar.
- The First Lesson - Responsibility: The beggar's first words are jarring: "See, that is what you get for looking down at your shoes and ignoring the world," and "nothing in this world is an accident, and you are the one to

blame for this." This immediately challenges Janos's victim mentality and introduces the concept of personal responsibility for one's reality, no matter how harsh.

- The Gift with a Price: The beggar offers Janos a pair of "exceptionally well-made leather shoes." This generous act is immediately followed by a crucial teaching: "But nothing is free in this world… Every gift is a bargain. Everything in life is a barter of sorts. You give one thing to receive another. This is the way of our world, our dimension." This establishes a fundamental law of energetic exchange, a core principle of transmutation.
- The "Shadowed Man" Emerges: As the beggar talks, he seems to blend with the shadows, becoming "living darkness" – the "shadowed man." His calm, expressionless face and shining eyes indicate an otherworldly presence.
- The Bargain: Time for Time: For the shoes, Janos owes the shadowed man his "time." This "barter" establishes a mentorship, a series of exchanges where Janos is "free to choose to barter or to walk away." The shadowed man's role is to "throw jewels before you and hope that you will want to trade," implying he offers valuable knowledge in exchange for Janos's engagement.
- A Glimpse of Safety: Being "frozen" by the beggar's gaze, Janos feels a "fine cocoon" of darkness enveloping him, providing unexpected "security, safe, it was like being next to his mother again." This foreshadows the protective and nurturing (though challenging) nature of the teacher's presence.
- The World's Flow and the Disappearance: The beggar and his "funny suit" "melted into the street," disappearing "swallowed by the ever-moving crowd," emphasizing his non-ordinary nature and ability to manipulate perception.
- The Shoes: A Practical Benefit: The perfectly fitting, fine shoes allow Janos to walk home safely, no longer needing to pay "so much attention to every step," hinting at how external tools can free up mental energy for higher pursuits.

Lessons (Chapter 1)

The end-of-chapter "Lessons" summarize the core teachings

- "You should not walk across the world looking down at your shoes." This is a direct metaphor for avoiding self-pity and remaining aware and present in the world. Looking down makes one vulnerable to its "traps."
- "The world is fundamentally a balanced place, but part of that balance means that it is also predatory." This highlights the dual nature of reality – there's an inherent order, but also challenges and dangers that demand sobriety.
- "In a predatory world you need to have sobriety, you cannot lose yourself in your feelings, especially your feelings of self-pity." This directly connects Janos's initial vulnerability to his emotional state. Self-pity is a weakness that attracts negative experiences.
- "Everything has a price in this world, even a gift." This reiterates the law of equal exchange or barter as a fundamental principle of this dimension, not just physical transactions but energetic ones. This sets the stage for understanding transmutation as a form of energetic exchange.

Chapter 2: Odd Angles, Hidden Doors, and the Promise of Freedom

The Lingering Impression: Not Just Another Beggar

Janos returns home, but the encounter with the shadowed man "might ring in his mind for a long time to come." Despite his jadedness and familiarity with strange beggars and harsh realities, this

encounter felt different, "incongruous." He has a "nagging notion that the beggar was no beggar at all."

- Time's Elasticity: The sensation that "time appeared to be slowing down" and "stretching out indefinitely" during the encounter is a critical clue to the nature of the shadowed man's abilities and the reality beyond the physical. It immediately raises questions about the conventional understanding of time.
- Challenging Beliefs: The beggar's assertion that Janos was "responsible for everything" challenges his victim mentality and his disbelief in God. This sets up an internal conflict within Janos, pushing him to question his ingrained assumptions.
- Home as a Metaphor: Janos's "family shack," a "patchwork of different materials" held together by "hope and his father's prayers," is likened to the beggar's "odd tunic." This subtly connects his material reality to the fragmented and unconventional nature of the spiritual teachings he's encountering. It also highlights the "love" that somehow clings to this struggling existence, a counterpoint to the harshness.

- The Endlessness of Perception: The village, despite seeming unchanging, constantly offers "something new." This "self-replicating flea market" means Janos's senses "delighted even in the grimy disordered mess of it all," implying a natural capacity for seeing beyond the mundane, even if unconsciously.

The Quest for Answers: Rage and Purpose

Janos's father's casual remark about God and humor getting one through life highlights the conventional coping mechanisms, contrasting with the radical truths Janos is beginning to glimpse. The shadowed man's insistence that "We are all responsible for everything in our life" initially strikes Janos as "silly," given his "second-class citizen" status.

- The Prison of Reality: Janos's home now feels like a "heavy prison holding him down and weighing on his soul." This realization sparks a powerful internal shift.
- Two Realizations (The "Coal Burning Deep"):

1. "How did that man know my name!?" This is the first shock, a breach of his personal boundaries by an unknown entity, signaling a connection beyond ordinary perception.
2. The Burning Desire for Change: Janos can "no longer live this tiny little life, that he had to go back and look for that insane devil again." This intense need, this "burning in his belly," signifies a shift from passive suffering to active intent. He needs to understand.

- Facing Fear with Purpose: Janos's decision to go out at night, despite the danger, demonstrates his newfound resolve. His "decisive part" pushes him "beyond his self- recriminations, his fear, his convulsions of indecision, and his anxiety." This is a crucial step – acting despite fear when driven by purpose.

Entering the Liminal Spaces

Janos consciously navigates the "maze of shacks" in the shadows, preferring them because he wants to "quietly come upon trouble instead of letting trouble know where he was." This hints at an intuitive understanding of energetic stealth.

- Main Street's Energy: The main street is "full of light," commerce, and "thriving" life, but it's also a place of "danger and adventure" for someone like Janos, who usually avoids it.
- The Shadowed Man's Reappearance: After failing to find the shadowed man on previous nights, this time, driven by purpose, he hears a voice from "deep in the darkness": "So full of wrath and rage today." The appearance is startling, "like a ghost solidifying," confirming his non-physical nature.
- The Glow of Purpose: The shadowed man observes: "When a man has purpose, he glows. One can almost feel the point of him as he walks forward, often tripping on his own feet." This is a key teaching: purpose creates an energetic emanation, a "shininess" (a term that will become very important later).
- The "Secret Room" of Darkness: The shadowed man's "unyielding hand" pulls Janos into the darkness, and he feels "an instant separation from the world." Here, in this "secret room in the darkness," he is "safe." The crowd "stopped paying attention to him." This is the first direct demonstration of the shadowed man's power and the nature of "liminal spaces."
- "I am nothing and nobody, that is my only true power." The shadowed man's paradoxical statement about his identity suggests that true power lies beyond ego and defined form, in a state of un-manifest potential.
- Liminal Spaces Defined: The shadowed man explains: "In every place… there are what could be called liminal places, tiny little spaces, sometimes vast stretches, where the average laws of space and time are not wholly adhered to." He further clarifies them as "odd angles, places that look so regular that almost everyone will pass them by on their way from this to that. But in those odd angles hidden worlds lie, and in time it is possible to step through those odd angles, as if they were doors, and across those doors there are…" – and then he pauses, creating suspense for the deeper realities.

- The Blindness of Routine: Most people are "so used to looking at things and always finding exactly what we expect to find, that we have conditioned ourselves into a kind of dullness. We are so used to seeing the same thing day after day... that we have become complacent and, in that complacency, we have lost the ability to see the true nature of the world." This is a central teaching: routine blinds us to hidden realities.
- "Hidden Worlds": The shadowed man illustrates by cutting the air: "There are hidden worlds that most people completely skip over. All that I have done is find a place in between this and that and in doing so we have become invisible to all those lost souls out there."
- Becoming Invisible: To find freedom and hide within these "places between the expected and the routine," one must "become just like those things, those hidden things." This implies an energetic or perceptual shift, a merging with the unseen.
- Self-Pity as the Barrier: The shadowed man identifies Janos's true reason for seeking him out: his "self-pity." He states, "Self-awareness and personal control are the quintessential

essence of individual evolution." This links Janos's emotional state directly to his ability to perceive and grow.

- Suffering as a Catalyst: The shadowed man provocatively states that those with a "harder life are luckier" because their "struggle is every day and every inch, and at every moment of it they see their death; they struggle against their death at every moment." This "wakes them up to the world, this wakes them up to the cause of things and the way of things, this wakes them up to their life because they are in a constant struggle with their death." This is a challenging perspective, seeing hardship as a potential doorway to deeper awareness, forcing one to find the "places in between this and that just to survive."
- The Courage to Step Through the Door of Time: If one views life not with pity but as a "challenge, as a great adventure to be won," then one "might be able to steal from the world that wonderful gift that you have been blessed with, and in doing so you just might have the courage to step through the door of time."

- The Teacher as a Door: The shadowed man declares, "You my impatient young friend, are like that boy, and I am your door." This defines his role as a guide and a portal to these deeper realities.
- Forces Beyond Imagination: The shadowed man explains that "Every person on this earth struggles… and the fate of each one of those people has been written by forces beyond your imagination. And yet… we are and have always been fully responsible for our entire lives. What a marvel, what a great conundrum." This introduces a profound paradox: predestination and free will.
- The Devil as a Perspective: Janos's question about "those forces" being "the devil" is met with the reply, "I am no more the devil than you are," implying that "devil" is a perspective based on limited understanding.
- Life as a "Test": Seeing the "cracks in the world" and surviving the "initial shock of it all" reveals that "life is not just a struggle, it is also a test."

Lessons (Chapter 2)

- "When a person is deeply committed to a purpose there is a change to them." This emphasizes the transformative power of genuine intent. This change is energetic first, then mirrored outwardly in physical demeanor. When a person has purpose, "they glow, their intensity grows." This introduces the concept of energetic signature.
- "In every place… there are odd spaces, liminal places." These are defined as "threshold place[s] between two spaces or better yet, between two dimensions." They feel ambiguous, desolate, and are often avoided by people. These spaces, especially "odd corners," can become "empowered" and serve as "doorways into rooms beyond time." This is a tangible teaching about perceiving and utilizing hidden dimensions within everyday reality.
- "Death is an ally if you learn how to use its wisdom properly." This stark statement recontextualizes death not as an end, but as a motivator. It's the part of you that "tells you that life is short," urging you to "stop looking down at your shoes and feeling sorry for yourself and instead embrace the moments that you have." It connects back to the initial lesson about self-pity and hints at a philosophy where awareness of mortality drives profound living.

This concludes the elucidation of the Preface and Chapters 1 & 2. We've established the book's core themes of inner alchemy, transmutation, the existence of hidden energetic realities, and the importance of shifting perception and intent to navigate and transform one's life. Janos's journey is presented as a relatable entry point into these profound concepts, emphasizing personal responsibility and the potential for freedom beyond perceived limitations.

We will continue with Chapter 3 in the next response.

Let's continue our deep dive into "The Art of Transmutation." We left Janos at a pivotal point, having just been introduced to the concept of liminal spaces and the nature of his enigmatic teacher. Now, we delve into the deepening mysteries of his inner world and the profound implications of his encounters.

Chapter 3: The Door Opens…The Secrets of the In-Between

The Enduring Impact of the Shadowed Man

The chapter opens by noting that a "very long time" seems to have passed since Janos's last physical meeting with the shadowed man. This immediately signals the distortion of time that is a hallmark of these encounters.

- Lingering Presence: Despite the passage of time, the meetings are intensely memorable, "like a part of him could not let it go," suggesting a profound impact that transcends ordinary experience. They feel "even more intense than regular life," hinting at a different quality of reality.
- Fuzzy Memories and Overlapping Time: Janos struggles with the "odd fuzziness" and "enveloped quality" of these memories. They feel endless, "like they rolled on past what he could remember," and "seemed to continue now." This introduces the central mystery of non- linear time and consciousness operating beyond physical constraints. "It was like those meetings could somehow intrude on and overlap his present time."
- Fear of Losing Sanity: Janos questions his sanity, wondering if these experiences are "delusions of his addled soul" or if he's met "the devil himself." This is a natural human reaction to perceiving realities beyond conventional understanding, a common theme in spiritual and mystical traditions where the boundaries of the known self are challenged.

The 13th Hour: A Time for Contemplation

The narrative introduces the concept of the "13th hour," a "magical time" when people would wake in the middle of the night (during the moon's ascent) for contemplation and quiet activity. This reflects historical practices of segmented sleep and assigns a spiritual significance to this liminal time between sleep cycles.

- Contemplation as a Path: Janos now uses this "13th hour" to "contemplate all the things that happened to him during his encounters with the shadowed man." This establishes contemplation as a deliberate practice for integrating extraordinary experiences and accessing deeper truths.
- The Law of Balanced Exchange Revisited: Janos grapples with the shadowed man's teaching that "all things were a barter in this world, that anything that you had or would ever

get would be, and needed to be, something that had been or would be exchanged for something else." This reiterates the fundamental principle of energetic give-and-take that underpins existence.

- Expanding the Definition of Exchange: Janos realizes this isn't just about money. He sees it in "every exchange that he had with any other person," even "respect" or "love." This expands the concept of exchange to all social and energetic interactions, suggesting that every interaction involves a contractual agreement based on giving and receiving, often dictated by social hierarchy and conscious or unconscious desires.
- The Home as a Synergistic Whole: Janos's shack, made of "found and salvaged materials," is a "marvelous creation that had come together only because an innumerable number of coordinated steps and actions had been taken." This illustrates the principle of synergy and balanced exchange at a fundamental, even material, level. "All that commingling and barter of energy became the balanced exchange that produced a final product."
- Life as Exchange: Janos realizes "Everything that he saw, everything in his life was an exchange." This deepens his understanding that existence itself is a continuous process of balanced exchange, and that by paying attention, he can perceive this truth beyond mere physical transactions.

- Glimpsing the Un-manifest and Manifested: Through sustained attention in "deep inner places," Janos begins to "glimpse the fact that even life itself, seemed to happen in accordance with an equal exchange of other things." He starts to perceive the connection between the "un-manifest" (Spirit) and the "manifested" (physical reality), seeing how Spirit gives rise to all things and how cause and effect operate at a deeper level. This is a nascent understanding of how reality is formed from unseen energies.
- The Marvel of Sacred Causation: The realization of this "incredible intricacy of movement and exchange" leads to a moment of profound insight and even laughter, as he realizes his father might be right in a different way – there is a higher order, but it's not what conventional religion teaches.
- The Agony of Knowledge and the Will to Act: Janos, now aware of deeper truths, finds his suffering compounded by knowledge. He longs for his "dumb life" of "innocence" but cannot un-know what he's seen. This leads to a decisive act: he sets his "will," his "intent," upon finding the shadowed man again. This resolve signifies a conscious choice to engage with his transformation, even if it brings further challenges.

Dual Reality: The Journey into the Inner Temple

Janos's journey to find the shadowed man is not just a physical one. As he walks through the alleys, he experiences himself as "split into two people, two completely different beings."

- Simultaneous Selves: One part of him is "walking and moving cautiously and carefully down the maze of dark alleys," while "another part of him, another aspect of the totality of who he was, moved across inner spaces in different times that were so distant and far away and yet they were also this time somehow." This is a crucial teaching: we are multi-dimensional beings, capable of existing and perceiving in multiple realities simultaneously. This is the essence of "Simultaneous Selves," a key concept to grasp.
- The Un-manifested and the Manifested: This dual awareness allows him to "understand the difference between the un-manifest and the manifested." He is learning to bridge the gap between his inner world and the outer physical world.

- Conscious Attention and Lucidity: This experience is not mere daydreaming; Janos learns to "pay close attention to his wandering mind as it moved across inner spaces while at the same time being completely aware of what his physical body was doing." This highlights the importance of lucidity – remaining conscious and aware in both inner and outer realities.
- Transcendence and Mixed Reality: As he develops this dual awareness, he finds "relief from the ache of existence." He realizes his world is "far more magical" and discovers a "kind of 'mixed reality' that imbued dark materialism with intense color, vibrant feeling, and spontaneous images." This means that by consciously engaging with his inner reality, he can "superimpose" it onto his physical reality, making the mundane vibrant and meaningful. This is a core teaching of inner alchemy: the inner transforms the outer.
- Perceiving the Spirit: Through this "mixed reality," Janos begins to "perceive a world and an energy that flowed through all things." He is now able to "see the Spirit that moves through all things," an ability the shadowed man had previously hinted at.
- The Malice Wave and Melting into Shadow: As Janos approaches the main street, he feels a "wave of malice," a "bitter wind" of "brackish water." Instinctively, and "without any kind of conscious effort whatsoever," he "melted into the shadows of the alley." This is a demonstration of intuitive energetic perception and response. He doesn't think to hide; he becomes the shadows, creating a "silence within him" that turns him into a "shadow." This is a practical application of the earlier teaching of becoming like the hidden things in liminal spaces.
- The Thug's Blindness: The thug walks by "just a few inches from where he was standing" but doesn't see him. This confirms the efficacy of Janos's energetic shift and the reality of the "in-between" spaces.
- Reality as a Play: Janos perceives the interaction as an "odd play," with him and the thug as "actors" in a "predetermined dramatic scene." This introduces the idea that life might be a kind of performance or illusion, and that one can choose to participate consciously or unconsciously.

- The Unveiling of the In-Between: Janos now "understood for the first time what the shadowed man truly meant by ‘this and that’." He sees that "there was an entire reality that existed in between and alongside the material world," a "spiritual realm" composed of a "wave of intention or energy." This is a key breakthrough in his perception.
- Uniting Inner and Outer: He realizes he can only perceive this spiritual realm because he is now "lucid enough, awake enough to multiple aspects of himself, to finally be able to see that which had always been right in front of his eyes." This emphasizes the necessity of internal integration (uniting inner and outer self) to perceive the unseen.
- Conscious Flow with the Spirit: Janos's movements on the main street become "quick and agile" because he walks "in contact with the Spirit," becoming "a kind of spirit himself," a "wind that flowed so naturally that it was completely ignored by the people around him." This

highlights the power of aligning one's actions with the energetic flow of the universe, leading to effortless movement and invisibility to those caught in mundane reality.

- The Intent of No Intent: He finds the shadowed man by being pulled by an "odd and intense intent," an "intent of no intent," a "vacuous area amongst a whole tide of intense emotion and churning tide." This hints at a higher form of intention that is beyond egoic desire, a state of receptive alignment.
- The Shadowed Man's Reality: The shadowed man's dark form is not merely a trick of light but a "true form, like a cube…a room!" It's a "passageway" into "odd spaces that forked and turned in ways that were not…sane," a deep dive into non-physical dimensions.
- Words and the Temple of the Mind: The shadowed man explains that words "can be used to describe our feelings to ourselves in so many colorful ways." The journey into the "folds of this little pocket in space and time" is akin to "travel[ing] deeply into the temple of your mind." This solidifies the mind as a malleable, multi-dimensional space where physical laws can be bent.

- Transmuting the Temple: The shadowed man claims he is "transmuting into semi-physical existence the temple of the mind itself." This indicates that the inner world, through focused attention and practice, can become as real and tangible as the outer world.
- The Test and the Wish: The shadowed man reveals that Janos's ability to find him was a "test" of his progress. His successful finding is a "manifested" wish, showing that inner work (like contemplation and seeking) can manifest outer events.
- The Problem of the World: The shadowed man explains that the "regular world" is like a "ditch" that obscures the Spirit because people are "so focused on 'this or that'" (the mundane physical reality) that they "cannot see anything that lies in between those things."
- The Human "Mesmerization": Humanity is "mesmerized" by the physical world, "stand[ing] before infinity and turn[ing] away to look at the shiny object dangled before them." This "animal-magnetism" keeps them from true freedom because direct knowledge of the Spirit would "shatter the continuity of their lives" and expose them to "chaos, darkness" – the unknown beyond their limited perception.
- The "Pickle": Humanity is in a "pickle" because they "both look for and reject the Spirit," fearing the freedom it offers beyond the mundane.
- The Order of Inner Alchemists: The shadowed man reveals that he belongs to a "house" or "lineage" that "tries to extend the power of the inner senses" by focusing on the "odd line, the odd angles to be found between the unmanifest and the manifested." This is the specific path they follow to bridge these realities.
- Magic as a Narrow View: Janos asks if he's being taught "magic." The shadowed man clarifies that "Anything that is beyond… the physical and the physical senses is magic to the average person." True understanding goes beyond simplistic "magical circles or secret incantations."
- Transmutation Defined: "Transmutation is the movement from the spirit to the physical, it is the movement from the un-manifest to the manifested, it is the

solidification of what lies in between this and that." This is the precise definition given. It's about bringing the unseen into being.

- The Spirit and the Dreaming God (Secret King): The Spirit is an "infinite" tide of power. To grasp it, one must "break it down into parts." The "intermediary force" is the "Secret King" or "dreaming god," which is "within you and all around you." This internal entity is the key to contacting the Spirit.
- The Sleeping Giant: The Secret King is like a "sleeping giant" that needs to be contacted within its "dreams." This emphasizes that it's not about waking this entity, but influencing its subconscious (dreaming) state.
- Intensity of Emotion and Endless Persistence: To contact the Secret King, one needs "intensity; intensity of emotion or endless persistence." This is the first practical instruction for doing the work.
- The Secret to Prayer: "You must decide how you will contact that sleeping giant." This implies personalization and experimentation are key to this process, allowing for diverse approaches beyond traditional religious practices.

Lessons (Chapter 3)

- "Time is very complex, and it exists outside of self-reflection and average human perception." This highlights that time is not a fixed, linear entity. It "extends outwardly" and the past and future are "ever-churning sea[s] that constantly change." This means that our conscious attention influences the flow and nature of time itself.
- "Contemplation is all-important." It's a method for accessing "folds in time" and understanding deeper realities. The shadowed man instructs Janos to find a "comfortable place," turn off physical senses, and explore the "inner room of your mind; this is your inner temple." This inner temple is a "liminal space" for conscious exploration and experimentation.
- "In the temple of your mind, you can discover the building blocks of all reality and explore worlds beyond imagining." This emphasizes the mind's power as a creative and perceptive tool, capable of revealing the fundamental nature of existence.

- "Dualism: Subjective Mental Reality and Objective Physical Self." Janos learns to be "aware of both his subjective mental reality and his objective physical self." This dual awareness allows him to perceive a "mixed reality" where his mind "superimpose[s] itself on his physical reality," transforming "dark materialism with intense color, vibrant feeling." This is the practical application of inner alchemy – transforming perception and experience by integrating inner and outer awareness.
- "If he began to understand liminal spaces, odd corners, and the mixed reality that resulted from paying attention to his subjective and objective beings simultaneously, Janos could perceive a world and an energy that flowed through all things. The young man was beginning to perceive the Spirit that moves through all things." This directly connects the practices to the ability to perceive the universal energy of the Spirit, the foundation of all transmutation.

We have now delved into the profound nature of reality, time, and the inner workings of consciousness, as Janos begins to actively engage with the shadowed man's teachings. The concept of the "inner temple" and the "Secret King" are established as crucial points of contact for initiating personal transmutation.

We'll proceed to Chapter 4 in our next response.

We embark now on the deeper currents of "The Art of Transmutation," moving beyond the initial stirrings and veiled encounters to plunge into the heart of the Shadowed Man's teachings. Prepare to feel the subtle shifts of perception as Janos, our young protagonist, grapples with concepts that challenge the very fabric of his perceived reality.

Chapter 4: The Inner Senses and the Personal God

The chapter opens with a profound quote from Bhagavad Gita: "A man is made by his beliefs... as he believes, so he is." This epigraph immediately sets the stage, hinting at the immense power of internal conviction, a theme that will be meticulously unpacked through Janos's journey. It suggests that our reality is not merely external but fundamentally shaped by our inner world – a world of beliefs, intents, and perceptions that the Shadowed Man is determined to reveal.

Janos, still reeling from his previous encounter and the unexpected gift of shoes, finds himself back with the Shadowed Man. Their conversation quickly delves into the contentious topic of "prayer." Janos, jaded and cynical from a life of hardship, sees his father's constant prayer as futile, a mere display of "lack of drive and motivation." His father, despite his piety, remains poor and "content in his poverty." This highlights a common human dilemma: how can spiritual belief bring about tangible change in a harsh physical world?

The Shadowed Man's response is subtle yet potent: "Then perhaps prayer is not completely useless." This isn't an affirmation of conventional prayer, but a challenge to Janos's limited understanding. He quickly shifts the focus from external religious practice to "hidden realities" and "the way of the manifest in the unmanifested."

Janos's initial resistance is palpable. He's a product of a world that has taught him "pain and limitations." He's learned to be "hard" to survive. The Shadowed Man observes this, acknowledging Janos's jadedness, but immediately reframes it. Pity, he states, is weakness. "Humanity should not be pitied because in pitying them we pity ourselves and all that gets us is more weakness and more of the same kind of pain. Instead, what we must do is learn to know the hidden realities, learn to know the way of the manifest in the unmanifested." This is a critical teaching: the path to freedom isn't through commiseration with suffering, but through a radical shift in perception that allows one to transcend it.

The Shadowed Man's subtle gesture of looking up at the sky, as if asking for "God's help," provokes an unexpected laugh from Janos. This moment, described as "the funniest thing in the world," breaks Janos's rigidity. It also underscores a key aspect of the Shadowed Man's methodology: disrupting Janos's expected reality through unexpected actions or paradoxical statements, often laced with humor. The fact that "no one in that crowded street seemed to hear" their laughter further emphasizes their current state of being "hidden."

This leads to a crucial teaching: "It is very important that you now understand, and in the future remember, that this is just the first step in all that I must show you, all I must teach you." The

Shadowed Man emphasizes the monumental scope of their work. The core of his teaching is the understanding of "how the un-manifest becomes the manifested." This is presented as "the great secret," where "all else is revealed."

Janos has already begun to "perceive to some degree" this underlying reality. The Shadowed Man explains: "Most people are only aware of the manifest and have given themselves faithfully and wholeheartedly to the idea that the manifest is everything, all that exists for them is whatever they can perceive with their physical senses."

This naturally prompts Janos's question: "But what else is there besides the physical senses?"

The Shadowed Man's answer is a revelation: "Well, there are other ways to perceive other than your eyes and your ears. You now have experience in the use of those other senses yourself. It was thanks to those inner senses that you were able to perceive a little of the Spirit as it moves through all things." This is the "little test" Janos passed, allowing him to perceive the Spirit and, crucially, to find the Shadowed Man when he sought him.

MAIN TEACHING: The existence of "inner senses" as a direct means to perceive the Spirit, the un-manifest aspect of reality. The Shadowed Man explains that while most people believe in a spiritual realm (God, rituals), they "turn away from the manifestations of the Spirit any time and every time that the Spirit tries to reveal itself to them." They prefer the Spirit "in an orderly packet, something they could easily understand and fit in a nice box." This is a critique

of dogmatic, intellectualized spirituality that shies away from direct, experiential truth. The Shadowed Man asserts that "the Spirit is beyond the measure of any theology or philosophy."

The reason for this blindness, he explains, is "animal-magnetism" or "mesmerization" by the physical world, which maintains the "continuity of their lives." "If people were to truly accept the existence of the Spirit, to truly believe and know directly that it is real, ...then such direct knowledge would shatter the continuity of their lives. And without the continuity of their lives, they themselves would shatter because it is that continuity that keeps the world going round and round for them, it is what keeps the sane from the insane." This is a profound insight: humanity clings to a limited, physical reality for the sake of perceived sanity and order, unknowingly rejecting a deeper, liberating truth.

The Shadowed Man introduces his "lineage" or "house" which "follows a road that is interested in the odd line, the odd angles to be found between the un-manifest and the manifested." This is not about fighting the world, but about "moving things from one side of that line to the other. To move things from one side of the line to the other is the way to turn the un-manifest into the manifested." This is the essence of their "magic"—the art of transmutation.

When Janos asks if he's being taught "magic," the Shadowed Man redefines it: "Anything that is beyond, and I mean truly beyond, the physical and the physical senses is magic to the average person, so in that sense one could say that I am. But that would be a very narrow view of what I am showing you because there is so much more to the Spirit, and so much more to be understood and done." He emphasizes that their ultimate goal is not mere parlor tricks, but a comprehensive understanding and application of the Spirit's power.

Janos experiences agitation, a desire to "run away from the truth." This is a crucial moment, as it highlights the internal resistance to profound paradigm shifts. The Shadowed Man calmly grounds him, physically holding his arm, and explaining that this is "the usual way." "A part of us is always

trying to run away from the truth, a part of us wants nothing more than to be left alone in our own delusion, in our personal routine." Yet, another part of Janos "wants to follow me into the void itself…because it knows that this is the only freedom left to it, the only truly sane thing for it, for you." This internal conflict is key to Janos's growth.

The Shadowed Man then directly addresses Janos's "self-pity," stating it "grounds you to the earth." He argues that those with "harder lives" are "luckier" because their constant struggle "wakes them up to the world, this wakes them up to the cause of things and the way of things, this wakes them up to their life because they are in a constant struggle with their death." This is a powerful reframe of suffering: hardship can be a catalyst for awakening, forcing one to perceive beyond complacency. The defiant carrot-stealing boy is an example: his intense struggle makes him keen to "find those places in between this and that just to survive."

MAIN TEACHING: Life's struggles, especially intense ones, can serve as a catalyst for awakening to deeper realities and potential doors to freedom, especially if one approaches them as a "challenge" rather than a cause for "self-pity."

The Shadowed Man reveals his identity in relation to Janos: "You my impatient young friend, are like that boy, and I am your door." He hints at greater "forces" at play, which from Janos's current perspective "truly are the devil," suggesting that resistance to truth can manifest as perceived evil.

He then introduces the concept of the "Secret King" or "dreaming god," an intermediary force to the infinite Spirit. This "dreaming god" is described as a "massively powerful part of yourself that you have never had contact with except in your deepest dreams." MAIN TEACHING: The "Secret King" (or dreaming god) is an aspect of the individual's own deep unconscious, a powerful inner entity that can connect one to the universal Spirit. Contacting this "dreamer" is the primary step in working with the Spirit.

The challenge is that this dreaming god is "asleep" or "dreaming," requiring a unique form of communication. Conventional prayer is often futile because it's based on external supplication. The key, instead, is to "contact it within those dreams that it is dreaming." This can be done through "intensity; intensity of emotion or endless persistence." He uses the analogy of a sleeping giant: you can scream or plead, or you can do something "completely unexpected, something so completely weird and different from the norm" to get its attention.

The Shadowed Man offers a practical approach: "By giving the Secret King a well understood form, people are able to access the intensity of emotion that can help in contacting this giant intermediary force." This means anthropomorphizing the Secret King, giving it a human-like image (like Zeus or a father-

figure), to facilitate emotional engagement. This is a pragmatic allowance for Janos's current understanding. MAIN TEACHING: Anthropomorphizing the "Secret King" or "dreaming god" (giving it a relatable, human-like form) can help a person engage their emotions more deeply, thereby creating stronger "ripples" that influence its dreams, which in turn manifest as reality.

He emphasizes that "without losing yourself in self-pity and sorrow, and this is very important, without losing yourself in negativity…you must use this image and the method of talking to it or repeating a phrase of intent and feel intense emotion as you contact this anthropomorphic God up above." The goal is to "create a ripple within the dreams of the dreamer," so that "that dreamer may dream your desires."

The biggest hurdle for conventional prayer, according to the Shadowed Man, is the very "fundamentals of most of the religions of this time" which inhibit "true and full desire." Sins like "greed, envy, lust, sloth" create guilt that "no wonder the prayers of most people go unanswered." MAIN TEACHING: To effectively "pray" (i.e., communicate with the Secret King), one must "give yourself freely to desire," with "total and unhindered emotion," without the guilt or self- pity imposed by conventional beliefs.

He proposes a method of "constant repetition" of a precise "statement of intent" or "statement of will," focused with "unwavering attention." This is a scientific approach to internal action. Janos's skepticism about God is met with a pragmatic view: the "God on some Mount Olympus is a useful lie at times" for breaking through the "static existence of the average human being." The Shadowed Man reiterates that "words are as much an illusion as the physical world," and true understanding comes from direct experience beyond words.

The chapter concludes with the Shadowed Man's sudden disappearance, leaving Janos alone with a flood of information and renewed questions, feeling more lost than before, yet having a new weapon in his hands: the art of conscious intent.

Lessons from Chapter 4

- Inner Senses: The book introduces the profound idea that beyond our five physical senses, we possess "inner senses" that allow us to perceive subtle, non-physical realities, such as the "Spirit that moves through all things." This is not a metaphorical concept but a literal perceptual ability that can be developed through focused attention.
- The World is a Test: Life's hardships and challenges are not random suffering but a "test." How one responds – with self-pity or with a determined effort to find deeper truths and freedom – dictates their ability to perceive beyond the mundane.
- Transcending Physicality: The physical world, while seemingly all-encompassing, is a "perceptual fence." True understanding and power come from recognizing that reality extends far beyond what our physical senses alone can grasp. This involves learning to see the "in-between" spaces where the un-manifest connects with the manifest.
- The Power of Intentional Belief (Faith): "Prayer" is reframed not as supplication to an external deity, but as an "energetic action" of focused intent directed towards an internal, powerful aspect of oneself (the "Secret King" or "dreaming god"). This inner work, when performed with genuine, unhindered desire and intense emotion, can "create ripples" that affect this inner realm, eventually manifesting in the outer physical world.
- Beyond Dogma: The book challenges rigid belief systems, whether religious or scientific, by asserting that true knowledge comes from direct, personal perception and experimentation, not from unquestioning acceptance of external authority. Words and established narratives can be limiting; the true path is to "go beyond words" to the underlying "feeling-intent." The Shadowed Man explicitly invites Janos to "prove me wrong" as a way to discover his own truth.

Chapter 5: Defining Transmutation, and the Lessons of a Child

The fifth chapter delves into Janos's intense internal struggle to grasp the Shadowed Man's teachings, particularly the concept of "prayer" as a tool for "transmutation." Janos's contemplation during the "13th hour" (a magical, quiet time when the moon is high, allowing for deeper introspection) is highlighted as his sanctuary and "only source of freedom." This emphasizes the importance of setting aside dedicated time for inner work.

Janos's initial understanding of prayer is still very much tied to his father's religious practices – a mechanical recitation of words. He struggles to reconcile the profound discussions with the Shadowed Man with the simple idea that "somehow a prayer meant anything at all." This internal conflict reveals a key hurdle for many on a spiritual path: bridging the gap between intellectual understanding and felt, experiential truth.

His "inner explorations" are described as "little unexpected trips" into his mind, which are becoming "incredibly vivid, surreal." This is where the narrative truly brings alive the concept of the "inner temple" – a vast, intricate mental landscape that offers "expansive worlds" as real as anything physical. MAIN TEACHING: The mind is not merely a passive recipient of external reality, but an expansive "inner temple" or "mind palace" where conscious internal journeys can lead to profound discoveries and a perception of reality that blurs the line between inner and outer.

The Shadowed Man's voice echoes his previous teaching: "Our way is a practical way, it is the way of survival in this treacherous world." This anchors the esoteric teachings in a very pragmatic context – transmutation is not just for spiritual growth but for tangible improvement of one's life.

As Janos delves deeper, he experiences a "burst of energy and emotion" that leads him to new "truths and realizations." He begins to perceive "how the nebulous aether might even take the form of angels, at other times demons, sometimes odd and multidimensional construction elves that went about creating reality, and at times even the many gods of ancient pantheons." This is a critical step in understanding the un-manifest: it's not a singular, simple force, but a complex, dynamic field that can manifest in various forms, including those perceived by human consciousness (like angels or gods). This also shows how different belief systems might be perceiving aspects of the same underlying reality.

Janos's father, noticing his son's contemplative state and occasional tears, interprets it as religious piety. This highlights the concept of "social camouflage" – how inner alchemists can blend into society by outwardly conforming to norms while engaging in profound inner work. Janos's internal chuckle at this misunderstanding emphasizes his growing awareness of a reality beyond conventional perception.

Months pass, and Janos finally grasps the connection between the conscious and unconscious, the un- manifest and manifest, through a new energetic discovery: "sleep energy" (drowsiness). MAIN TEACHING: Drowsiness is not merely a state of fatigue but a tangible "soft energy" that, when consciously observed and directed, acts as a "doorway between worlds," specifically between wakefulness and sleep, and between the physical and the "aetheric" (unconscious/Spirit). This energy "numb[s] his brain and his thoughts" (conscious mind) and allows "something else to awaken" (a new kind of consciousness, connected to the dreaming world and the Spirit).

The ability to "turn off that endless jabbering of his mind" through conscious use of sleeping energy is presented as a "great blessing." This is an active internal discipline, not passive surrender to sleep. By mastering this, Janos can "feel the Spirit as it flowed through all things."

With this newfound "weapon," Janos sets out to find the Shadowed Man. He uses his focus to bring up the "cottony energy" (sleeping energy) into his brain, allowing him to "flow and weave in perfect harmony with all things." This state of being "lost in the utter power and freedom of it" leads him to perceive the

"odd displacement" where the Shadowed Man resides. This demonstrates the practical application of inner work: conscious control of inner states allows for navigation and perception of previously hidden realities in the physical world.

The "shadowed patch" transforms into "a true form, like a cube…a room!" as Janos uses his inner senses. This "room of shadows" is a liminal space, where "the average laws of space and time are not wholly adhered to." He enters an "endless corridor," feeling like he's "walking forever" mentally, even if his physical body takes only a few steps. The Shadowed Man confirms this: "what is happening here is that I am transmuting into semi-physical existence the temple of the mind itself." This confirms the reality of his inner journeys.

The Shadowed Man praises Janos's "remarkable progress" and confirms that his current meeting is a manifestation of Janos's "wish" to find him again, achieved through the Spirit. This reinforces the principle of transmutation: focused desire (prayer/intent) can manifest events or things in the physical world.

A key realization for Janos is that he had never fully seen the Shadowed Man's face, only perceived aspects of it. The Shadowed Man seems to "know exactly when to turn, when to retreat into shadows just so," implying his mastery over these subtle energetic manipulations.

The previous dialogue on the limits of words is reiterated: "The crazy thing is that words mean nothing in the end, and yet they are all we have in the beginning." True answers and relief come from "feelings and that impossible to define inner knowing that is ours alone." The world is not what we think it is because "most of us… have forgotten how to see." MAIN TEACHING: Words are a necessary but ultimately limiting tool for understanding deeper realities. True knowledge comes from direct, inner perception and feeling, not intellectual understanding alone.

The Shadowed Man introduces his own "house" as a group that exists "out there in the unmeasurable," beyond physical buildings. Their path involves "moving things from one side of the line to the other," which is the essence of transmutation. He reconfirms that his "magic" is simply going beyond the physical senses.

Janos's outburst of frustration and rage is important: "I refuse to believe that there is no such thing as evil." The Shadowed Man acknowledges Janos's "dramatic" nature, but then shifts the conversation to the "underlying assumptions" that shape our lives. "Our lives are the result of several underlying assumptions; this is the power and the nature of beliefs." He challenges Janos's "non-belief" in God as just another rigid belief system, a "perceptual fence." MAIN TEACHING: All human beings operate based on underlying "beliefs" or "assumptions" about reality. These assumptions, whether conscious or unconscious, form a "perceptual fence" that limits what one can perceive and experience, essentially dictating one's reality.

The Shadowed Man then presents a crucial challenge: "in order to offset this, I am now ordering you to do your best to prove me wrong in whatever I say… that you assume that I am wrong to some degree until you can discover your own truth through your own direct perceptions." This is the foundation of true learning in this tradition: personal, direct experience and verification, not

blind faith in the teacher. This is why "contemplation is so important" – it allows one to explore and verify these truths internally.

Lessons from Chapter 5

- Drowsiness as Energy (Lead to Gold): The feeling of drowsiness or being tired is not merely a physical state but an "energy, a force that can be harnessed." By focusing conscious attention on this sensation, Janos learned to perceive it as a tangible current of power. This "sleeping energy" is the key to "turning off the endless jabbering of your conscious mind" and opening a "doorway between worlds" – the physical and the inner, dreaming realms. This transformation of drowsiness (lead) into a tool for conscious exploration (gold) is a core alchemical practice.
- Lucidity (Self-Remembering): Maintaining lucidity, or "self-remembering," during inner explorations is paramount. It prevents one from getting lost in unconscious dreams or delusions. This means being able to navigate the inner temple consciously, even as the boundaries between waking and dreaming blur. Losing lucidity means "forgetting the self" and falling back into unconscious patterns.

- Natural Desire vs. Self-Pity: There is a critical distinction between the pure, unhindered desire of a child and the self-pity often felt by adults. A child's "ardent demand and pleading" (pure desire) is an incredibly powerful form of "will" that "commands results" because it is focused solely on the desired outcome, without the ego-driven overlay of self-pity or guilt. Adults, by contrast, often project their suffering onto their desires, attracting more suffering. To effectively transmute, one must access this pure, unburdened desire.
- Inner Action is All Action: The fundamental teaching is that "all true action is inner action." Whether it appears as physical effort or mental intent, all effects originate from within. Therefore, practices like prayer and transmutation must primarily be inner actions, not external rituals or blustering. The "temple of the human mind" is the true laboratory for alchemy.

Chapter 6: Becoming the Walking Crazy

This chapter opens with the quote from Edgar Allan Poe: "Men have called me mad; but the question is not yet settled, whether madness is or is not the loftiest intelligence — whether much that is glorious — whether all that is profound — does not spring from disease of thought — from moods of mind exalted at the expense of the general intellect. They who dream by day are cognizant of many things which escape those who dream only by night." This epigraph perfectly frames Janos's journey, as he begins to embrace a state of being that society might deem "madness" but which, for him, unlocks profound intelligence and access to hidden realities.

Janos puts his prayer technique to the test, specifically his "singsong" pleading for salt, inspired by the child in the market. Days pass with no apparent results, but then his father arrives, excited. A trader from the south has "rock salt," a rare commodity, and is willing to trade it for their "experimental barrel" of sour cabbage with pine needle tea – a batch they had deemed a failure and almost discarded. This seemingly miraculous event is a direct result of Janos's intense, unhindered prayer.

This episode highlights a key teaching: Transmutation often manifests not as flashy, impossible magic, but as "coincidences," "lucky events," or seemingly mundane occurrences that align with one's intent. Janos's father attributes it to "God above," while Janos himself grapples with the ambiguity: was it prayer, his father's scrounging, or mere luck? This is a recurring theme: the subtle nature of energetic manifestation.

The father's worry and struggle ("tired look in his eyes") underscore the harshness of their material reality, making Janos's desire for change deeply personal and urgent. The success with the salt, though Janos himself doubts its direct link to his prayer, provides a tangible, positive shift in his life. This subtle yet undeniable improvement fuels his motivation for further inner work.

Janos's contemplations deepen, and he begins to understand that the "inner temple" (his mind) is not just a place for abstract thought, but a "great depth of his inner reality" where he can consciously "move across space and time" without physical movement. He marvels at the "infinite well of creativity and power" within, recognizing that the structures of his inner world are directly related to his "core beliefs, personal assumptions." This process of inner materialization then leads to "fully fledged transmutations in the outer world." MAIN TEACHING: The "inner temple" (mind palace) is not merely an imaginative space but a foundational reality where mental "structures" (formed by beliefs, focus, and intent) are first materialized. These inner materializations then "transmute into existence" as outer physical realities.

A crucial revelation comes from unexpected, "lost memories" of conversations with the Shadowed Man that "could not possibly have happened." He realizes these are not just memories but "direct contact" occurring "in the present moment." This shatters his linear perception of time and space. MAIN TEACHING: The Shadowed Man's teachings exist within "folds of time" and "odd spaces" that transcend linear physical reality. Janos can access these "lost memories" as ongoing, real-time "direct contact" by deepening his internal perception and lucidity. This further blurs the line between inner and outer, past and present.

His struggle with these "impossible memories" leads to a fear of "losing his sanity" and becoming the "walking crazy." Yet, the Shadowed Man's teachings guide him: "You can sleep and slumber all you want during your regular life… but during your contemplations you must fight that force [the sleep/forgetting force] and stay lucid, stay awake." This is the "slumber of the slave, the trapped." MAIN TEACHING: The force of "sleep" (drowsiness, boredom, unconsciousness) is an oppressive force that makes one "forget the self" and lose "conscious direction," trapping them in mundane reality. Sustaining lucidity (conscious awareness) during contemplation is crucial to resist this "slumber of the slave" and access deeper realities.

Janos begins to understand transmutation as the mastery of moving from the "un-manifest to the manifested," where "base matter is the un-manifest, and gold is matter itself, wealth, circumstance, or whatever else you make happen consciously." He realizes that the Shadowed Man, his "personal devil," dangled

"gold" (material desires) before him because it was what his "crude young man had little imagination for anything else." This implies that material manifestation can be a stepping stone to deeper spiritual understanding.

He sees that his increased "awareness and the conscious control of feeling-intent" is the "critical difference" between his path and conventional religious practices. His way is "inner action and

direct contact," not "prostration." He strives for freedom, not dependency on a higher authority. He learns that "true power exists" beyond words and external rituals.

The Shadowed Man continues his philosophical assault, revealing that "all prayer works. All faith has purpose, and it works. In other words, all interaction, whether you think of it as being physical or mental, is energetic action, and all energetic action creates results." This is a radical redefinition of prayer and faith as universal principles of energy manipulation, not religious dogma. MAIN TEACHING: All human "action," whether mental or physical, is fundamentally "energetic action" and produces results. This applies to prayer and faith, which are powerful forms of energetic action that can reshape reality.

He criticizes conventional spirituality: people "cannot see the Spirit" because their "senses can only sense a material reality." Words, while helpful in the beginning, "lie" because they attempt to describe the indescribable. "We have all forgotten how to see." The goal is to "perceive the Spirit themselves directly and trust their intuition beyond the word."

The Shadowed Man introduces the idea of the "Archon" (though he doesn't use the term yet, he refers to it as the "force beyond reckoning" or "captor" that holds humanity prisoner) – an oppressive force that keeps people stuck in a "perceptual fence." He reveals his own arduous journey, having to "work through an endless number of books and information, hidden scrolls, and magical grimoires" to understand "the extent of the trap and how to escape it." He is trying to save Janos from this "pain." This hints at the immense difficulty and potential dangers of this path if pursued without guidance.

The chapter ends with Janos's realization that he needs to implement "the mastery of faith" to continue his journey.

Lessons from Chapter 6

- Embracing "Madness" for Higher Intelligence: The chapter aligns with the Poe epigraph, suggesting that what society labels "madness" – the departure from conventional perceptions and logical consistency – can actually be a "loftiest intelligence" that grants access to profound truths and abilities. Janos's ability to navigate "impossible memories" and simultaneous realities points to this.
- The Unconscious as a Functional Unit: The Shadowed Man posits that the "unconscious" is a real, functional unit within human reality, responsible for things like breathing without conscious thought. Janos is tasked with exploring its connection to the Spirit and its role in creation and transmutation.
- Beliefs as Cages or Bridges: Core beliefs are powerful "assumptions" that form the "framework" of one's reality. Unquestioned, rigid beliefs (like Janos's initial materialism or conventional religious dogma) create "perceptual fences" or "prisons" that limit perception and keep one "dumber down." An open mind, willing to question and experiment, can turn these beliefs into "bridges" to expanded reality.
- Direct Perception is Key: True knowledge and understanding come from "direct personal perception" and self-experimentation within the "temple of your mind," not from accepting external authorities or "dogmatic knowledge" from books alone. The Shadowed Man’s challenge to Janos to "prove me wrong" is a method to foster this independent, experiential learning.
- "Energetic Action": All action, whether physical or mental, is "energetic action." This ability to "see beyond the physical senses" is a "birthright" that allows one to perceive and interact with the subtle forces of the Spirit. This broadens the scope of what is considered "action" and "result."

Chapter 7: Dream Energy and Natural Desire

The chapter opens with a quote from H.P. Lovecraft: "I love to dream, but I never try to dream and think at the same time." This epigraph subtly introduces the central theme of this chapter: the delicate balance between conscious awareness and the dreamlike state, and how Janos learns to navigate these realms simultaneously for transmutation.

Janos commits to a "regular ritual" of seeking the Shadowed Man using the Spirit, despite initial failures and negative encounters. His "desire to see the shadowed man" is depicted as a force so strong it creates a "ripple" that "disturb[s] the dreams of the Secret King." This demonstrates the power of focused, unyielding desire in impacting the un-manifest.

Through continued contemplation during the 13th hour, Janos deepens his understanding of the connection between the Spirit, the un-manifest, the manifested, and the unconscious. He now sees how the nebulous "aether" (Spirit) transforms into physical matter. This includes visions of "angels, at other times demons, sometimes odd and multidimensional construction elves that went about creating reality, and at times even the many gods of ancient pantheons." This reinforces the idea that all forms, including mythical and divine beings, are manifestations of the underlying Spirit/energy.

The narrative then focuses on the realization that connects wakefulness and sleep to the un-manifest and manifest: "sleep energy." This drowsy feeling, previously seen as a sign of fatigue, is now understood as a "surge of a particular kind of energy" that "closes the door to physicality, but opening a new door into the realm of sleep and dreaming." MAIN TEACHING: "Sleeping energy" is a palpable, harnessable force that, when consciously engaged, can selectively "turn off" the conscious mind and physical senses, while "turning on" a different kind of consciousness that accesses the "dreaming world" and the realm of the Spirit.

Janos learns to maintain a part of himself "awake" (lucid) even as his brain "go[es] numb." This is the core of lucid dreaming and conscious navigation of inner realms. The "endless jabbering of his mind" (conscious thoughts) stopping allows a "new kind of consciousness" to awaken, leading to the "dreaming world" and the Spirit. This signifies the importance of quieting the analytical, physical- world-bound mind to access deeper realities.

With this newfound "weapon," Janos successfully seeks out the Shadowed Man. He consciously uses the "cottony energy" to "flow and weave in perfect harmony with all things," demonstrating that mastery over internal energy allows for direct interaction with the Spirit and perception of hidden "liminal spaces" in the physical world. The description of the Shadowed Man's "deep pool of ink-black shadow" as having "far greater depth to space" than other areas emphasizes the reality of these hidden dimensions.

The Shadowed Man confirms that Janos's ability to reconnect with him is a result of his "fine work" and the Spirit manifesting his "wish." This is transmutation of an event – turning a desire into a reality.

The conversation shifts to the nature of evil. Janos, having tasted the darker side of his village, questions if the "things are wrong" are the "work of the devil." The Shadowed Man dismisses this simplistic view, stating that "From your point of view, as an ordinary human, there is evil in the world. But there are broader views… the nature of three-dimensional good and evil does not apply." This suggests that concepts of good and evil are constructs of the limited human perspective and do not apply to the higher, energetic realities. He advises Janos to use his "new inner eyes" to "investigate the evil of the world" and "come to your own conclusions."

The Shadowed Man then directly addresses Janos's frustration with inconsistent prayer results. He explains that "all prayer works, always," but the average person is "completely blind to the huge number of coincidences" that result from their "inner motion." "These miracles are coincidences, lucky or unlucky circumstances, fate, omens, and sometimes even outright apparitions and materializations which most people ignore or attribute to some silly thing that fits within the boundaries of their limited beliefs." MAIN TEACHING: The Spirit constantly "beckons" humanity through "miracles" that appear as "coincid-

ences," "luck," or "omens." These are direct manifestations of inner intent and energetic action, but most people, limited by their physical senses and beliefs, either ignore them or attribute them to mundane causes.

He emphasizes that "all action is inner action whether it seems physical or mental." The problem is that "words lie" and "we have all forgotten how to see." Traditional spiritual teachings, while perhaps stemming from those who could see, have become "dogma" because people only have "words" and "lost their way" of direct perception.

The Shadowed Man introduces the next step: "the mastery of faith." He uses the biblical stories of Daniel in the lion's den and Peter walking on water not as literal historical events to be believed, but as metaphors to extract the "feeling-intent" of unrelenting focus and unbending belief. MAIN TEACHING: Faith is not blind belief or passive hope, but an "energetic action" of "unrelenting focus" and "duration." It is a "slow-building resonance" that sustains the "energetic motion" created by prayer, creating an "energetic pathway" between oneself, the Secret King, and the Spirit, ultimately manifesting desires.

He illustrates the difference: prayer is a "sprint" (intense, short duration), while faith is a "marathon" (sustained, prolonged). Both are necessary. The key to faith is "unrelenting focus" that leads to "shininess" – a vibratory state that changes both the individual and the world around them. MAIN TEACHING: "Shininess" is a term for the increased energetic intensity and vibratory state achieved through sustained, unrelenting focus (faith). This "shininess" is not just an internal state; it directly influences and changes both the individual and their external reality.

Lessons from Chapter 7

- Drowsiness as Harnessable Energy: Drowsiness is a powerful, subtle energy that, rather than being simply a sign of fatigue, can be consciously harnessed. By focusing on this "cottony energy," one can "turn off" the conscious mind's chatter and open a doorway to deeper, non-physical realms of perception, allowing for lucid exploration of the inner temple.

- Desire as a Double-Edged Sword: While pure, natural desire, like that of a child, is a powerful force for manifestation, adult desire often becomes "self-pity" or "ego-driven." True desire for transmutation must be "unhindered," "without guilt," and focused solely on

the outcome, free from the emotional baggage of self-recrimination. This allows for a direct and potent appeal to the dreaming god.

- Inner Action for Transmutation: The key to successful transmutation lies in "inner action," not outer physical effort. While intense emotion can be rallied through physical actions (like Janos's screaming in the forest), the true work happens within the mind. The goal is to replicate the intensity of the child's desire internally, connecting directly with the Secret King in the mind's temple.
- "Feeling-Intent": This concept is introduced as the essence of prayer and faith. It's not just about words or intellectual belief, but about the deep, visceral feeling that underlies one's desires and convictions. To access and utilize this feeling-intent, one must learn to look "beyond words" and connect with the raw emotional resonance of a concept or desire. This "feeling-intent" is the true energetic driver of manifestation.

Chapter 8: Feeling-Intent and Going Beyond Words

Chapter 8 begins with Saint Augustine's quote: "Faith is to believe what we do not see, and the

reward is to see what we believe." This epigraph is central to the chapter, shifting the focus from simply believing (as dogma) to a profound, experiential seeing that arises from a deeper, energetic understanding of faith.

Janos expresses his deep distrust of "faith" as taught by his society, seeing it as another form of "hierarchy" and "dependency," a tool that keeps people enslaved to external authority. He desires to "walk his own path" and "discover such a thing on my own and in my own way." This highlights his fierce independence and rejection of dogma, which the Shadowed Man praises as the very quality that led Janos to the path of "inner alchemy."

The Shadowed Man clarifies that his teachings are not about "bowing to some lord," but about "energetic action." He explains the paradox of words: "words lie to us." They are insufficient to describe the Spirit or the complexities of energetic action, yet they are all we have to begin. The true understanding comes from "those feelings and that impossible to define inner knowing that is ours alone."

He challenges Janos's understanding of "good and evil" as also being a limited human construct that does not apply in "broader views" of reality. This is a recurring theme that prepares Janos to shed his conditioned perceptions.

The core of the chapter is the Shadowed Man's attempt to explain the nature of "energetic action" and how it relates to "faith." He uses the analogy of "buzzing insects" (individual humans) whose "flapping wings" (inner actions like thoughts and intents) create an "endless wind" (the Spirit, the collective energetic sea) that constantly changes the world. MAIN TEACHING: All human actions, thoughts, and intents are forms of "energetic action" that constantly in-

fluence and shape the universal "sea of energy" (the Spirit), which then manifests as external reality. We are all active participants in creation, whether consciously aware of it or not.

The problem, he reiterates, is that most people "cannot see beyond the material world" and thus miss the profound connection between their inner states and outer reality. "Words lie and we have all

forgotten how to see." True spirituality involves direct perception of the Spirit, not just reading about it.

He uses the stories of Daniel and Peter as examples of "feeling-intent." Daniel's unyielding faith in the lion's den, Peter's initial walk on water before doubt set in – these are not about religious miracles but about the "unrelenting focus" and "sustained feeling-intent" that can "change the very nature of the world." MAIN TEACHING: Biblical stories, and indeed all cultural narratives, contain "arcane knowledge" and "energetic truth" that can be deciphered by focusing on the underlying "feeling-intent" rather than the literal words or historical accuracy. These narratives provide "hidden doors and keys" to understanding the true nature of existence and power.

The Shadowed Man emphasizes that "all true action is inner action, that all true transmutation of any worth is inner transmutation." Outer alchemy is just a stepping stone or "desperate folly" if it doesn't lead to this inner mastery. The goal is to become one with the Spirit and "consciously control the great sea of energy all around us."

He then introduces the idea of "managing energy channels" and the physical body's role in energetic work. Janos's tiredness from intense focus is attributed to energy expenditure. The Shadowed Man uses the metaphor of the body as "land" with "rivers and streams" (energy flow). Too much intensity creates "tension" ("little earthquakes") that clog these rivers, leading to "dis-ease." MAIN TEACHING: Maintaining proper energy flow within the body is crucial for effective inner work. Excessive "intensity" or "strain" during focus can create "tension" that blocks energetic channels, leading to fatigue and "dis-ease." Relaxation is key to allowing energy to flow freely.

He gives two practical tips for this

1. Relax the body: "Make relaxation a key priority."
2. Tongue position: "keep your tongue on the roof of your mouth." This is explained as creating a "bridge or a canal" for the "biggest river that flows through your body," ensuring proper energy flow and preventing pooling in the head (see diagram). MAIN TEACHING: The tongue position on the roof of the mouth acts as a physical "bridge" or "canal" to facilitate the free and balanced flow of energetic "rivers" throughout the body, preventing energy stagnation (tension) and enhancing overall well- being.

He also suggests

1. "Suck your stomach in" when focusing intensely. This prevents "pooling of energy" and "tension" in the lower abdomen, much like strongmen use girdles to manage physical exertion. This is about consciously directing energy flow to avoid physical strain from intense mental work.

The Shadowed Man reinforces that Janos needs to discover these intricacies through personal doing and experimentation, comparing him to a "fledgling" who must learn to "fly." He acknowledges that intellectual understanding is insufficient; true knowledge comes from direct experience.

Lessons from Chapter 8

- Faith as Energetic Action and Duration: Faith is redefined from a passive belief to an active "energetic action" characterized by "unrelenting focus" and "duration." While prayer is an intense, short burst of intent, faith is a "slow-building resonance" that sustains

that initial energetic wave, creating a continuous "energetic pathway" to the Secret King and the Spirit. This prolonged, unbending focus is what makes transmutation consistent and powerful.

- Physicality and Energetic Flow: The physical body is not separate from energetic work. Body tension constricts energy flow, while relaxation allows it to move freely. Proper posture and specific physical adjustments (like placing the tongue on the roof of the mouth and slightly pulling in the

stomach during intense focus) are vital for maintaining an optimal flow of "energy rivers" and preventing energetic pooling or "dis-ease." These physical alignments support inner energetic work.

- Beyond Words and Dogma: The Shadowed Man continually emphasizes that words are "lies" in their inability to fully capture the nature of the Spirit and energetic realities. True understanding comes from direct feeling-intent and personal perception, not from intellectual analysis or adherence to dogmatic teachings. Traditional texts are useful as "guiding lights" or "ciphers" to hint at these realities, but ultimately, one must "discover your own truth directly."
- Shininess as a Vibratory State: "Shininess" is presented as a perceptible, vibratory state of increased energy and intensity that results from unwavering focus and faith. This internal "light" or "glow" is a direct indicator of one's energetic state and a mechanism by which one's inner reality influences the outer world.

Chapter 9: Simultaneous Selves and Managing Energy Channels

Chapter 9 marks a significant leap in Janos's understanding, reflecting months of intense

contemplation and practice. He is now accustomed to his "13th hour" meditations, much to his father's pious approval, while Janos himself inwardly chuckles at the irony, knowing he's communing not with a traditional God but a "living shadow." This deepens the concept of "social camouflage" – how inner alchemists operate in plain sight.

Janos is mastering the ability to use his "inner senses" – a "new perceptual mechanism" that allows him to "perceive the shape and form of things" in his mind without physical organs. This fluidity of inner perception allows him to understand the "great web of creation" both within and without.

He realizes that humanity's "tragedy" is losing the ability to directly "see the Spirit" and thus failing to understand how their actions contribute to reality. He now directly perceives "how people created their own reality from the very depths of the sea of energy that they were not able to perceive." This is the ultimate self-responsibility: our inner world creates our outer one.

A profound realization for Janos is the nature of "lost time" during his encounters with the Shadowed Man. He understands that these were not just forgotten memories but actual instances where "time did not function in the way that the average person thought time functioned." He was operating in "places inaccessible to the average person," in the "in-between," an "enormous" realm where "entire memories, life experiences, live events and realities, could be hidden." MAIN TEACHING: "Lost time" refers to periods when one's consciousness operates in "in- between" dimensions where linear time and space are flexible. During these states, vast amounts of experience and learning can occur which are inaccessible to the ordinary conscious memory unless specific "lucidity" is maintained.

This leads to the concept of the "lead of drowsiness" becoming "golden energy." The heavy, dull feeling of wanting to sleep, if consciously engaged and transmuted, becomes the key to unlocking these "deepest places." This is the essence of internal alchemy: transforming a perceived limitation (drowsiness/unconsciousness) into a powerful tool for expanded awareness. MAIN TEACHING: The perceived "heaviness" or "lead" of drowsiness, when consciously focused upon, can be transmuted into "golden energy." This energy is the "key" or "elixir" that allows one to consciously navigate deep internal realms (the mind palace), enhance lucidity, and access previously hidden memories and experiences. This is a direct application of the transmutation principle.

Janos realizes his past mistakes in "prayer": relying on grandiose physical action instead of recognizing that "inner action was far more powerful than any physical ritual." This is a pivotal shift: the external theatrics are unnecessary; true power lies within the mind's ability to "rally great power and incalculable energy beyond anything possible on the physical plane."

He now grasps that his statement of intent needs to tap into his "greatest desires and emotions" to be effective. He uses "I want" for prayer (pulling energy in) and "I have" for faith (radiating conviction). He then refines "I have" to "it is coming" to avoid internal conflict between his current physical reality and his desired outcome. This demonstrates psychological sophistication in inner work. MAIN TEACHING: Effective statements of intent involve carefully chosen words that align with one's deepest desires and evoke the appropriate "feeling-intent." "I want" is for intense, pulling-in prayer, while "it is coming" (instead of "I have") is for sustained faith, allowing for continuous, effortless conviction without conflict with present physical reality.

His faith, now understood as a "light focus," allows him to maintain a continuous state of "shininess" without taxing himself. This "shininess" becomes a "belief that did not fight the reality of his physical senses, but instead trusted in a power beyond himself…it’s coming." This acceptance removes egoic resistance and allows the energy to flow effortlessly.

Janos is now able to "maintain faith ('it's coming') throughout an entire day." This consistent inner state, not physical action, becomes his "new normal." This leads to "incredible results" and a sense of "luck," bringing tangible improvements to his life, such as a better home and thriving business. The "Shininess"

he cultivates protects him from the "pain and horror of his world," acting as a "shield." He perceives that the Spirit "longed for communion" and "longed to both give and receive direction from those who could commune with it."

The Shadowed Man continues to push Janos, clarifying that the "greatest challenge" is to "maintain prolonged shininess" – a "rigorous internal action" that is "unrelenting focus on a feeling." This is the ultimate skill.

Lessons from Chapter 9

- Simultaneous Selves (Multiple Perspectives): Janos realizes he is "multiple people at once," capable of supporting "multiple tracks of thought" and exploring "multiple realities simultaneously." This signifies an expansion of consciousness beyond a singular, fixed ego. This "multiplicity" allows for a more holistic awareness, perceiving physical reality while simultaneously engaging with inner dimensions.
- The Gold of Lucid Drowsiness: The "lead of drowsiness" transforms into "gold" – a powerful energy for deep inner exploration. By focusing attention on this sensation, Janos

gains the ability to quiet the "whispering doubt" (the incessant inner monologue), enter profound states of consciousness, and experience heightened vividness in his mind palace, blurring the lines between sleep and wakefulness in a controlled manner.

- Relaxation for Energy Flow: Relaxation is paramount for efficient energy work. Tension ("kinked hose") constricts the flow of vital energy ("rivers" in the body), leading to energetic pooling and pain. Conscious relaxation, proper posture, and specific physical alignments (like the tongue on the roof of the mouth and "sucking the stomach in") ensure a free and healthy energetic circulation, preventing strain during intense inner focus.
- Faith as Continuous Shininess: Faith is understood as "being shiny all day" – a continuous, underlying state of unrelenting focus and belief that "it's coming." This sustained "feeling-intent" acts as a powerful, non-egoic energy that bridges the gap between desire and manifestation, ensuring that prayers (intense bursts of intent) are actualized into physical reality.

Chapter 10: Shininess and Opening a Crack in the World

Five years have passed since Janos last physically saw the Shadowed Man, yet their "discussions" have continued in the "dimensions beyond time and space," within Janos's "mind palace." He now understands that these were not mere memories, but "actual present communication," indicating the Shadowed Man's ability to manipulate time and space within these inner realms. This further solidifies the blurring of boundaries between internal and external, past and present.

Janos's life has transformed. His mastery of "prayer and faith" has brought him prosperity, a better home, and respect in the village. This external change is a testament to the power of inner alchemy. He still uses "social camouflage," allowing his father and others to interpret his contemplations as traditional piety, while he pursues deeper truths. MAIN TEACHING: True inner alchemy allows for tangible, positive changes in one's external life, often manifesting as "coincidences" that align with intent. The ability to "hide in plain sight" by outwardly conforming to societal norms while pursuing profound inner work is a characteristic of the inner alchemist.

He reflects on the "subtlety" of the difference between his practice and conventional worship: "The difference was in awareness and the conscious control of feeling-intent." His "feeling-intent was active communication, interaction," leading to becoming "one with that power," unlike prostration. This highlights the agency of the inner alchemist: they commune with the Spirit, not merely beg.

Janos's ability to empathize deeply with others and see the world from their "point of view" allows him to understand their "unconscious dream" and "perceptual fence." He sees that if he loses his lucidity, he too could fall back into the "slumber of the slave," becoming a "puritanical, superstitious, and oppressed zombie." This emphasizes the constant need for vigilance and conscious effort to maintain his state of awareness.

The "incessant whisper" of doubt, the fear of "madness" and being "possessed by a devil," still dogs Janos. This inner voice represents the resistance of the conditioned mind, the "human point of view" that struggles with truths beyond its limited framework. Yet, he now chooses to laugh at it, embracing his role as the "walking crazy" – one who finds freedom in transcending conventional sanity.

The Shadowed Man's voice echoes in Janos's mind: "The essence of alchemy is the transmutation of base matter to gold… base matter is the un-manifest, and gold is matter itself, wealth, circumstance, or whatever else you make happen consciously." This reconfirms the core definition of transmutation as the conscious manifestation of desires from the energetic (un-manifest) realm into the physical (manifested) world.

The greatest gift the Shadowed Man gave him was the "discovery and the use of the inner temple of his mind, his mind palace." This inner space becomes his "university and a hall of study and experimentation." His ability to perceive "new worlds" and to see the "line between physical sensations and inner experiences" blurring is a sign of his growing mastery.

Janos's work with sour cabbage becomes a powerful metaphor for transmutation. He realizes that "how you do the smallest thing is how you do everything." The process of making sour cabbage, from selecting ingredients to controlling fermentation, is seen as a "complex interrelation between multiple different things," a "procedural alchemy" that involves both physical and "ethereal (mental creation)" components. MAIN TEACHING: Even seemingly mundane physical tasks, like making sour cabbage, are reflections of universal alchemical principles. "How you do the smallest thing is how you do everything." True mastery involves understanding and applying "sacred geometry" and "causation" (the interplay of physical materials and inner intent/will) to every aspect of life.

He discovers the "link between the refinement of his sour cabbage and decay" (fermentation), understanding that "dis-balance created motion that could be used to achieve any result." This highlights the dynamic nature of creation, where controlled disruption can lead to superior outcomes. His intricate barrel design is a physical manifestation of his inner understanding of energetic flow and balance.

The process of conscious prayer and faith is refined

1. Clear Picture of Desire: Start with a very clear mental image of what is wanted.
2. Bloom Desire: Allow the desire to "naturally bloom" in the mind, fully feeling its essence.
3. Perfect Statement of Intent: Craft a precise verbal statement that encapsulates the desire and evokes the "perfect feeling-intent" ("it is coming").
4. Repetition with Intense Focus: Repeat the statement ten times, with "deliberate, precise, and sustained focus that did not waver in any way." This is the "prayer" aspect – intense energy input.
5. Sustained Faith: After prayer, maintain "faith" – an "enduring belief" that the prayer will come to pass, expressed as a continuous "feeling of knowing" or "shininess." This is the "unbending will" that bridges the gap between intent and manifestation. MAIN TEACHING: The perfected process of transmutation involves a conscious, multi- stage inner action: a clear mental vision of desire, allowing that desire to fully bloom emotionally, crafting a precise "statement of intent" (prayer), repeating it with unwavering, intense focus, and then sustaining a continuous "feeling-intent" of "it is coming" (faith or "shininess") to bridge the inner and outer realities.

Janos's faith now "transcended time" and provided "new control over the events of his life." It became "a source of strength and comfort," allowing him to "overcome the pain and the horror of his world."

The climax of the chapter occurs when Janos, walking through the village, is overcome by the "flood of intoxicating light" from his "unrelenting and enduring faith." This intense "shininess" makes him "energy flowing through everything and everyone." He sees people as "fine glittering light" or "feeling, a motion." This is his Beatific Vision – a direct, overwhelming perception of the Spirit. MAIN TEACHING: Sustained, intense faith (shininess) can lead to a "Beatific Vision" – a direct, overwhelming experience of the universal Spirit where one perceives oneself and others as pure energy, dissolving the illusion of separateness and physical limitations.

He collapses in the street, calling out "Oh, my dear Lord!" believing he is seeing God, experiencing heaven. But then, the Shadowed Man's voice cuts through the ecstasy with a "sardonic" laugh: "No, my dramatic friend, that is not God… that is Barbelo." MAIN TEACHING: Even profound spiritual experiences, like a "Beatific Vision," can be misinterpreted through the lens of one's conditioned beliefs. What might be perceived as "God" is often a powerful, but still partial, aspect of the un-manifest, here identified as "Barbelo" (a Gnostic divine emanation, representing the first thought of God, or the divine feminine principle). This serves as a critical grounding point, preventing Janos from getting lost in a mystical delusion. It emphasizes that while such visions are real, their interpretation matters, and the path of inner alchemy is about direct knowing, not blind worship. The laughter, a "symphony, a chorus of angels," accompanying this revelation indicates the joyful, transformative nature of true understanding.

The chapter ends with a direct reference to the Gnostic formula: "though thrown into temporality, we had an origin in eternity, and so also, we have an aim in eternity." This Gnostic perspective underpins the entire book, suggesting that human existence in a linear, physical world is a temporary state, and the ultimate goal is to reconnect with one's eternal, spiritual origin. The Gospel of Philip quote ("When a blind person and a sighted person are both in the darkness, they are not different from each other. But when light comes, then the one who sees will see the light, and the one who is blind will remain in the darkness.") perfectly summarizes the journey: the inner alchemist, through their cultivated perception, sees the light of the Spirit that others, still trapped in the "darkness" of physical perception, cannot.

Lessons from Chapter 10

- Shininess as Transmutation and Freedom: "Shininess" is the ultimate outcome of relentless focus and enduring faith. It represents a continuous state of heightened energy and awareness that allows one to perceive and interact with the Spirit directly. This state not only enables the transmutation of external reality (making desires manifest) but, more importantly, transmutes the individual themselves, freeing them from the "pain and horror" of the mundane world and dissolving the illusion of physical limitations.

- The Nuance of Reality and Perception: The world is far more complex than it appears to the physical senses. "Coincidences" are direct manifestations of the Spirit, constantly attempting to reveal deeper realities. The inner alchemist learns to discern these subtle energetic movements, seeing the "miracles" hidden within everyday life, while others remain blind.
- Inner vs. Outer Alchemy: The making of sour cabbage is a metaphor for "procedural alchemy" – the intricate process of combining inner intent (conscious will, creativity) with outer materials to create a desired physical manifestation. This highlights that "how you do

the smallest thing is how you do everything," and even mundane tasks can be acts of conscious creation when approached with awareness and intent.

- The Continuing Journey and Grounding: Even profound spiritual experiences like the "Beatific Vision" require discernment. The Shadowed Man's correction ("that is not God…that is Barbelo") serves to ground Janos and prevent him from becoming lost in religious delusion. The path is about direct knowing and conscious engagement with all aspects of reality, not just the "beautiful" ones. The Gnostic undertone emphasizes that the human experience is a journey of reclaiming one's eternal origin within temporality.

Epilogue

The Epilogue serves as a reflection on Janos's journey and the profound shifts in his understanding and perception over six years since his last physical encounter with the Shadowed Man.

Janos now fully comprehends the concept of "inner time." He realizes that his "long conversations" with the Shadowed Man were not just lost memories but "actual present communication" occurring in a flexible, non-linear time within his mind palace. The Shadowed Man's ability to "play with the intensity of time and in that way stretch minutes into what sometimes felt like days" is a key aspect of this inner dimension. MAIN TEACHING: "Inner time" is a flexible, non-linear temporal dimension within the mind palace where consciousness can expand, experiences can be prolonged, and communication can occur outside of physical time and space. The mastery of lucidity allows one to consciously navigate and recall these experiences, discerning them from unconscious dreams.

He acknowledges the difficulty of recalling these "lost inner times," requiring "finely developed inner sense" and "personal sobriety" to differentiate them from "random and unconscious dreams and delusions." This reiterates the challenge of maintaining lucidity and discerning true inner experiences from mere imagination.

A crucial realization is that his mind has begun to "fracture and expand in curious and alarming ways," evolving from "one personality into multiple essences (personalities)." These "multiple essences" are overseen by a "detached and observing aspect" of himself that can operate simultaneously in his mental temple and the physical world. MAIN TEACHING: Through deep inner work, consciousness can expand to encompass "multiple selves" or "personalities," allowing for simultaneous perception of inner and outer realities and a more holistic, detached observation of existence. This signifies a profound shift in self-identity.

Janos now walks the main street differently: with confidence, "no longer feeling an instinctual need to bow his head." People's whispers about him have shifted from contempt to "curious expressions," even "reverence and fear," recognizing his change in "wealth and status." This shows the tangible impact of his inner work on his external life and social perception.

He notes the "beautiful" shift of light as night falls, transforming the street into a "living dream" and a "patch of solace." This reflects his enhanced perception, where the mundane becomes magical due to his inner state.

The nagging "doubting part" of him still persists, suggesting that perhaps it was all a "wicked dream." However, his sustained faith ("unrelenting and enduring faith") acts as a shield against this self-pity

and doubt, allowing him to continue flowing in his "enduring shininess." This highlights that the journey is ongoing, and inner challenges persist, requiring continuous application of the teachings.

His success in physical reality, like acquiring a better house and thriving business, is framed as "coincidence" from an outer perspective, but Janos understands it as the direct result of his inner alchemy – the "motion of currents and the accumulation of energy with a certain intent that assembled slowly over

time." This reinforces the subtle, organic nature of transmutation in the physical world, which rarely manifests as overt, "startling magic" but as a series of aligned "lucky" events.

He comes to a profound conclusion about faith: it is "far more than just a means to material wealth." It is a "source of strength and comfort," a "guide for navigating life's challenges," and a "key that opened what seemed to him to be a door at the center of his being." This "central door" leads to the "core of himself." MAIN TEACHING: Faith, beyond its power for material manifestation, becomes a profound internal "door" or "key" to self-discovery and inner peace. It allows one to connect with their "core self," transcending ego and material concerns, and finding strength and guidance amidst life's difficulties.

His ultimate vision of the "blazing sun" and "glowing light" within, turning everything into "glittering light" and "feeling," is a testament to the transformative power of his journey. He experiences reality as "energy flowing through everything and everyone," dissolving the illusion of separateness. The final correction from the Shadowed Man about "Barbelo" (a Gnostic emanation, not the ultimate God) serves as a final lesson in discernment – even profound spiritual experiences are part of a larger, more complex reality that must be understood without fixed dogma.

The repeated Gnostic quotes at the end ("origin in eternity," "aim in eternity," and the "blind/sighted"

analogy) serve as a philosophical anchor for the entire book. They underscore the core message

humanity's current state is one of forgetfulness of its true, eternal nature, trapped in a material illusion. The purpose of transmutation and inner alchemy is to awaken perception, break free from this illusion, and reclaim one's inherent power and connection to the Spirit.

The book concludes by inviting the reader to continue their own journey of "personal fulfillment and discovery," implying that the teachings within are not just a story, but a practical guide.

This concludes the detailed elucidation of "The Art of Transmutation," from Chapter 4 to the Epilogue. Each chapter builds upon the last, guiding Janos (and by extension, the reader) through a series of increasingly profound revelations about the nature of reality, consciousness, and personal power. The emphasis remains on direct experience, inner action, and the transformative potential of disciplined intent and unwavering faith, all within the framework of Gnostic and alchemical thought.

Book 13: How to Create a Stand-Up Comedy Routine...And Rule the World

Let's embark on this meticulous journey through John Kreiter's "How to Create a Stand-Up Comedy Routine…And Rule the World." We'll start by dissecting the very first impressions before diving into the core teachings.

Initial Impressions: The Cover and Title

The cover of "How to Create a Stand-Up Comedy Routine…And Rule the World" immediately sets an unconventional and intriguing tone. It features a stylized, somewhat mischievous-looking woman with purple hair, dressed in a red, sparkly top and short skirt, fishnet stockings, and red boots. She holds an orange, ruler-like object inscribed with phrases like "BREAK the BOX," "I WIN!", "FUNNY," "Your OWN CULT," and "BIG BOOKS." Beside her, a large, detailed globe of Earth commands attention.

The title itself is a fascinating juxtaposition: "How to Create a Stand-Up Comedy Routine" is a straightforward, practical guide promise, but the audacious addendum "...And Rule The World" immediately elevates it beyond a mere technical manual. It hints at deeper, more transformative power within comedy, aligning with the "Lesser Magick" concept we'll soon encounter. The author's name, John Kreiter, is prominently displayed at the bottom.

First Impression Analysis

- Visual Elements: The woman's smirk and the vibrant colors suggest a playful yet confident approach. The "BREAK the BOX" inscription on the ruler implies a rejection of conventional thinking, while "Your OWN CULT" and "BIG BOOKS" further allude to influence and knowledge.
- The Globe: The inclusion of Earth, almost as a prop or a conquered territory, reinforces the "Rule The World" ambition, hinting that comedy isn't just about making people laugh, but about shaping perceptions and wielding influence on a global (or at least significant) scale.
- Overall Tone: The cover is bold, a bit quirky, and promises something more profound than just gag-writing tips. It suggests that the path to comedic mastery is also a path to personal power and impact.

The Foundation: Copyright and Table of Contents

Copyright Page (Page 2)

The copyright page provides the standard legal information

- Copyright © 2015 John Kreiter: Establishes the author's ownership of the material.
- Website: www.johnkreiter.com is provided for further engagement.
- All rights reserved: Standard legal clause preventing unauthorized reproduction or transmission, with the typical exception for brief quotations in reviews.
- Disclaimer: Authors and publishers disclaim liability for any loss or damages arising from the information. This is a common legal protection, but in a book about comedy and "ruling the world," it adds a subtle, almost humorous, layer of caveat emptor – implying the ideas might be potent!

Table of Contents (Page 3)

The Table of Contents provides a roadmap, and its chapter titles are as eccentric and intriguing as the cover. They immediately hint at the unconventional approach the author will take.

- Introduction: Standard, but sets the stage for the book's unique philosophy.
- Chapter 1 - Aiming Your Fun Gun: The Three Comedic Types: This promises to categorize comedic styles, likely linking them to specific "targets" or approaches. The "Fun Gun" metaphor is active and playful.
- Chapter 2 - Fat Angels Play Harpos: The First Comedic Technique: The mention of "Harpos" (referencing Harpo Marx) suggests a focus on physical comedy, the absurd, or non- verbal humor, and the title itself is absurd. This will be the first "weapon" in our comedic arsenal.
- Chapter 3 - Chico is No Small Thing: The Second Comedy Technique: "Chico" (referencing Chico Marx) implies a different comedic approach, perhaps related to wordplay, logical absurdity, or the "straight man" role. The title is a play on words, hinting at the technique's fundamental importance.
- Chapter 4 - Mutate it with Groucho: The Third Comedic Technique: "Groucho" (referencing Groucho Marx) points to sharp wit, quick comebacks, and verbal dexterity – a more intellectual form of comedy. "Mutate it" suggests transforming language.
- Chapter 5 - Reality is no Joking Matter: Philosophy for Comedians: This chapter promises a deeper, philosophical dive into the why of comedy, linking it to perception and perhaps even existential ideas. This is where the "Rule The World" aspect might begin to reveal its roots.
- Chapter 6 - In Order to Break a Routine You Need a Routine: This sounds like a paradox, suggesting that spontaneity in comedy comes from a disciplined, structured approach. It hints at the practical application of the techniques.

- Chapter 7 - Tick Tock: How to Develop Perfect Timing: Timing is universally acknowledged as crucial in comedy, so this chapter will likely delve into its mechanics and importance.
- Chapter 8 - The Clown Made Me Do It: Comedic Persuasion: This title directly links comedy to influence and control, reinforcing the "rule the world" theme. It suggests comedy can be a tool for manipulation, but presumably for positive ends.
- Chapter 9 - World Domination: The Comedian's Way: This chapter is the explicit manifestation of the book's bold subtitle, promising to outline how comedic skills lead to power and influence in various life contexts.
- Chapter 10 - Away Troubles, I Laugh at Thee! Cure Yourself with Comedy: A surprising turn, linking comedy to self-healing, mental well-being, and personal resilience.
- Conclusion: The wrap-up, likely summarizing the lessons and reinforcing the book's core message.

The chapter titles, particularly the references to the Marx Brothers, foreshadow a blend of practical advice with a touch of playful anarchy. They suggest that the book won't just teach you what to do,

but how to think like a comedian – which involves embracing the absurd, reframing reality, and wielding language with precision.

The Introduction: Why Funny Is Serious (Pages 4-7)

The Introduction opens with a quote from Ludwig Wittgenstein: "A serious and good philosophical work could be written consisting entirely of jokes." This immediately sets the stage for the author's central premise: comedy is not trivial; it is a profound and powerful force. Kreiter reinforces this by stating, "Being funny is serious business." He immediately challenges the reader to internalize this idea, emphasizing that comedy is a skill requiring knowledge and discipline, not just natural talent.

The Comedian as a Magician: The Illusion of Effortlessness

Kreiter draws a compelling parallel between a comedian and a stage magician. Both perform "tricks" – a joke or a routine – with such timing, flair, and effortlessness that they "literally blow [their] audience away." This seemingly effortless mastery, however, is the result of immense unseen labor. The magician (and the comedian) must "work diligently to create the perfect trick... and he or she must rehearse this trick for hours on end until he has it down perfectly."

Main Teaching

- Comedy is a highly skilled craft, not merely an innate talent.
- True comedic mastery involves rigorous preparation and relentless practice, even if the final performance appears spontaneous and easy.
- The "magic" of comedy is the illusion of effortlessness, masking countless hours of dedication.

The audience doesn't witness the "intensity of the effort involved," the "endless hours of practice"; they only experience "that one magical moment when all that effort creates a spark of magic." This highlights the performer's role in creating an experience that transcends the mundane, making the audience believe in the extraordinary.

Beyond Laughter: The Practical Power of Comedy

While the immediate goal of comedy is laughter, Kreiter quickly expands on its practical applications. He points out that being funny can lead to a "decent wage" in various comedy-related careers, from stand-up comic to comedy writer or blogger. He contrasts this with less desirable jobs, emphasizing that "Being funny pays."

But he insists this is "not the end of it." He introduces the truly "most powerful aspect of comedy"

the ability to create a good comedy routine "will allow you to become a great success in any social or business situation." This broadens the scope of the book from just aspiring comedians to anyone seeking influence and success in life.

Main Teaching

- Comedy has significant practical benefits beyond entertainment, offering career opportunities.
- The ability to craft compelling comedy routines is a powerful asset for success in diverse social and business contexts.

Comedy as a "Mystic Art" and "Lesser Magick"

Kreiter elevates comedy to the status of a "mystic art." He claims that being "the funniest guy/girl in the room" grants "the 'gift of the gab' as the Irish call it," which "will get you just about anything you want." This is because "Laughter can create instant rapport and there is no better way to make a good impression than to make them laugh."

This leads into a deeper, philosophical discussion about "magick" (spelled with a 'k'). The author clarifies this spelling is to differentiate it from "stage magic" (sleight of hand/misdirection) and signify "true occult magick, which is the ability to change your life and reality through your personal psychic power."

He then introduces two types of occult magick

- Greater (High) Magick: "work directly with psychic power to manipulate energy and manifest something from seemingly nothing." It manipulates the world using personal subjective reality.
- Lesser (Low) Magick: This is where comedy fits in. It "uses what is already present in the objective world." It shows "how to manipulate the world using the objective reality that we all share."

Main Teaching

- Comedy is presented as a "mystic art" akin to "Lesser Magick."
- Lesser Magick is defined as the ability to "fascinate" others and "get your way in the human world; the social world."
- The power of the comedian is to create "glamour" – to become glamorous through comedy, influencing social dynamics.

This connection is crucial: the book isn't just about jokes; it's about social dynamics, influence, and charisma. Comedy, through this lens, is a tool for personal empowerment.

The Book's Grand Promise

The author explicitly states the book's multi-faceted purpose

- It will show you "how to create a very funny stand-up comedy act."
- It will show you "how to become a really funny writer."
- Crucially, it will also show you "how to use the power of comedy to get what you want in any social situation."

He uses the "spaghetti westerns" analogy – "in comedy there is the good, the bad, and the ugly" – to promise a structured approach: "By showing you how comedy is created in a step by step manner, I wish to show you how you can stay away from the bad and the ugly and consistently create the very good." This implies a moral or qualitative dimension to comedic application, guiding the reader towards effective and positive humor.

Call to Action and Final Hook

The introduction culminates in a series of direct questions to the reader, summarizing the various

benefits promised

- "Do you want to be a comedian and create a great comedy routine?"
- "Do you want to become a great comedy writer?"
- "Do you want to persuade others with a laugh and a smile?"
- "Do you want to become a 'glamorous' person and turn yourself into a love magnet?"
- "Do you want to rule the world??"

These questions serve as a powerful call to action, engaging the reader directly and setting high expectations. The author then invites the reader to a "ride into the lint filled belly button of comedy" if they answered "yes," a final quirky touch of humor before a whimsical quote: "Are you ready kids!?" — Painty the Pirate (a clear reference to SpongeBob SquarePants, signaling the playful and sometimes absurd journey ahead).

Overall, the Introduction successfully establishes comedy not as light entertainment, but as a serious, disciplined art form with profound practical applications for personal influence, social success, and even a form of "magick" to shape one's reality and interactions. It promises a journey that is both practical and philosophical, grounded in technique but aiming for transformative results.

Excellent! Let's continue our deep dive into John Kreiter's "How to Create a Stand-Up Comedy Routine…And Rule the World," moving now into the core teachings, starting with Chapter 1.

Chapter 1: Aiming Your Fun Gun: The Three Comedic Types (Pages 8-15)

Chapter 1 immediately poses the fundamental question: "WHY FUNNY?" The answer, as the author

states, is succinctly, "Because it's powerful." This echoes the "rule the world" theme introduced on the cover and in the Introduction.

The Power of Laughter: From World Domination to Blog Success

Kreiter starts with a hyperbolic, yet illustrative, claim: "Yes, you too can free nations, topple dictators, and end injustice…or you can conquer nations, start a banana republic, and create your own corrupt dictatorship." He quickly adds, "Ok, maybe that is a little overboard, but you should not underestimate the power of being able to make people laugh." This sets a playful, self-aware tone while still emphasizing the profound impact of humor.

He then grounds this grand claim in a more relatable, everyday example: having a blog. Many people start blogs hoping to "make money online" based on the idea of "build it and they will come." However, Kreiter points out the harsh reality: millions of others have the same idea, leading to a saturated online space where "nobody is biting." The key to success, whether in blogging or stand-up comedy, is "content that gets people excited," specifically content that makes people laugh.

Main Teaching

- Laughter is a powerful tool, capable of influence on scales ranging from personal interactions to broader societal impact (even if exaggerated for comedic effect).

- In any domain, from stand-up to online content creation, the ability to generate genuine laughter is a crucial differentiator and a path to success and audience engagement.
- Merely creating content is insufficient; it must excite and engage the audience, with humor being a highly effective means to achieve this.

The author directly connects audience excitement to monetary success for a comedian: "The difference between a comedian that is paying to be onstage and one that is getting paid, is a good routine." He emphasizes that without exciting content, one is simply "taking up cyberspace."

He then poses a series of rhetorical questions to drive home the point

- "But what if you could make people laugh? What if your blog entries, based on your silly mundane events, were really funny?"
- "What if you could create a stand-up routine that consistently has people laughing out of their seats?"
- "What if you regularly send out tweets that have people belly laughing at work or in the middle of the street?"

The answer to all these is clear: "Well if you could do that, what you have then my friends is an audience, and with an audience you begin to acquire power, and with this power you have the beginning of your empire." This is the direct link between humor, audience, power, and ultimately, "world domination."

Comedy as a Persuasion Tool and "Lesser Magick" Revisited

The author reiterates that making people laugh has "other amazing benefits" beyond career and social success. The "most important of these is the ability to change other people's minds."

He explains that "When you make someone laugh, you are changing their brain in a deep way, instantly!" This isn't just about fleeting amusement; it's about a profound shift in perception. Kreiter promises to delve into this "greater detail" later, but for now, the reader should grasp that "comedy is a powerful persuasion tool."

Main Teaching

- Comedy is a powerful tool for persuasion, capable of instantly altering a person's mindset.
- Humor can greatly influence others, making it indispensable in all social contexts (popularity, job interviews, dating, career advancement).

He then explicitly ties this back to the "Lesser Magick" concept from the Introduction: "Since comedy can so greatly influence others, it is a given then that it is something that you need to be using in all social context." He lists its benefits: popularity, landing a job, getting a date, and a lucrative career. He concludes this section by stating, "As such one could say that it is a work of Lesser Magick."

The Three Comedic Types: A Taxonomy of Humor

Kreiter then transitions to the practical application of this power, stating that "just like any weapon of mass destruction, you have to learn how to point the thing." This leads to the core subject of Chapter 1: "the three comedians" or "three major ways that comedy is aimed."

These three types are introduced with a powerful, almost archetypal framing

- The clown (I): I poke fun at myself
- The jerk (you): I make fun of you
- The cult leader (they/we): I poke fun at the human condition

Main Teaching

- Comedy, like a powerful tool, requires direction; understanding its "aim" is crucial.
- The author categorizes comedic approaches into three archetypes based on their target: self (Clown), others (Jerk), and universal human experience (Cult Leader).

Let's unpack each type

1. The Clown (I: Self-Deprecating Humor)

o Description: This comedian "works by making fun of himself." They are characterized by physical comedy ("funny red nose that trips on banana peels and likes to smash plates on his head") and are often "star performer[s] in classrooms everywhere." Their jokes and routines are "focused on himself."

o Example: "It's been so long since I had sex, that I can't remember if I have an innie or an outie. Really, it's so bad that whenever I walk by the produce isle, the cucumbers start to cry."

o Unpacking: This is classic self-deprecating humor, where the comedian makes themselves the butt of the joke. It disarms the audience, makes the comedian relatable, and often creates empathy. It's a safe form of humor for many, as it doesn't risk offending the audience directly. The exaggerated scenario with the cucumbers adds a layer of absurdity.

2. The Jerk (You: Observational/Insult Humor Targeting Individuals)

o Description: This type "excels at making fun of other people." They "love the one- liners" and get a thrill from "let[ting] somebody have it." While it might seem like this type would be hated, the author notes that "the power of the put down comes from the fact that it can get you serious respect." This type "loves attention."

o Example: "Wow, your eyes are crossing…lots of syllables hurt your head? You know I'm not making you feel dumb…your brain is."

o Unpacking: This is often seen as observational humor or insult comedy, where the target is a specific individual or type of person. It can be edgy and confrontational. The "serious respect" comes from the perceived wit and courage to deliver such lines, especially when it targets someone deserving or perceived as an easy target. However, it carries a higher risk of alienating parts of the audience or creating antagonism. It thrives on attention and often a certain level of audacity.

3. The Cult Leader (They/We: Humor on the Human Condition/Societal Commentary)

o Description: This comedian "uses his/her mad comedy skills to influence others and create like-minded mobs wherever he goes." They start with "a simple joke or two"

but often end with "an emotional speech that has you all revved up and ready to take on 'The Man'."

o Examples

? "Don't get me wrong, I like my job. At work I can talk to any hot chick I want, I just have to make sure I end each line with, 'Would you like fries with that?'" (Critique of service jobs, societal expectations)

? "So seriously, my grandpa's generation helped stop Hitler, my dad's generation brought social change, and my generation wears hairnets." (Social commentary, generational critique, self-aware humor about millennial/Gen Z stereotypes).

? "I say it's time we get off our asses and show them what this country is all about! It's time to start kicking ass!" (Direct call to action, rallying cry, tapping into shared frustrations).

o Unpacking: This is the most expansive type, encompassing social commentary, satire, and humor that addresses universal truths or absurdities of the human experience. It aims to unite the audience through shared understanding or frustration, often leading to a sense of collective revelation or empowerment. The "cult leader" metaphor suggests the comedian's ability to mobilize thought and emotion, transcending mere laughter to instigate deeper reflection or even action. This is where the "rule the world" ambition truly takes shape.

The Importance of Being a "Well-Rounded" Comedian

Kreiter stresses that for true success, a comedian must be "well-rounded" and combine all three comedic types.

- Being just the clown leads to not being taken seriously and becoming a target of jokes.

- Being just the jerk leads to obvious negative consequences (antagonism).
- Being just the cult leader becomes "preachy, fast."

Main Teaching

- A truly successful comedian (or influencer) must integrate all three comedic archetypes (Clown, Jerk, Cult Leader) into their performance and character.
- Sticking to a single type creates a "one-dimensional" performer, hindering long-term development and career longevity.
- The three comedic types are not just styles, but also represent different "points of view" or "pronoun types" (first, second, third person) from which to address the human condition. This is a crucial insight, suggesting that mastery of comedy is also a mastery of perspective.

Comedy Without Meanness: The Audacious Truth

A key takeaway in this section is the counter-intuitive idea that "funny doesn't always have to be mean…mean." This is presented as "perhaps one of the most audacious things that you can begin to grasp as a comic."

He re-illustrates the "Jerk" type, showing how even second-person humor can be delivered without

malice

- Original "Jerk" example: "Wow, your eyes are crossing…lots of syllables hurt your head? You know I'm not making you feel dumb…your brain is." (Clearly mean)
- Reframed "Jerk" example (without meanness): "Wow, your eyes are crossing…big words…at least you're cute." (A softened insult, ending with a compliment).
- Flirtatious "Jerk" example: A lengthy, playful monologue using "sprite hair" and "pop" analogies, leading to "Can we be personal??" or for a guy, "Hey crazy eyes…You smile. '...Hey are you like picturing me naked!!? Perv!...Well, right back at you pal. Are you embarrassed now!? All these

people can see me see you naked…you are naked by proxy.' He perhaps flushes a bit as you look at him up and down. 'Away from me crazy eyes, you are hazardous to someone's health somewhere.'" (This shifts the "jerk" energy from pure insult to playful banter, even flirtation, making the target laugh rather than feel attacked).

Main Teaching

- A common misconception is that comedy must be mean-spirited to be effective; however, the author argues that "funny doesn't always have to be mean."
- Comedians should learn to deliver humor that pokes fun without being an "ass," cultivating a playful and flirtatious tone where appropriate.
- Creating an antagonistic mood in the audience is a "fatal mistake" that can "bite you in the privates."

Kreiter emphasizes that the comedian is a "stage director" who "creates beautiful music" with wit and timing. The goal is not just laughs, but to "butter up the audience" in a "subtle and funny way" that makes them "love themselves" and "not be ashamed of it, because they are laughing and smiling too much to care." This implies a deeper connection, a shared positive experience.

Attention Control and Influence: The Comedian's Secret Weapon

The ability to change perspectives from self-deprecating (clown) to observational (jerk) to societal commentary (cult leader) creates a "dynamic performance and character." This intermingling of "poking fun and buttering up the audience" allows the comedian to "charm and sway the audience to your personal rhythm."

The ultimate trick, he reveals, is "attention control." To "get and maintain their attention, you have to surprise them." This links directly to the later chapters on reframing and timing.

Main Teaching

- By dynamically shifting between comedic types, a comedian can create an engaging and surprising performance, charming the audience and aligning them with their rhythm.
- "Attention control" is a core skill for any influencer, and surprising the audience is the key to capturing and maintaining their attention.
- Mastering these comedic principles extends beyond professional comedy, enabling anyone to "fascinate and charm others" and become a "very powerful influencer" in any social situation.

The chapter concludes by encouraging the reader to apply these concepts to real-life situations: "The next time that you know that you will be in a certain situation, with a certain group of people, think about creating a comedy routine for it." The envisioned outcome is that people will "love you, and many closed doors will open for you instantly."

Finally, a reassuring note for those feeling overwhelmed: the book will explicitly teach "how to develop jokes and how to turn simple stories into funny routines" and "how to use comedy to change minds and persuade through the power of timing." This bridges the philosophical discussion back to the practical how-to promised by the title.

In essence, Chapter 1 lays the groundwork by asserting that comedy is a formidable power, a form of "Lesser Magick" that, when skillfully aimed through self-deprecation, observational wit, and social commentary, can not only entertain but also profoundly influence, persuade, and open doors in every aspect of life. It’s not just about telling jokes; it’s about mastering human perception and attention.

Let's move on to Chapter 2.Alright, let's continue our exploration with Chapter 2: "Fat Angels Play Harpos: The First Comedic Technique."

Chapter 2: Fat Angels Play Harpos: The First Comedic Technique (Pages 16-22)

This chapter begins the practical instruction, moving from the philosophical "why" of comedy to the "how." It promises to introduce the first of three powerful techniques for generating comedic content.

The chapter opens with a quote from H.P. Lovecraft: "The process of delving into the black abyss is to me the keenest form of fascination." This quote, traditionally associated with horror and cosmic dread, is cleverly reframed here to set a tone for comedic creativity, suggesting that looking into the "abyss" (the unknown, the absurd) is precisely where comedic inspiration lies.

The Need for Content and the Link to Audience Engagement

Kreiter reiterates the core idea from the Introduction: "To begin to take advantage of the power of comedy, you need to develop skills that will allow you to consistently come up with great content." He draws a clear distinction between a struggling comic and a successful one: "the difference between a comic that is making a living at his craft and one that is paying to get on stage comes down to the quality of his comedy routines." A comedy writer, similarly, must be funny, or their material is "essentially painful."

He uses a humorous, somewhat crude analogy to underscore the pain of bad comedy: "it's like bad sex; It's coming! Just a bit more!! Am I doing this right!? Simple mechanics right..? Blah..." This vivid image reinforces the idea that comedy, like sex, requires engagement, satisfaction, and proper execution, not just going through the motions. The goal is to avoid "fluid congestion" (a metaphorical comedic blockage) in the audience.

Main Teaching

- Consistent creation of high-quality, genuinely funny content is paramount for comedic success and professional viability.
- Poor comedy is likened to "bad sex" – unengaging, frustrating, and painful for the audience.
- The techniques taught are designed to overcome creative stagnation and produce material that truly "lands" with the audience.

Introducing the Three Comedic Techniques (via The Marx Brothers)

The author states that to avoid this "fluid congestion," we will revisit the "three comedians" introduced in Chapter 1, but this time, from a new angle: using them to represent "the three most powerful techniques for creating jokes, and hilarious comedy routines."

These techniques are explicitly named and linked to the Marx Brothers

1. The ridiculous or the absurd, exemplified by Harpo.
2. The reframe, represented by Chico.
3. The association game, represented by Groucho.

Main Teaching

- The book will systematically teach three core comedic techniques, each personified by one of the Marx Brothers.
- These techniques are: The Ridiculous/Absurd (Harpo), The Reframe (Chico), and The Association Game (Groucho).

The First Technique: The Ridiculous or The Absurd (Harpo)

Kreiter starts by focusing on "The Ridiculous." He assumes familiarity with the Marx Brothers, but humorously describes Harpo for those who might not know: "a crazy little guy that used to run around with a bright curly blond/red wig on his head, a long coat that seemed to defy space/time… and carried a loud horn cane. He never spoke a word but stole every scene that he was in."

Harpo's mastery, he explains, was in the "ridiculous and the absurd," achieved "without ever saying a word." How? By "becoming the personification of the fool, the clown."

Main Teaching

- The first comedic technique is the "ridiculous" or "absurd," personified by Harpo Marx.
- Harpo's genius lay in embodying the "fool" or "clown" archetype, using non-verbal methods to create humor.

The Jester, The Clown, The Fool: Dealers in Chaos

The author then elevates the figure of the clown beyond a mere idiot. While "most 'stiffs' would call Harpo" an idiot, Kreiter asserts that "the jester (or clown) is a far more powerful creature than most would realize and exists in a realm that is outside of the regular world; in many ways he is a magical creature."

This is a profound philosophical turn. The clown is someone who "deals directly with Chaos." He invokes Nietzsche's famous quote: "If you stare at the abyss, the abyss stares back at you." He links people's fear of clowns to this fundamental understanding that "the clown is a representative of

that dark abyss." The contorted faces and twisted bodies of clowns are humorously attributed to "too much time looking into that big black mouth of Chaos" (or, more simply, kids not liking big red noses and feet).

Main Teaching

- The clown (and by extension, the master of the absurd) is a powerful, almost magical figure, transcending the ordinary.
- The clown "deals directly with Chaos," the unpredictable, the illogical, the "abyss."
- The power of the ridiculous lies in its ability to "take the ordinary and turn it into the comically extraordinary."

He gives a vivid example of Harpo's absurd mastery: "Some big tough guy walks up to Harpo and threatens that he is going to knock the stuffing out of him, Harpo reaches into his coat and starts pulling out feathers and throwing them in the air…and then he keeps pulling out feathers until the whole place is covered in them. He pulls out so many feathers and he is so comical when he is doing it that it literally drives the bully insane."

This example perfectly illustrates the core of the Harpo technique: taking an expected confrontation and injecting an utterly unexpected, nonsensical element that breaks all norms and creates overwhelming surprise and humor. It's about pulling "some absurd thing" from the "chaotic abyss," the "last thing they expected."

Another concise example

- Someone: "I don't understand you."
- You: (Raise fist and scream) "Taco sauce!!"

o This is pure non-sequitur, completely unexpected and unrelated, thus absurd.

Main Teaching

- The "Harpo technique" involves injecting something utterly unexpected and nonsensical into an ordinary situation, disrupting expectations and creating comedic surprise.
- Its "great power" is that it "frees you to go with the flow of any conversation or insult," making you "never be upstaged" if you "dig deep enough into the abyss."
- Embracing the absurd means you cannot lose in a comedic exchange, as you operate outside conventional logic.

He provides a philosophical quip: "A fool and a god once met in the field of battle. The fool had a bowel movement and won the day." This crude humor still reinforces the idea of the fool's unpredictable power to win by unconventional means.

Applying the Harpo Technique: From Observation to Absurd Routine

The author then guides the reader on how to use this technique to create jokes or routines, focusing on audience-centric thinking.

- Step 1: Put yourself in the audience's shoes and ask questions. Example: "How do I like this place?"
- Step 2: Brainstorm potential audience responses. Example responses for "How do I like

this place?"

1. I think the place is dirty.
2. It's kind of dark in here.
3. It smells like old beer.
4. It's fun, people get crazy.

- Step 3: Choose a positive response to build rapport. "Since you usually want to get in good with your audience, you could start with the answer that was kind of positive; 'It's fun, people get crazy.'"
- Step 4: Start with a simple statement based on the chosen response, then follow it up with "some absurd thing you pulled from the abyss."

Illustrative Routine Example (Pages 19-20)

- Initial statement (positive audience perception): "Man, the people are fun here, they get freaking crazy! I love you guys!"
- Immediate absurd physical action: "Then start humping the microphone. Get on the ground and hump the floor, you might even want to hump the audience in a pantomime from stage, then say, 'I love you guys…I'm humping you!!'" (This is pure Harpo – shocking, physical, nonsensical, designed to elicit a strong reaction).
- Transition to an anecdote, still laced with absurdity and physical comedy: He walks around, praises the "cool place," then describes seeing something "funniest" at a "posh restaurant."

o The setup: "Two highly upper crust type gals drinking cosmos," one with "some highly inbred poodle by the leash."

o The absurd observation/action: The poodle starts "vibrating" (physical mimicry), "he was so inbred." The comedian mimics the snobby woman.

o The unexpected punchline (more absurdity): "Then just as I am walking by, the poodle starts to go to town on the other lady's leg," leading to more humping the microphone with a "crazy look."

o The reaction and further absurdity: The comedian expects embarrassment from the "upper crust types." Instead, the woman getting humped "looks down at it and says, 'Oh Randy, you can be so hopeless'." She and her friend "just keep drinking cosmos like nothing is happening while the dog finishes his business on the woman's leg."

o The concluding absurdity: "'Ha! I think we should get Randy over here! He belongs with you perverts! Awesome!' Hump the microphone and the audience as you scream this, then transition into a completely different topic with a look on your face like you don't even remember what you just did."

Main Teaching

- To apply the Harpo technique, identify an audience's perception, start with a relatable statement, and then introduce unexpected, absurd elements, often through physical comedy or outrageous non-sequiturs.
- Pantomime and props can enhance the absurd, but verbal descriptions alone can also achieve the effect.
- Crucially, "go all the way and really sell the performance" – commitment to the absurd is key.
- Keep the audience "guessing to the end" by constantly introducing "weird and different" surprises.

Practice and Mastery of the Absurd

The chapter emphasizes that the primary way to practice the Harpo technique is to ask

- "What is absurd about this?"
- "How can this everyday thing be extraordinarily ridiculous?"

For inspiration, Kreiter recommends "high doses of cartoons," specifically "the old ones" by Tex Avery or Walter Lantz animation studio, and also mentioning SpongeBob SquarePants and Futurama in a later chapter. These recommendations underscore the type of over-the-top, illogical, and often physically exaggerated humor that characterizes the absurd.

To become a master, the comedian must "temporarily turn yourself into this crazy, magical creature that can turn the boring into the absurd and the ridiculous into the ordinary." This is a deep transformation, requiring one to "look into the abyss, pull something out, and then turn around and 'sucker punch' your audience with it!"

The chapter ends with a quote from "Recoletta Strange": "Don't look into their eyes, because if you do you will find yourself there and you will stumble. In order to be able to look into the abyss, you have to be formless, you have to be nobody." This philosophical closing reinforces the idea that true immersion in the absurd requires shedding one's conventional self, detaching from audience expectations (their "eyes"), and becoming a conduit for pure, unadulterated comedic chaos. It's about letting go of self-consciousness and embracing the limitless, formless potential of the absurd.

In summary, Chapter 2 introduces the Harpo technique as the art of the ridiculous and absurd, demonstrating how to transform the mundane into the comically extraordinary through unexpected, often physical, and always committed delivery. It establishes the comedian as a "dealer in Chaos," someone who taps into the illogical to surprise and disarm the audience, ultimately liberating them (and themselves) through laughter.

Let's continue with Chapter 3.Alright, let's delve into Chapter 3, focusing on the second comedic technique: The Reframe.

Chapter 3: Chico is No Small Thing: The Second Comedy Technique (Pages 23-29)

Chapter 3 shifts our focus to the second foundational comedic technique, "The Reframe," personified

by Chico Marx. The title "Chico is No Small Thing" hints at the technique's crucial, often understated, importance as the "glue" holding comedy together.

Chico Marx: The Glue of the Marx Brothers

Kreiter first describes Chico Marx's role within the legendary trio: "Chico is kind of the glue that holds the Marx brothers together; he is the straight man sometimes, other times he will play top banana for a little while, and then he will spend half the show translating for Harpo and making sure the little guy doesn't blow himself up or something."

This description is key to understanding the "reframe" technique. Chico's adaptability – sometimes straight, sometimes the lead, often mediating – reflects the reframe's inherent flexibility and its role in reinterpreting information. The idea of him "translating for Harpo" implies that Chico takes Harpo's pure, unadulterated absurdity and makes it understandable or gives it a new, often unexpected, meaning for the audience.

Main Teaching

- Chico Marx represents the "reframe" technique due to his versatile role in the Marx Brothers, acting as a translator or interpreter who shifts perspectives.
- The reframe is presented as the "glue" for all comedic techniques, the "underlying principle" that explains "how all this funny business works." This implies that surprise, which is core to the reframe, is fundamental to virtually all jokes.

The Reframe: SURPRISE!

The author defines a reframe as when "you change the way a person perceives a certain event and as a result, you change the meaning of that event." This is a core concept, not just in comedy but also in psychology and communication.

He then boils it down to its most essential element for comedy: "Most jokes are really a REFRAME… just think of it as; SURPRISE!"

- "Basically a good joke is always a good surprise."
- "You were expecting this but…Bang! You got something totally different. A surprise is like a light bulb going off in your head. Eureka!"

Main Teaching

- A reframe is the act of altering a person's perception and, consequently, the meaning of an event.
- The fundamental essence of a good joke, and thus the reframe, is surprise – delivering something unexpected that prompts a mental shift ("Eureka!").
- Mastering the reframe allows one to turn "anything into a joke."

Kreiter then links the reframe to the concept of a routine: "And a great comedy routine is a bunch of jokes in a row that add up to a story, a really funny, messed up story." This shows how individual reframes build into a larger comedic narrative.

He immediately connects this back to the Harpo technique, explaining that when Harpo pulls feathers from his coat, he's "actually creating a mental re-frame." The surprise comes from the unexpected object, and then further layers of reframe ("Harpo didn't pull out a cat…then again when the you try to figure out what a cross dressing MILF looks like, and why in the hell she would be crossdressing in the first place!") are created in the reader's mind, demonstrating that the techniques are interconnected and build upon each other.

Example of Reframe

- Question: "Why did the frog cross the road?" (Traditional setup, expected punchline: "To get to the other side.")

- Reframe Punchline: "It was stapled to the chicken..." (Utterly unexpected, absurd, changes the context entirely).

Reframe in Neuro-Linguistic Programming (NLP)

Kreiter explicitly introduces the concept of reframing from Neuro-Linguistic Programming (NLP). In NLP, a reframe is described as "the way you view (perceive) a certain sum of data." He uses the analogy of a picture frame: "it creates a border and boundary upon an image, and therefore controls our focus and perception of that certain image."

He provides a powerful visual example of this

1. Initial Image: Close-up of a "beautiful rose." Perception: "what a beautiful flower."
2. Enlarged Image/Reframe 1 (Contextual Shift): The rose is "in the middle of this chemical

waste dump and is about to be consumed by all this pollution around it." Perception changes

"Ick! It totally changes your perception and your feelings right?" This is a context reframe, changing the environment around the "content."

1. Wider Image/Reframe 2 (Content/Context Shift): A "really hot clown girl skipping around in big clown shoes (that she makes seem hot somehow)... carrying a watering pot with this toxic chemical label on it..." Perception shifts to "apocalyptic clown porn." This is a more extreme reframe, altering both the content (introducing new, unexpected elements) and the context.

Main Teaching

- The reframe is a fundamental concept in NLP, involving changing one's perception of data.
- The "picture frame" analogy illustrates how altering the boundaries or context around a "picture" (data) changes its perceived meaning.

- Reframes can shift perception from positive to negative, or from ordinary to absurd, by changing the content or context of a situation.
- "Reframes are awesome!"

Kreiter then summarizes: "That is basic reframing, and that is the magic of the comedian; he/she is able to literally change the reality of a person by altering the focus of their perception, and hopefully he does it all with a laugh." This connects the NLP concept directly to the comedian's "magic" and the overall goal of the book.

He quotes Chico Marx: "My partner here has a nose just like a blood-hound…yeah, and the rest of his face don't look so good either." This is a classic example of a content reframe – taking the initial compliment ("nose like a bloodhound" for its tracking ability, perhaps) and re-interpreting it negatively.

Implementing the Reframe: Content vs. Context Questions

In NLP, reframing is achieved by dividing data into two categories and asking specific questions

1. Content: "the subject matter or symbolic significance of something."
2. Context: "the interrelated conditions in which something occurs."

Kreiter adapts these for comedic use

1. Content Question: "What else could this mean, and how is that funny?" (Focuses on reinterpreting the inherent meaning of the situation).
2. Context Question: "In what context could this be funny?" (Focuses on changing the surrounding conditions to make the situation humorous).

Main Teaching

- To create reframes, analyze a situation based on its "Content" (what it means) and its "Context" (where/when it occurs).
- "Content Reframing" asks "What else could this mean, and how is that funny?"

- "Context Reframing" asks "In what context could this be funny?"
- These questions open the mind to "alternative possibilities" for comedic re-interpretation.

Examples of Application

- Content Reframe Example:

o Original Statement: "I just lost my wallet."

o Question: "What else could this mean, and how is that funny?" (It could mean he can't pay for things.)

o Joke

? Them: "I just lost my wallet."

? You: "You lucky bastard! It was your turn to pay."

? Unpacking: The meaning of losing a wallet (usually negative) is reframed as a positive outcome, especially for the listener, thus creating a punchline.

- Context Reframe Example:

o Original Statement: "I don't like apples."

o Question: "In what context could this be funny?" (If the person was Eve from the Bible.)

o Joke

? Them: "I don't like apples."

? You: "Your priest must love you." (Pause for confusion) "...if all girls were like you we would still be in paradise."

? Unpacking: The mundane statement "I don't like apples" becomes hilarious by placing it in the specific, unexpected context of Eve and the Garden of Eden, reframing a simple preference into a world-altering decision.

Kreiter notes that once you have a reframe, you "just have to play around with it for a while until you say it in such a way that it becomes funny." He concludes: "And that is basic joke theory!"

Creating a Routine with Nested Reframes: Jack and Jill Example

The author then demonstrates how to string multiple reframes together to create a routine, using the classic nursery rhyme "Jack and Jill" as source material. He emphasizes the concept of "nested reframes" – "a reframe within a reframe." This technique, like "nested loops in computer programming," allows for "even greater comedic surprise."

Original Story

- Jack and Jill went up the hill to fetch a pail of water
- Jack fell down and broke his crown
- And Jill came tumbling after.

The Mutated Routine (using reframes and absurdity)

He transforms the innocent rhyme into a crude, sexually charged, and absurd story

- Initial Reframe (Context/Content): "So this buddy of mine…Jack, went up this hill with this chick that he had been trying to pounce for months. Jill or something…sexy." (Reframes the wholesome "Jack and Jill" as a horny guy's attempt to hook up).
- Further Content Reframes:

o Jill's skirt: "shortest skirt ever, any shorter and it would have been a tank-top…"

o Jack's "bulge in his pants was so huge he could barely walk." (Adds more crude content).

o Jack dropping the bucket to look up Jill's dress, straining his crotch. (Reframes the "fell down" from clumsiness to sexual preoccupation).

o The "sexiest longest legs ever" are reframed into "the biggest pair of hairy tea bags ever!" (A sudden, shocking, and disgusting content reframe, causing a strong surprise effect).

o Jack breaking his crown is reframed as being "So traumatized" by what he saw.

o Jill standing over him in his "dream" is reframed into reality, revealing "the biggest Johnson this side of the Mississippi…I guess Jill was flying commando." (Another extreme, shocking reframe about Jill's gender identity).

- Final Absurd Reframe (Beyond Shock): "Crazy man! I guess Jill was actually Jason a while back. She just needed one operation to make the girl complete…If you know what I mean."
- Unexpectedly Normal, Yet Still Absurdly Contextualized Ending: "What happen to jack? Him and Jill got married last Tuesday, They flew to Hawaii…See that's how I got this awesome tan!" (The mundane "got married" is presented as the absurd culmination of the chaotic story, and his "awesome tan" is another non-sequitur reframe that implies a hidden, possibly illicit, reason for the tan, tying back to the outrageous narrative).

Main Teaching

- "Nested reframes" involve applying reframes within existing reframes, layering surprises for greater comedic impact.
- Simple, mundane stories can be transformed into hilarious routines by systematically applying content and context reframes, often with a "heaping dose of the absurd."
- The example demonstrates how to escalate the humor and surprise by consistently twisting expectations and introducing outlandish elements.

In conclusion, Chapter 3 establishes the reframe as the core mechanism of surprise in comedy, teaching readers how to systematically alter perception by questioning the content and context of any given situation. By mastering this technique, particularly through "nested reframes," one can transform even the most mundane material into complex, multi-layered comedic routines, setting the stage for deeper comedic artistry.

Next, we'll dive into Chapter 4.

Alright, let's plunge into Chapter 4, where we harness the sharp wit and linguistic alchemy of Groucho Marx to "Mutate it." This chapter promises to merge the foundational techniques we've learned, culminating in the mastery of improvisational reframes through what the author calls "language mutation."

Chapter 4: Mutate it with Groucho: The Third Comedic Technique (Pages 30-39)

Chapter 4 introduces the third cornerstone of comedic creation: The Way of the Groucho. This

technique isn't just another tool; it's presented as the grand synthesis, integrating the raw absurdity of Harpo and the perceptive reframing of Chico.

The chapter begins with a quote from Steve Martin: "Comedy is a distortion of what is happening, and there will always be something happening." This sets the stage for Groucho's approach, which thrives on twisting reality through language.

Building on the Foundations: Harpo, Chico, and the Synthesis

Kreiter first acknowledges the groundwork laid by the previous chapters

- Harpo Technique: Taught us "the way of the ridiculous, the absurd." It's about "looking into the chaotic abyss, the center of all randomness and creativity," and pulling out something that can "totally surprise our audience." This surprise is the essence of "comic gold."
- Chico Technique: Provided "the foundation on which all comedy is created; the reframe." It showed us "how to explore the reframe" with a step-by-step procedure to create reframes from "just about any material."

Now, with Groucho, we are told that "In the Groucho technique we will merge these two techniques and discover procedures that will allow us to become masters of improvisational reframes using the art of language mutation." This is the exciting promise: spontaneous, on-the-fly comedic brilliance.

Main Teaching

- The Groucho technique is the culmination of the Harpo (absurdity/surprise) and Chico (reframing) techniques, merging them into a powerful method for improvisational comedy.
- Its core is "language mutation," the ability to twist and play with words to create instant humor and surprise.

Groucho Marx: The "Top Banana" of Wit

Groucho is hailed as the "top banana" among the Marx Brothers, the "head comic in this most unholy trio of masters." He earned this position not by election, but "through battle and tribulation," demonstrating a "wit so sharp that it could cut through any rich widow's girdle."

Kreiter vividly describes Groucho's power: "Groucho wasn't big, he was not full of muscles, and the only weapons he ever carried were a shellacked moustache and a big cigar, but somehow he could walk into a room and trounce anybody." His strength lay in words: "He was able to turn a common conversation into a mutated, quivering monster that would turn around and eat everybody (even Groucho on occasion)."

This imagery emphasizes the transformative, even dangerous, power of Groucho's linguistic prowess. He was a "mad scientist of words," a "biochemist," a "mad hacker" who "hacked… the English language." He could take a "small phrase and mutate it, break it down and hack into it," turning "a mild mannered sentence and turn it into some drooling nameless evil."

Main Teaching

- Groucho Marx represents the ultimate mastery of verbal wit and linguistic manipulation.
- His comedic power stemmed from his ability to "mutate" and "hack" the English language, transforming ordinary conversations into hilarious, often aggressive, comedic encounters.
- This "language mutation" is the essence of the Groucho technique.

The quintessential Groucho quote is provided: "One morning I shot an elephant in my pajamas. How he got into my pajamas I'll never know." This joke perfectly illustrates his verbal gymnastics – it's a semantic reframe, taking the common understanding of a phrase ("shooting an elephant while in pajamas") and twisting it to mean "shooting an elephant that is wearing my pajamas." The humor arises from the unexpected, literal interpretation of an idiomatic phrase, creating an absurd image.

The First Groucho Technique: The Association Game

This technique is likened to a psychological word association game, where you are given a word and must say "the first word or phrase that pops into your mind."

- Examples: "Apple -> orange," "Cat -> dog," "Tree-> dog peeing on tree."

The crucial instruction here is spontaneity: "The important thing is that you say the first thing that pops into your head; you don't try to think about it, you just say it." This is directly linked to accessing "that abyss" (Chaos/subconscious creativity) mentioned in the Harpo chapter.

While acknowledging that some might argue for deliberate thought in comedic genius, Kreiter aligns with the purist view for developing this skill: "I would agree with the latter proposition because it will truly give you access to the creative spark of Chaos." He recommends focusing on being spontaneous first, then later refining what comes out. This is a powerful idea: raw, unfiltered association is the key to unlocking comedic potential and developing quick wit for comebacks.

Main Teaching

- The "association game" is the first Groucho technique: immediately stating the first word or phrase that comes to mind in response to a given word/phrase.
- Spontaneity is crucial; it provides "access to the creative spark of Chaos" and develops the ability to generate "amazing jokes and comebacks on the fly."

- This technique is particularly valuable for improvisational comedic "Kung Fu" in unexpected situations.

Applying the Association Game

Let's take the simple sentence: "The cat ran up the tree."

- Initial Associations (any word):

o Cat -> dog

o Ran -> walked

o Up -> down

o Tree -> house

- Joke from initial association: "Yeah, the little dog hating bastard runs up that tree so much, we should make a little tree house up there for him." (This combines "dog" and "house" from associations into a somewhat coherent joke).

Now, the refinement: come up with the first FUNNY word or phrase that pops into your head.

- Funny Associations:

o Cat -> fur ball coughing fur ball

o Ran -> tripped and fell on his face, the clutz

o Up -> yours!

o Tree -> I'm stumped

- Jokes from funny associations:

o "He's full of surprises, the other day he coughed up a fur ball as big as my hand…I call it fluffy."

o "Sure he looks nimble now, the other day he tripped and fell on his face while trying to walk and lick himself at the same time."

o "Better up the tree than up your ass I always say."

o "Maybe it's his way of saying, 'I'm stumped?'"

Main Teaching

- The "association game" progresses from any spontaneous association to specifically seeking funny associations.
- By hooking into a single word and letting a "crazy thing that flashes into your head" guide you, this technique becomes a "wonderful way to create a comeback for just about anything."

The author expands on this, stating that associations can extend beyond single words to "multiple words or even small phrases," like "'The cat' -> smells like a litter box." This leads to the joke: "If I smelled like a litterbox I would hide too." This shows the versatility and lack of limitation in the technique.

The Second Groucho Technique: "What Else Could This Mean?" (Wordplay)

This technique, previously touched upon with Chico's reframe, is now specifically applied to "single words or small phrases" that have multiple meanings. The author calls it "What else could this mean?" when applied to individual words.

Groucho's iconic example: "Time flies like an arrow. Fruit flies like a banana."

- Unpacking: The genius lies in the double meaning of "flies like." In the first part, it means "moves quickly like," and in the second, it means "fruit flies (the insects) are fond of (like) a banana." Groucho takes a common phrase and "uses them to invert our perceptions."

Main Teaching

- The second Groucho technique focuses on finding words or phrases with "two or more meanings" and leveraging this ambiguity to "invert perceptions" and create humor. This is classic wordplay or punning, elevated to a strategic comedic tool.

The Third Groucho Technique: The Sentence Jumble

This is the most direct form of "language mutation." It involves taking any sentence – whether spoken by someone or part of a routine – and "jumble[ing] it."

- Source Sentence: "I'm gonna make banana muffs for you." (Heard at a grocery store).
- Jumbled Permutations:

o "I'm gonna muff your banana for you make"

o "Banana muff I'm gonna make for you"

o "You banana I'm gonna muff make for"

The author declares the first jumble, "I'm gonna muff your banana for you make," as the "clear winner" for its comedic potential.

Main Teaching

- The "sentence jumble" technique involves rearranging the words within a sentence or phrase to create new, often absurd or suggestive, meanings.
- This technique is a powerful "routine starter" because it forces new perspectives and sparks imagination.

Developing a Routine from a Jumble (Page 37)

He then demonstrates how to build a routine starter using this jumbled sentence

"Have you ever listened to people at the grocery story? They say some hilarious stuff. A young couple was walking together in the produce isle and the girl turned to the young guy and said, 'I'm gonna make banana muffs for you?' He replied with a way too enthusiastic, `awesome!' ...I'm thinking the guy is dyslectic…what he actually heard was, 'I'm gonna muff your banana for you'. I mean that would be the only way I get that excited about muffs, right? Who calls them muffs anyway?? Saying muffins takes too long? Maybe they are like secret fetishists…they were in the produce isle."

Unpacking: This routine skillfully layers the original observation with

- Content Reframe: Interpreting "muffs" as a sexual innuendo rather than a misspelling of "muffins."
- Character Reframe: The boyfriend is "dyslectic" or involved in "secret fetishists."
- Contextual Implication: The "produce isle" becomes a place for unexpected, suggestive conversations.
- Direct Engagement: Asking "Who calls them muffs anyway??" brings the audience into the absurdity.

This example shows how a simple linguistic mutation (the jumble) can provide the spark, which is then elaborated upon using elements of reframe and absurdity. It shows the intermingling of the techniques.

Main Teaching

- The sentence jumble, when combined with the "association game" and "what else could this mean?" (reframe), allows for a systematic "dissect[ion of] the English language" to create "comedic mutation."
- These techniques together form a comprehensive arsenal for generating original and engaging comedic material.

Practice, Instinct, and Becoming a "Comic Powerhouse"

The chapter concludes by emphasizing the importance of practice.

- Openness to Possibilities: The reader needs to "open yourself up to the possibilities" these techniques offer and see how they "mingle with your mind and your personal creative process."
- Practical Exercises: If no specific project is in mind, "grab random material from the free media" (magazines, books, blog posts). Practice "word matching" (association game), "formal reframing," and "looking into that abyss" to pull out "absurd and hilarious thing[s]."

- Building Instinct: With practice, a "mental structure" will be established, leading to the "instinctive" and instant use of these methods.
- Effort and Relaxation: The art of comedy is a "creative act" requiring a "well-balanced combination of effort and relaxation."
- The Outcome: "In a short period of time you can become comic powerhouse."

The chapter ends with another fitting Groucho Marx quote: "Those are my principles, and if you don't like them…well, I have others." This encapsulates Groucho's defiant, self-assured wit, suggesting that the master comedian always has more tricks up their sleeve.

Main Teaching

- Consistent practice with random material is essential for internalizing these comedic techniques.
- Practice develops comedic "instinct," transforming conscious effort into effortless spontaneity.
- The combination of effort and relaxation is key to unlocking creative flow in comedy.
- Through diligent application, anyone can become a "comic powerhouse," equipped to generate humor on demand.

Finally, a footnote clarifies the author's broad definition of "onstage" and "audience," reinforcing the book's overarching message about comedy's applicability beyond formal performance: "Being onstage can mean that you are in a social situation, and being in front of an audience can mean that you are talking to regular people somewhere (anywhere)." This means the principles learned are for daily life, for anyone seeking to be a more influential and charming communicator.

In essence, Chapter 4 unveils Groucho's linguistic mastery as the ability to "mutate" language, teaching readers to generate spontaneous humor through word association, wordplay on multiple meanings, and sentence jumbling. This

chapter positions comedy as a practical, learnable skill that, through diligent practice, can transform anyone into a quick-witted, influential communicator capable of surprising and delighting any "audience" in any "social situation."

Now, let's proceed to Chapter 5.

Let's continue our detailed exploration, moving from the foundational techniques to the profound philosophical underpinnings and practical applications of comedy in "How to Create a Stand-Up Comedy Routine…And Rule the World."

Chapter 5: Reality is no Joking Matter: Philosophy for Comedians (Pages 40-45)

Chapter 5 takes a significant turn, delving into the philosophical implications of comedy. The title

itself, "Reality is no Joking Matter," is a deliberate ironic statement, preparing the reader for a deep dive into how comedy does joke with, and ultimately manipulates, reality.

The chapter opens with a quote from Blaise Pascal: "People almost invariably arrive at their beliefs not on the basis of proof but on the basis of what they find attractive." This quote is crucial, as it sets the stage for understanding how comedy, by making ideas "attractive" through laughter, can bypass logical resistance and influence belief.

Comedy as a Mind-Altering Force

Kreiter starts by reinforcing the power of the "three incredible powerful comedic techniques" (Harpo, Chico, Groucho) discussed so far. He states that with these, you can "take reality and warp it to your ends so that you can literally alter another person's reality and make them laugh."

He anticipates skepticism about this "mind warp thing" but insists on its seriousness. He draws a direct parallel to hypnosis: "Words are an incredibly powerful thing... all you have to do is to watch a good hypnotist in action." A good hypnotist can use "simple suggestions" to stop pain, create hallucinations, and alter physiological functions. This comparison powerfully illustrates that words, when wielded expertly (as in comedy), possess a tangible, measurable impact on human perception and experience.

Main Teaching

- Comedy is a profound tool that can "warp" and "alter another person's reality."

- Words, like those used by hypnotists, are "incredibly powerful" and can directly influence perception, physiology, and beliefs.
- A well-timed joke (Chico technique) is a form of reframe that can instantly change a person's perception and internal state, thus influencing them.

The Clown's Ancient Role: Priest, Magician, Reality-Shifter

Kreiter delves into the historical significance of the clown: "In our early history, the clown was a most important individual. Most often there was no separation between the clown and the priest." He elaborates that in the modern world, the clown (including jester, fool, comedian) has lost these "original magical titles" due to the discarding of "ancient religious dogma."

However, the clown "must live on because humanity still needs (perhaps now more than ever) the magic that this powerful creature can provide."

What is this "magic"? "What the clown and his more modern offshoot the comedian provides is the ability to alter reality; to turn it on its side and to kick it in the ass for good measure."

Main Teaching

- Historically, the clown held a sacred and powerful role, often merged with that of the priest or shaman.
- The fundamental "magic" of the clown (and comedian) is the ability to "alter reality," to disrupt conventional perceptions and turn things on their head.
- This role is crucial for humanity, especially in modern times, as it helps people break free from rigid, limiting realities.

The "Reality Box" and the Power of Chaos

The author critiques "reality" as "way too stiff." He describes its "worshippers" as a "severe bunch that like to impose rules on themselves and others and are more than willing to burn you at the stake if you don't follow their rules." He acknowledges that "orderly unalterable routine" is great for factories and computers, but argues that "man is not just a meat machine." Binding humans to a machine- like existence is an "injustice to the potential in all of us."

Main Teaching

- "Reality" (as conventionally perceived) is often rigid and limiting, imposing "rules" that suppress human potential.
- This rigid adherence to a "reality box" blinds individuals to "magic" and new possibilities.
- The comedian's job is to "free you from that box" by using "the power of surprise and mental reshuffling to crack the box."

He connects this to ancient practices: "In the old days they used to call it communing with the gods, discovering the holy power, or opening up to the spirits." Now, it's about "getting our creative juices flowing," having a "transcendental moment," or "a belly laugh."

Laughter, in this context, is a portal to freedom: "We giggle and feel a little of our true freedom; a comedian can put us in 'good spirits', he can `raise our spirit'." A truly good comedian "might even be able to pull us right out of that little box for a while so that we can then become creators; magicians in our own right."

Main Teaching

- Comedy, through surprise and mental reshuffling, allows us to glimpse "Chaos" and experience "true freedom."
- By liberating the mind from the "reality box," comedians empower individuals to become "creators" and "magicians" themselves.
- This freedom is essential for innovation and personal transformation, breaking free from "slave labour" and discovering "inner magic."

Laughter as a Coping Mechanism for Unpredictable Change

Kreiter presents a stark choice when "the world begins to crumble around you": "you either laugh your head off, or you crap your pants and pursue drooling as permanent hobby for the rest of your life." This hyperbolic statement drives home the point: "Laughing is a coping mechanism; it's your brains way to cope with unpredictable change, the kind of change that can alter the reality box permanently."

He uses the analogy of the brain as a "massive electrical network" or "spider web." The ego "loves routines" and keeps the brain sticking to certain "neural routines," ignoring other connections. This is the "hardened ego" maintaining the "reality box."

Main Teaching

- Laughter is a fundamental "coping mechanism" for dealing with unexpected and reality-altering change.
- The "ego" seeks comfort in "neural routines" (the "reality box"), resisting change and new perceptions.
- Comedy disrupts these neural routines, forcing the brain into new connections and, as a result, triggering laughter as a release mechanism.

He illustrates this with a classic riddle-like setup

- "What's white and crawls up your leg?"
- The brain tries to fit it into existing "solid cozy reality" (bugs, etc.), gets "does not compute."
- The punchline: "Uncle Ben's perverted rice, ha ha!"

Unpacking the "Laugh Now" Button

This punchline causes the brain to "scream, 'Does not compute, does not compute. Danger, Will Robinson!'" Then, in milliseconds, it "plasters your mind with images of perversion, rice, and popular food name brands." This creates a "whole new wiring connection" that involves "little perverted rice guys." There's a "little flip in your head," and you realize "your brain can see things in a completely different way if you let it."

This reframe makes the ego "scared because it just saw how it could fall through the crack in your reality box." The brain's defense mechanism, the only thing it can do, is to hit the "laugh now" button.

Main Teaching

- Comedic surprise creates a cognitive dissonance that momentarily breaks the brain's established "neural wiring" or "reality box."
- This disruption frightens the "ego," and the brain's automatic response to this unexpected perceptual shift and the ego's fear is to trigger laughter.
- Laughter, therefore, is not just amusement; it's a physiological response to a perceived (comedic) threat to one's structured reality, allowing for a temporary release and rewiring.

The author laments that modern clowns "stick to tripping on banana peels and leaves it at that," unlike the ancient clown/priest who would continue "until the laughing stopped and the drooling began, until you saw the burning white light… and the terrible gods with their thunderbolts of justice!" This is a humorous exaggeration of the profound, almost spiritual, experience of having one's reality completely shattered by comedic insight.

He concludes this thought by forgiving the ego its fear: "you can't blame the ego too much; like I said before, when those rules break down and you actually get even a small glimpse of the monstrous expanse all around us, the ego literally craps itself… and who would want to walk around with crap in their pants and no ego?"

Main Teaching

- While the modern comedian might only scratch the surface, the potential of comedy is to profoundly reconfigure perception, even inducing a temporary ego dissolution, leading to a glimpse of "Chaos."
- The "ego" maintains the "reality box" as a protective mechanism against the overwhelming nature of unfiltered reality.

The Link Between Comedians, Creativity, and "Insane People"

Kreiter notes, "Well, insane people, comedians, and really creative people tend to go there all the time." He suggests this explains why it's "so hard to distinguish between these three types sometimes." The common thread is the willingness or ability to step outside the "reality box." "Creation can't happen in a box after all."

He quotes Albert Einstein: "I never made one of my discoveries through the process of rational thinking." This quote reinforces the idea that true breakthroughs, whether in science or comedy, often come from non-linear, intuitive, or "irrational" thought – from daring to look into the abyss.

The chapter ends with a humorous, yet unsettling, anecdote about a child crying at a birthday party due to an inflatable poodle made from "long phallic balloons." The author suggests the child's "coulrophobia" (fear of clowns) is genetic, because "deep down inside we all know what that freaky dude means…we all suffer from coulrophobia, its bloody genetic!" This serves as a final, darkly humorous reminder of the clown's unsettling power to reveal underlying truths or anxieties by twisting the mundane into the disturbing.

In sum, Chapter 5 elevates comedy from a mere entertainment form to a philosophical instrument for reality alteration. It posits that comedians, like ancient priests or modern hypnotists, wield the immense power of words and unexpected perception shifts to liberate minds from rigid "reality boxes." Laughter is presented as a crucial coping mechanism for the ego when confronted with the "Chaos" of a reframed world, leading to profound insights and fostering creativity. This chapter firmly establishes comedy as a transformative force, blurring the lines between humor, influence, and a deeper engagement with the nature of reality itself.

Let's move on to Chapter 6.

Chapter 6: In Order to Break a Routine You Need a Routine (Pages 46-55)

Chapter 6 tackles the seemingly paradoxical idea of structure within creativity, particularly in the

context of building a comedy routine. It bridges the philosophical discussion of reality-bending with the practical mechanics of routine creation.

From Metaphysics to Methodology: The Comedy Routine as a "Mutated Short Story"

Kreiter begins by stating that with the "metaphysics covered" (referring to the previous chapter's deep dive into comedy's power), it's time to "put all of our techniques together to create a comedy routine." He reiterates that a comedy routine is "a string of jokes that come together to create a short story."

He immediately introduces a crucial creative distinction

- Less Effective Approach: Approaching routine creation by trying to "hash together" similar jokes, which "can seriously hamper your creativity fluids, which can… be most painful and frustrating."
- Far Better Approach: Seeing a comedy routine as "a short story that gets mutated into a hilarious story through the use of our three powerful comedic techniques."

Main Teaching

- A comedy routine is best conceived not as a collection of disparate jokes, but as a "short story" that is intentionally "mutated" using the Harpo (absurdity), Chico (reframe), and Groucho (language mutation) techniques.

- This "story mutation" approach is "staggeringly powerful from a creative perspective" because it provides a foundational structure, preventing creative overwhelm.

He explains the power of this approach through the "psychology of limitation." If presented with a blank sheet of paper and asked to create "something amazing," most people "go blank." However, if given a sheet with "a picture of an orange on it," creativity is greatly increased because the mind "has something to grab onto," "something to focus on; it has limitations." These limitations become "parameters that your mind can use when it looks into the abyss."

Main Teaching

- The "psychology of limitation" is a creative principle: providing a starting point or parameters, rather than a blank slate, enhances creativity.
- The "reality box" (discussed in Chapter 5) isn't entirely bad; it provides the necessary "structure to create the amazing." Comedians, while needing to break free, also need a base to return to.

Kreiter humorously, yet seriously, warns against staying in the "Chaos" too long: "you eventually want to crawl back into that box or you might just find yourself in an ice cube filled bathtub in Bangkok with a banged cock and one less kidney." This lighthearted warning reinforces the need for grounding even in the pursuit of the absurd.

So, the core method for creating a routine is to "create or borrow a short story."

Sourcing Stories for Comedy Routines

Creating short stories can be challenging, so Kreiter offers solutions

1. Invoke "psychology of limitation" by getting "really specific about the topic you want to write about." This narrows the focus and makes the creative task less daunting.
2. Write "little short stories about your average day." He shares a mundane example: "I went to the grocery store. There was this large guy wearing spandex shorts. He was picking through the potatoes. I was disturbed… I then

went to the coffee isle… they didn't have the coffee I wanted…blah." He stresses that these observations don't need to be funny initially; they just need to happen. The "mutation" comes later.

3. "Borrow a story." This can be a classic story (like his "Jack and Jill" romp from Chapter 3) or current events (like a "Late Night" skit using a newspaper headline). He includes a

humorous caveat about copyright: "Do be careful though that when you are 'borrowing', you do not infringe on anyone's rights; copyright infringement is not a joke (but it is a pun)."

Main Teaching

- Starting with a pre-existing story (either observed from daily life, specifically chosen, or borrowed) provides the necessary structure for building a comedy routine.
- The initial story doesn't need to be funny; it's the raw material for comedic "mutation."
- Real-life observations, however mundane, are excellent starting points for routines.

Mutating a Story Line by Line: The Grocery Store Example

Kreiter then demonstrates the line-by-line mutation process using his "grocery store" anecdote. The goal is to "turn it from a dull drooling buzzkill into a comedy monster" using all the learned techniques.

Original line: "I went to the grocery store."

- Goal: Create a "good intro" using "a little Groucho on it with some funny word association and jumble."
- Word Associations/Jumbles:

o I -> eye, some guy, poke an eye, pink eye

o Went -> came, cumming, and never came back

o Grocery store -> gross store, store of grocers

o Jumbles: went grocery I store to the, the I to went store grocery

From these raw ideas, he generates several potential routine starters

- Simple/Direct: "Want to get grossed out? Go to the grocery store."
- More Energetic: "Get your gross on, go to the grocery store."
- Reframed/Absurd: "The grocery store…it's been grossing people out for years."
- Chico-style Reframe (surprise): "I went to the grocery store…kicking and screaming."
- Harpo-style Absurd Intro (deep dive into the abyss): "Want to experience the many rooms of hell? Want to have some whack job weirdo hit on you as he feels up produce? Experience human toe jam? Maybe if you are lucky like me, even get pink eye? Well let me recommend the grocery store…it's been grossing people out for years."

Main Teaching

- Comedy routines are built by taking a mundane narrative and systematically applying word association (Groucho), reframing (Chico), and absurdity (Harpo) to individual words or phrases within that narrative.
- This process generates multiple comedic possibilities for each element of the story.
- The choice of how to open a routine depends on the desired impact and audience (e.g., subtle vs. "deep end of weird," taming a loud audience vs. revving up a quiet one).

The Crucial Habit: The Comedian's Journal

A "very good point" is introduced: "get a notebook and write all your stuff down." This is the first practical step before creation.

- Benefits:

o Keeps all material safe.

o Allows for future refinement and rework of jokes.

o Ensures originality for new material while also providing a reservoir of old ideas.

o Saves "hours of work" by allowing modification and reworking of older jokes.

o Prevents the "most maddening thing in the world when you lose an idea because you forgot to write it down when it was fresh."

Main Teaching

- Maintaining a dedicated "comedian's journal" (notebook or digital file) to record all comedic ideas, jokes, and routine elements is essential.
- This practice preserves material, facilitates refinement, supports originality, and prevents the loss of spontaneous insights.

Mixing Techniques and Embracing the Magician Heritage

Kreiter demonstrates mixing techniques when creating the "grocery store" routine starter ("Where else could you see a fat bulgy guy in spandex feeling up potatoes?"). He notes he "grabbed material from everywhere… I wasn't afraid to dig into all of my story when I was creating the absurd Harpo joke." This reinforces the idea that all techniques are interconnected and should be used fluidly.

He advises against giving away the "final punchline" too early, but also encourages mixing up continuity to "constantly surprising your audience, even if that means mixing up the sequence of your story/routine."

He returns to the magician metaphor: "I had mentioned in the last chapter that the clown and the priest were one and the same… the priest and the magician… is also deeply linked." He concludes that "there is a deep connection between the stage magician and the comedian, the differences can be very subtle sometimes."

- Magician: "pulls a bouquet of roses out of his sleeve."
- Comedian: "pulls one out of his ass…surprise!" (A crude, absurd reframe of the magic trick itself).

Main Teaching

- Comedians should fluidly intermingle all three comedic techniques within their routines.
- Surprise is paramount; routines should constantly surprise the audience, even by altering the narrative sequence.
- The comedian embodies a "magician heritage," mastering "attention control" to lead the audience's focus and then "blindside" them with unexpected humor.

He differentiates the surprise

- Stage Magician: "don't tell you how the surprise happened," leading to "gasps of astonishment and wonder."
- Comedian: "make their living by surprising you then allowing you brain to slowly figure it out," leading to "laughs."

The key for a comedian is to "strive to be a master of attention control." This allows them to "lead the audience one way then completely surprise them when you blindside them from the other." "The greater the surprise, the funnier your jokes will be." The ultimate outcome of this attention capture is "essentially famous" if you "have the attention of a lot of people."

The chapter concludes with a directive: "Therefore strive to surprise people with your routines. A routine might start out as a simple story but it shouldn't end that way. Mix it up and make sure that you always finish big." This reinforces the idea of escalating humor and leaving a lasting impression.

The chapter ends with a quote from Roald Dahl: "A little magic can take you a long way.” This final quote beautifully encapsulates the blend of comedy, influence, and the subtle "magick" that the book advocates.

In essence, Chapter 6 provides the blueprint for building a comedy routine by transforming a simple story into a comedic masterpiece through the systematic application and intermingling of the Harpo, Chico, and Groucho techniques. It emphasizes the critical role of structured practice and the "psychology of limit-

ation" in fostering creativity, while reinforcing the comedian's identity as a "magician" of attention and surprise, always aiming to "finish big" and leave the audience captivated.

Let's continue to Chapter 7.

Chapter 7: Tick Tock: How to Develop Perfect Timing (Pages 56-62)

Chapter 7 focuses on one of the most crucial, yet often intangible, elements of comedy: timing. The

title "Tick Tock" immediately evokes the essence of precision and rhythm.

It opens with a quote from Anna Wintour: "It's always about timing. If it's too soon, no one understands. If it's too late, everyone's forgotten." This perfectly encapsulates the delicate balance required for effective comedic delivery.

The Paramount Importance of Timing

Kreiter acknowledges that some consider timing "the most important skill that a comedian can have." While he personally wouldn't go "that far" (since a stupid joke, even with perfect timing, won't land), he humorously illustrates the power of timing even for bad content: "I suppose with good timing you would just be an amazing buzzkill or a stupendous annoyance, and in that sense you would demonstrate the power of timing." This highlights that timing itself is a force, whether for good or ill.

He defines "good timing" as: "The process or art of regulating actions or remarks in relation to others to produce the best effect..." This definition is taken from thefreedictionary.com but perfectly

suits comedic requirements. For a comedian, this means "an innate or practiced ability to regulate his/her remarks to produce the funniest effect."

Main Teaching

- Timing is a critical, if not the most critical, skill for a comedian.
- Good timing involves precisely regulating remarks and actions to achieve maximum comedic impact.
- It's a "practiced ability" that ensures jokes land effectively and don't fall flat.

Timing as a Martial Art: Finding the "Suki"

The chapter then introduces a fascinating analogy: timing in comedy is akin to timing in martial arts. He calls it "the effective use of time regulation in order to get the most efficient result out of any action."

He introduces the Japanese martial arts term "suki," explaining its common slang meanings ("like," "love") versus its martial arts meaning: "an opening or gap."

- "Finding the suki therefore means to find the opening or the gap in the attack or the defence of the enemy."
- In martial arts, "no matter how powerful the opponent is… there will always be a suki that a good warrior can exploit." Moving "quickly and decisively when that opening presents itself" leads to victory.

Kreiter then directly applies this to comedy and conversation

- "Since conversation is a physical act, it can also greatly benefit from the mastery of timing, and one of the key principals of timing is finding the suki."
- For a stand-up comic, the "opponent" is the audience, and the goal is "to beat them mercilessly with your wit." This requires "constantly looking for the perfect suki so that your attacks have the greatest impact."
- Warriors, stage magicians, and comics all "want to surprise their opponents" and "lead with a timing that the audience/opponent does not expect."

Main Teaching

- Perfect timing in comedy is analogous to "finding the suki" in martial arts – identifying the precise "opening or gap" for maximum impact.
- This applies to both formal performances (where the audience is the "opponent" to be conquered with wit) and everyday conversations.
- The goal is to surprise and disrupt audience expectations through unexpected timing, ensuring comedic "attacks" land effectively.

Leading and Overpowering the Audience

Onstage, a comedian must "use your instincts to feel the spirit of the audience."

- Sometimes: "become one with the audience and lead them."
- Other times: "confront the audience with something big that they did not expect and overpower them straight away." This requires the comedian to "strive to lead the audience where you want them to go."

Once "superior timing has overcome their resistance," the comedian must "keep pounding them with unexpected wit and humor until they are holding their guts laughing and tears are rolling down their cheeks." This powerful imagery reinforces the aggressive, yet ultimately beneficial, nature of comedic mastery.

Main Teaching

- A comedian must gauge the audience's energy and either lead them gently or "overpower" them with unexpected humor, always guiding their emotional response.
- Once resistance is broken, the comedian must sustain the comedic assault with relentless wit and humor.

For general conversation, especially in a "boring cocktail party," the advice is to use "superior timing to overcome their bored spirit." This means "discovering the emotional state of the person(s)" and "patiently waiting for the right suki." If no suki presents itself, "you might have to create your own suki with a feint and then a quick attack."

Since the reader now has "enough knowledge to be able to create a number of great jokes and routines, you must mercilessly use these jokes to lead the conversation."

He humorously acknowledges the "killer comic samurai" idea, but quickly clarifies that comics don't want to "slay" the audience. Instead, "we are actually looking to do the exact opposite; we want to raise their spirits and make them laugh." He insists, however, that the martial arts analogy for timing is not a joke and readers should re-read it.

Main Teaching

- In social settings, comedians must use superior timing to "lead the conversation," adapting to or creating "sukis" to inject humor.
- The ultimate goal in social settings is to "raise spirits" and generate positive laughter, not to "slay" or attack.

Practical Application: Pauses and Inflections

The "art of delivery" is paramount for a comic. This involves "introducing your jokes, tell your routines, and deliver punchlines using perfect timing so that you get the maximum comedic effect." The practical tools for this are PAUSES AND INFLECTIONS.

He argues that even a comedy writer must master this, using punctuation to "convey the inherent comedy of a joke" and "let the reader know where the pauses are and what the emotions are." Writers should "play with the boundaries of syntax and punctuation" to "push the envelope."

He uses an "old joke" to illustrate the power of pauses and inflections

- Original (with timing cues): "So, do you know what the difference between a carpenter and a lesbian is?? One uses tongue and groove…and the other just screws!" (The ellipses and exclamation mark indicate pauses and changes in tone.)
- Monotone (bad timing): "What's the difference between a carpenter and a lesbian one uses tongue and groove and the other just screws." (He rightly declares: "That sucks!").

Main Teaching

- "Pauses and Inflections" are the practical bedrock of comedic delivery, whether written or spoken.
- They heighten the comedic story, convey emotion, and direct the audience's attention.

- Mastery requires "time and practice" and "constantly work[ing] on reading the audience."

He gives examples of how changing pauses and intonation can drastically alter a joke

- Example 1 (Dramatic Pause, Tone Shift): "So (here you can pause for a while until you get everyone's attention), what's the difference between a LESbian (you use a really high pitch with `LES' then you tone it completely down with 'bian', then you pause and look around at your audience with large wild eyes) and carpenters have in common…." (This is an extremely detailed instruction on vocal and physical delivery).
- Example 2 (Flirtatious Wink): "Yeah I love working with my hands," pause and wink at the audience. "What's the difference between a carpenter and a lesbian?" (Followed by physical action: "Hold up an imaginary nail and hammer, start pounding away, then turn and wink at the audience again. 'One uses…'")

Main Teaching

- Varying pauses and intonations fundamentally changes the impact and meaning of a joke.
- Physical actions, facial expressions, and gestures ("flare") are integral to delivering lines effectively and controlling the audience's focus.
- The "suki" principle helps intuitively guide the delivery for maximum effect.

Practice and Consistency

"Timing is crucial to a comedian. It would not be an overestimation to say that your mastery of timing will make or break your career."

He strongly advises: "Practice your routines every day in front of a mirror until you know all your routines by heart, this will make it much easier for you to change timing and tonality in an instant."

- Focus on: Facial expressions, gestures, and changing pauses.

- Outcome: "Practice until your pauses and tonality are perfect."

He adds a practical tip: "After each punch line, pause for a little; that tells the audience that this is the part where they laugh." Without practice, there's a tendency to "rush through it in a monotone."

Finally, practice in front of a mirror helps overcome nervousness: "Plus, after you repeat your story in front of a mirror about ten times, you will be so bored of it that when you get in front of the audience, you just won't be that nervous at all."

The chapter concludes with a quote from Miyamoto Musashi: "You win battles by knowing the enemy's timing, and using a timing which the enemy does not expect." This reinforces the martial arts analogy, bringing the chapter full circle to the strategic and tactical importance of timing in all forms of engagement.

In conclusion, Chapter 7 underscores that perfect timing is the make-or-break element for a comedian, defining it as the precise regulation of remarks for maximum effect. It introduces the martial arts concept of "finding the suki" (the opportune opening) as a strategic metaphor for comedic delivery, whether on stage or in conversation. The chapter provides concrete advice on mastering pauses, inflections, and physical cues, emphasizing that relentless practice in front of a mirror is key to developing the intuitive rhythm and control necessary to surprise, lead, and ultimately conquer any "audience."

Now, for Chapter 8.

Chapter 8: The Clown Made Me Do It: Comedic Persuasion (Pages 63-69)

Chapter 8 brings together the metaphysical and practical aspects of comedy, focusing explicitly on its

power as a tool for persuasion and influence. The title, "The Clown Made Me Do It," playfully suggests the irresistible, almost hypnotic, power of comedic intervention.

It opens with Blaise Pascal's quote again: "People almost invariably arrive at their beliefs not on the basis of proof but on the basis of what they find attractive." This quote is pivotal, reinforcing the idea that comedy, by making ideas attractive and eliciting positive emotions (laughter), can sway opinions more effectively than logic alone.

Comedy as a Master of Influence

Kreiter reminds the reader of the lessons from previous chapters: good timing enhances comedic power, and the Chico technique (reframe) alters human perception. He then asks directly: "Can good comedic timing persuade others? Can the power of 'the funny' turn you into a master of influence?" His answer, by implication, is a resounding yes.

He reiterates that "a well timed joke then has the ability to alter human perception, and altering perception can change a person's physiology and his/her beliefs instantly." And, "If you change a person's beliefs or even their perspective for a little while, you are influencing them."

Main Teaching

- The core power of comedy in persuasion stems from its ability to instantly alter a person's perception and beliefs through reframing.

- This makes comedy a potent tool for influence, bypassing rational resistance by making ideas "attractive."

The key to influencing others with comedy is to "purposefully use [the three comedic techniques] to alter situations." To "alter situations," he clarifies, means "that we alter the outcome of a certain event by changing the way others perceive that event." This is the essence of comedic persuasion: changing the meaning of a situation for others.

He uses another Chico Marx quote to highlight this perceptual shift: "Who are you going to believe, me or your own eyes?" This sets up a brief philosophical discussion on deception. Kreiter states that persuasion can be deception, but "persuasion through comedic injection is not a deceitful act, it is a way to turn the ordinary into the extraordinary so as be able to raise the energy of an event." By raising the energy, "you can persuade anyone."

Main Teaching

- Comedic persuasion is distinct from deceit; it's about elevating the energy of a situation and making it extraordinary, thereby making people more open to influence.
- This energy shift, driven by laughter, breaks down resistance and makes persuasion possible.

Scenario: Getting Double Chocolate Chip Cookies (Comedic Injection in Action)

Kreiter provides a detailed, multi-layered scenario to illustrate comedic persuasion in a mundane situation: trying to get desired cookies at a grocery store where they're "saved."

The Setup: You want double chocolate chip cookies, but the "mean looking woman behind the counter" says they're out, pointing to four boxes "saved." She offers "single chip" instead. Your inner thought: "But I want double!"

Attempt 1: Deception (and its likely failure)

- "My dear bedridden mother sent me out to get her some double chips. Her poor heart…I couldn't face her without the double chips."

- Author's Analysis: "This might work, but probably not." The "seasoned cookie keeper" has heard it all. She might "get off on powerful displays of authority" or turn the deception back on you: "these cookies are headed for the old folks home… You wouldn't want to take cookies from those poor people's mouths would you?" Conclusion: "You're screwed." This illustrates that conventional manipulation often fails against seasoned resistance.

Attempt 2: Comedic Injection (Shakespearean Dissertation): This is where the Harpo/absurdity technique comes in, mixed with a touch of Groucho's linguistic playfulness.

- Opening (Theatrical, Absurd): "Oh, lovely warden of delicious treasure, doth thou thinketh me strong?" (Hold counter, heart, look soulful). "Do you see me as a strong noble? Nay, I am but a knave, for I cannot resist thy precious gifts. Such strength is beyond me my lady." (Looking "like Romeo in love").

- Escalation (Harpo-esque List/Confession): "I have sampled of others ware, for this I am ashamed" (like Hamlet with Yorick's skull, listing various other cookies). This long, absurd list of other cookies (single chip, butter pecan, cream cracker, fudge cookie, digestive, macaron, nanaimo bar, snickerdoodle, wafer, animal cracker, biscotti) builds the comedic tension and commitment to the bit.

- The Dramatic Climax (Reframe/Devotion): "But it is only thy double chocolate chip that I adore." (Lean in, impart secret) "It is for this delicious wonder that my hungry soul screams forth."

- Audience Reaction (and adaptation): "By now you might have an audience, hopefully not a big one, try to be subtle or they might call security." The cookie keeper is "smiling and

probably a little (or a lot) embarrassed," and says, "Look, I have a couple of boxes but I was saving those for me, they really are delicious cookies."

- The Comedian's Response (Maintain Character/Charm): "Oh, I understand my fine lady, my beautiful guardian of the magical double chocolated cookie that haunts my waking dreams." (Half turn, look up, deep breath) "It is my fate to…"

- The Outcome: Cookie keeper, charmed, interrupts: "Look I can get you a box, ok?"
- The Exit: "Lovely is the day, you shine brighter than the great sun…" "Just take the cookies, goodbye Romeo." Blow a kiss and run.

Main Teaching

- Comedic persuasion, particularly using the Harpo technique (absurd, unexpected over- the-top performance), can disarm and charm resistance when traditional methods fail.
- The key is to create a "one woman show" that entertains and brings joy, rather than bullying or manipulating. It's about having fun with the person, not making fun of them.
- By elevating the mundane interaction into a "hilarious delight," the comedian transforms a potentially negative situation into a positive, memorable experience, leading to desired outcomes (like getting the cookies).

Kreiter explicitly notes that the Harpo technique is "great for a rant when you are caught off guard," implying its improvisational power. He stresses: "Always try to have fun with the person instead of making fun of the person you want to influence." This is a crucial ethical and practical guideline.

Chico's Reframe in Persuasion

The Chico technique (reframe) is also "very powerful when it comes to influencing others." It was "essentially created to try and influence others to make positive change."

- Scenario: "Sorry but I am out of double chip."
- Chico's Questions: "In what context could this be funny? What else could this mean?"
- Applying Reframes (Examples):

o Context Reframe: "Oh good, I was actually looking for triple chip, the more chips the merrier I say." (Shifts the context from scarcity to an exaggerated desire for more, making the current lack seem less important).

o Absurd Counter: "We don't make triple chip." "That's ok, I'll settle for quadruple chip." (Escalates the absurdity, highlighting the absurdity of "triple chip" as a response).

o Content Reframe (Twisting "single"): "Just have single and double, no more." "Oh, I can't have single chip, I have a deep phobia of being alone." (Reframes "single chip" from a product type to a state of being, using Groucho's linguistic playfulness for added effect).

Main Teaching

- The Chico reframe can be used to influence by recontextualizing or reinterpreting the meaning of a statement, turning a negative into an opportunity for humor and a positive shift.
- Combining techniques (like Chico's reframe with Groucho's wordplay) enhances persuasive power.

Knowing When to Quit and the Fear of the Funny

Kreiter advises that if the person "is still reluctant, perhaps not biting at all," despite your efforts, "then you just have not managed to raise their spirit high enough." In such cases, it's "better to pack your red nose and big shoes and call it a day." He assures that "At least you entertained yourself, and perhaps a few of the people around you, and you can bet that people are going to treat you with a little more respect in the future."

He then reveals a darker, yet powerful, aspect of comedic prowess: "That's another funny thing about being funny, when you have the power to 'zing' people and situations with your words, they tend to fear you." This "fear" isn't malicious; it's the apprehension of the unexpected, the disruption of their comfortable reality. "It doesn't matter how powerful they are, when they see you coming (especially when there is a crowd to witness your antics), they will pee their pants a little."

He cites Norse mythology: "even Odin feared Loki." The trick to controlling "that which is formless" (Loki, Chaos, or the unpredictable nature of comedic wit) is to "always measure your words." He warns against bullying, advising to "always try to raise the spirit of those that you wish to persuade."

The chapter concludes with a humorous, almost threatening, example of what not to say to a "mountain of a guy": "I see big people..." This is a reframe of the "I see dead people" line from The Sixth Sense, used here to imply a comedic challenge that might not end well if not "measured" properly.

In conclusion, Chapter 8 meticulously unpacks comedic persuasion, positioning it as a powerful, non-deceptive form of influence that leverages the mind-altering effects of laughter and reframing. Through a detailed scenario, it demonstrates how over-the-top absurdity (Harpo) and clever linguistic twists (Chico/Groucho) can break down resistance, raise energy, and achieve desired outcomes by making interactions extraordinarily entertaining. The chapter also touches upon the subtle "fear" that comedic power can inspire, urging responsibility and encouraging the use of humor to elevate spirits rather than bully, always with measured wit.

Now, let's proceed to Chapter 9.

Chapter 9: World Domination: The Comedian's Way (Pages 70-81)

Chapter 9 is the direct fulfillment of the book's subtitle, elaborating on how comedic prowess extends

far beyond the stage to grant influence and mastery in all aspects of life. It consolidates the previously learned techniques and philosophies into a grand strategy for personal and social success.

Comedy as a Path to Influence and Preparation

Kreiter starts by reiterating the book's core premise: it teaches "how to create funny jokes and routines," but more importantly, how this "inherent power" can "turn the ordinary into the comically extraordinary" and be used for persuasion. He explicitly calls this "power in comedic prowess."

He playfully suggests that readers might be interested in "megalomania" with "a few acolytes to do your bidding," but quickly refocuses: "Let us begin at the beginning." This implies that the path to "world domination" through comedy is a structured, disciplined one.

Main Teaching

- Comedic prowess is a form of inherent power that allows one to transform the ordinary, persuade others, and achieve influence in life.
- "World domination" through comedy is not about random acts of idiocy but requires effort and preparation; "a good comedian is always prepared."

He re-emphasizes the analogy of the comedian as a stage magician: "Those dazzling tricks might look easy onstage… By practicing a technique for hours on end, a magician is able to pull off amazing feats that seem infinitely easy for him; it is this great fluidity that adds great spark to his performance and creates a sense of true magic around all the things that he does." This fluidity, born of diligence, applies equally to comedians, writers, and "crazy clown[s] using your powers to bend the world to your whims."

Main Teaching

- Comedic mastery, like stage magic, appears effortless but is the result of diligent practice and preparation.
- The comedian must anticipate "every single possibility" and "be ready for every single one of them," knowing routines "inside and out" and having "an ace up his sleeve" (extra routines and jokes).
- This preparedness extends beyond the literal stage to the "social stage" of everyday interactions.

Applying Comedy to "Landing a Job" (The Social Stage)

Kreiter uses the concrete example of "getting a job" to illustrate comedic prowess in the real world.

- Crucial Insight: "any action that you take in front of others must be considered being on stage." This means viewing job interviews or even dropping off a resume as performances.
- Preparation: "you must try to foresee what might happen and create comedic routines for all possible eventualities."

He acknowledges that this "sounds like a big job," but assures the reader that with practice, it becomes easier. He reiterates the importance of the comedian's journal to record and refine material, allowing for reuse in "different circumstances as the need arises." This accumulated "gold" material builds into "volumes" that can be accessed repeatedly.

Main Teaching

- All social interactions should be approached as "performances" on a "social stage," requiring the same level of preparation and strategic comedic planning as a stand-up routine.
- Anticipating various scenarios and developing ready-made comedic responses (routines) for them is key to social mastery.

- A well-maintained journal of comedic material is an invaluable resource for navigating diverse social challenges and continuously improving one's "comedic prowess."

Addressing the Skepticism: Comedy as Problem Solving

Kreiter directly addresses a likely reader objection: "You're telling me that I can use jokes and funny routines to deal with all aspects of my life? You are trying to tell me that I'm supposed to deal with the problems in my life with simple jokes?"

His emphatic response: "YES, that is exactly what I'm telling you." He states plainly that "comedy is incredibly powerful in all social situations."

Beyond social interactions, comedy has a deeper, transformative power: "comedy has the ability to let you reframe things within your mind so that you are able to discover solutions to seemingly impossible problems." This directly links back to the Chico technique of reframe.

- "All problem solving, all creativity, is brought about through the act of seeing things in a different way."
- The "crazy abyss that Harpo likes so much" is the source of these new perspectives.

He further explains the personal benefits: "Making jokes about your horrible problems changes your mood; it exorcises your soul and opens a gap in the box of reality so that you can see some of the infinite possibilities outside the box."

Main Teaching

- Comedy is a universal problem-solving tool, allowing individuals to reframe personal challenges and perceive new solutions.
- The act of making jokes about difficulties can shift mood, "exorcise the soul," and break through mental limitations ("reality box") to reveal new possibilities.

Kreiter reiterates that comedy's core ability to "reframe how another person views the world" is "the key to comedy and the key to all persuasion and creation."

He highlights two additional benefits of comedic prowess

1. Raising Energy: "Comedy also allows the comedian to raise the energy level of all those that are around him." This ability to "dynamically alter the energy level of any social situation" makes a person "of power and… in high demand."
2. Antidote to Negativity: "The world is kind of a downer." Comedy is "the antidote to the depressing bumper stickers: 'life is a bitch' [and] 'shit happens'." It provides the "happy endings" people crave.

Main Teaching

- A comedian's ability to elevate the energy of any social situation makes them highly sought after and influential.
- Comedy serves as a powerful "antidote" to life's inherent difficulties and negativity, providing joy and a renewed perspective.

He uses a medical metaphor: "If you can inject some comedic penicillin into somebody's sore spot, then you will become a balm of good energy upon the world." A comedian who can turn difficult moments into "hilarious delight" will "never have to worry about not having friends, lovers, or powerful acquaintances."

This re-emphasizes that comedy is not just a stage act; "Comedy then is not just for the stage comedian or the writer. Comedy is a survival tactic, it is a way to deal with and thrive in the world of man."

The effort required to develop this skill is justified because "this effort is fun, comedy is fun, writing comedy makes you feel good."

Main Teaching

- Comedy is a vital "survival tactic" for thriving in the human world, providing a "balm of good energy" to others and attracting positive relationships.
- The act of creating comedy is inherently enjoyable and self-fulfilling.

He describes a "geometric progression" of high spirits: "The more they laugh, the more you laugh. The higher their spirits go, the higher your spirits go. The more they love you, the more you begin to love yourself, and appreciate your work." This creates a virtuous cycle leading to being "surrounded by happy friendly people that are willing to do anything to repay you for how good you make them feel."

Navigating the "Real World" Stage

Returning to the job application scenario, Kreiter advises contemplating "all of the skills that you have at your disposal now" and formulating routines, considering "what words you use," "things that you need to avoid," length, and audience type.

He differentiates the "real world" stage from the comedy stage

- Interaction: In the real world, "people talk back and generally expect to talk as much or more than you do." They "want to make points and they will want to defend these points."
- Timing's Role: "you will need to use your timing in order to accentuate the conversation, not to overpower it."
- Respect the Ego: "Nobody likes people that talk too much, no matter how funny they are. Respect the ego of your audience or else the audience will boot you off the stage."

Main Teaching

- Applying comedy in real-world social interactions requires adapting routines to be interactive and accentuating conversation rather than dominating it.
- Respecting the "ego" of the audience (allowing them space to contribute) is crucial for successful social comedy.

He revisits the resume drop-off scenario, emphasizing that even small interactions are "performances." "Impressions, especially first impressions, are critical." Starting "strong" makes the audience "far kinder to you, even when you falter."

He then provides the sample resume drop-off routine from Chapter 6, illustrating its effectiveness in leaving a memorable "leg up on the nameless competition." He reiterates the importance of timing in such situations, watching for the "suki" (e.g., receptionist's attention) and being prepared to "ham it up." He advises engaging "the competition" (other applicants) in your routine.

He suggests that for multiple resume drop-offs, you can either create new routines or "repeat the same routine." He also adds a tip for general social encounters: "life is a big giant cocktail party," so have "a

routine or two for when you encounter them again." He gives an example of a follow-up interaction

"Hey, it's the guardian of the hallowed halls, keeper of the spirits of man. I am blessed by your presence…yadda yadda."

Main Teaching

- First impressions are vital; use comedic routines to start strong and leave a lasting, positive memory.
- Adaptability is key: be ready to apply routines and find "sukis" in various, spontaneous social encounters.
- Consistent practice and journal keeping lead to an abundance of versatile material.

He addresses the question, "Are you always going to have to be on? Won't you ever get to be yourself?" He assures that "You will have plenty of time to be 'yourself' when you are around those that know you and care about you." The routines ease the transition into new occupations, and positive first impressions mean people will "naturally give you the benefit of the doubt and laugh more and act happier around you."

He clarifies that real-world routines don't need to be as "intensive" as stage performances; they are about striking "with your wit whenever the suki presents itself."

The chapter concludes with the powerful idea of long-term mastery: "When you first start… you will have to work hard… After a little while, you will have so many routines and jokes that you will not need to come up with so much material again." The brain "is able to rewire itself, and what once was hard becomes incredibly easy and instinctively natural." This leads to a state where you "will be able to come up with jokes and routines without hardly a thought." You become a "black belt in the art of comedic injection," like "kung fu masters… waiting for just the right moment, to let them have it."

A final quote from Kung Fu Panda: "Legend tells of a legendary warrior whose kung fu skills were the stuff of legend." This reinforces the idea of mastery and effortless comedic brilliance achieved through diligent practice and deep understanding.

In summary, Chapter 9 delivers on the promise of "World Domination," framing comedy as a comprehensive life skill that transcends entertainment. It emphasizes that strategic preparation, much like a stage magician's, is crucial for success in all "social stages," from job interviews to casual encounters. By integrating the three comedic techniques, maintaining a joke journal, and understanding the nuances of real-world interaction (accentuating, not overpowering), one can consistently raise energy, solve problems, and influence others. The ultimate goal is to achieve

an "instinctive" mastery, becoming a "black belt" in comedic injection, effortlessly charming and shaping one's environment.

Now, let's proceed to Chapter 10.

Chapter 10: Away Troubles, I Laugh at Thee! Cure Yourself with Comedy (Pages 82-87)

Chapter 10 delves into the therapeutic and self-healing aspects of comedy, extending its power beyond

influencing others to transforming one's own internal state. The title is a defiant declaration, embracing laughter as a weapon against personal struggles.

It opens with the poignant "Pagliacci" joke from Alan Moore's Watchmen: "Heard joke once: Man goes to doctor. Says he's depressed… Doctor says, 'Treatment is simple. Great clown Pagliacci is in town tonight. Go and see him. That should pick you up.' Man bursts into tears. Says, 'But doctor…I am Pagliacci.'" This profound anecdote immediately sets a serious tone, highlighting the tragic irony of a comedian who brings joy to others but cannot heal himself.

Kreiter's immediate response to the joke is simple: "Laughter is strong medicine." He laments that comedians, while powerful at "raising the spirit of all those around him," sometimes "do not realize that the powerful medicine that he provides for others should also be used on himself." Forgetting this self-care can lead one to "become the sad clown Pagliaccio."

Main Teaching

- Laughter is a potent form of "medicine," not just for others, but crucially, for self- healing and mental well-being.
- Comedians (and anyone wielding humor) must apply the transformative power of laughter to their own lives to avoid becoming a "sad clown" who helps others but neglects themselves.

Comedy as a Conduit to Self-Healing and Freedom

The author states that while the book primarily teaches joke and routine creation for stand-up or writing, "if we look deeply into this new skill, we begin to realize… that this skill can be used for more than just a comedic profession."

He asserts that the skills learned allow one to "greatly alter your life situation by giving you a way to become a master of human social dynamics." The techniques become "a conduit to power" to "change any social situation." In this sense, "this book is not just about comedy, it's about survival and prosperity within the human world." This reiterates the broad utility discussed in Chapter 9.

But then, he pushes further: "Comedic power can allow us to heal ourselves and others."

He describes laughter's profound effect

- "Laughter is an incredible medicine because laughter is beyond reason, beyond thought."
- "Laughter is Chaos; in the brain." This connects back to the Harpo technique and the disruption of the "reality box."
- Laughter "relaxes all the tensions of your body. Laughter expels all the pain and fear. It is a convulsive explosion that allows us to experience, ever so briefly perhaps, the freedom of totally letting go."

This is the core of comedy's healing power: it's a visceral, chaotic release that frees one from internal burdens. The ultimate directive: "If you wish to exorcise a demon, laugh at it."

Main Teaching

- Laughter, as an expression of "Chaos" in the brain, is a profound self-healing mechanism.
- It physically and emotionally releases tension, pain, and fear, offering a temporary but powerful experience of "freedom" and "letting go."
- Using humor to confront one's own problems can effectively "exorcise inner demons."

He calls this the "trickster's joy, his medicine, his greatest gift." The trickster (comedian) makes us laugh for the "sheer love of Chaos," bringing "freedom, health, and happiness." They force "brains to make great leaps in perception," leading to a "synapses twitch one way, then the other and AHA!"

He reiterates that "Laughter is actually such an incredible medicine that is being used to treat people with cancer and other terminal diseases." (Footnotes provide links to sources, grounding this claim in scientific and therapeutic applications).

The central message is clear: "But PLEASE don't forget to use the healing power of laughter to help yourself as well. Do not become Canio, learn to use the power of laughter to exorcise your inner demons and heal your body and soul."

Main Teaching

- The comedian's greatest gift is the healing power of laughter, which must be applied to oneself as diligently as to others.
- Laughter induces "great leaps in perception" and is a powerful release that provides comfort and helps "shake off our demons."
- The body "loves laughter" and will naturally follow if one initiates it, even through pretense.

Three Ways to Use Laughter to Cure Yourself

Kreiter outlines practical methods for self-healing through comedy

1. The First Way: Forced Laughter Exercise

- Method: Find a private, undisturbed place. "Force yourself to laugh for five minutes straight." Don't worry about feeling "crazy clown[ish]."
- Process: It might be hard initially, but "soon this effort will turn into uncontrollable laughter," escalating to "deep belly laughs" that "flow out of you naturally."

- Benefits: After 5 minutes, you'll feel "a little tired but cleansed." This exercise "will relieve your stress and cure you of any oppressive feeling." It's about letting Chaos "laugh with you."

Main Teaching

- Engaging in deliberate, forced laughter for a sustained period (e.g., five minutes) can trigger genuine, uncontrollable laughter.
- This practice effectively relieves stress, dispels oppressive feelings, and creates a sense of "cleansing" by embracing and releasing through "Chaos."

He supports this with a quote from Harry Dresden: "If you can't keep the bad thoughts out, at least you can make fun of them while they're there." This emphasizes the power of active engagement with negativity through humor.

1. The Second Way: Create Your Own Comedy Routines

- Method: "Make sure that you are constantly surrounding yourself with things that make you laugh and bring you joy."
- Specific Action: "One of the greatest things you can do is work on your comedy routines."
- Benefits: "The act of creating them will put a smile on your face, especially when you know you have created an awesome joke or routine that is sure to have others rolling on the ground with laughter."

Main Teaching

- The act of actively creating comedy routines is a joyful and self-curative practice.
- The creative process itself, by forcing the mind to connect ideas in new ways, generates positive emotions and contributes to well-being.

Kreiter expands on the benefits of creation in general: "All creation in general can be a great source of joy because when you create you are forced to look into the abyss, and as you do so your mind will automatically be flooded by new possibilities and ideas." These ideas "create new connections in your brain and will enliven it to new possibilities." Comedy, specifically, is "an even more

powerful tonic for the soul because as the synapses in your brain reconnect to new possibilities, the mind is forced to break into a belly laugh as it contemplates the new absurdity that you have created."

Main Teaching

- Creative acts, particularly comedy, lead to "spiritual expansion" by forcing the brain to make new neural connections and explore new possibilities.
- The inherent absurdity in comedy creation triggers profound, healing laughter.

1. The Third Way: Consume Funny Content

- Method: "Make sure that you are constantly watching or listening to things that make you laugh."
- Reason: This "activates your own inner comedic talent" and provides "a constant source of inspiration."
- Recommendations:

o Cartoons: "the old stuff like the works of Tex Avery, Bugs Bunny cartoons, Woody Woodpecker." Also "the new stuff either; I personally like heavy doses of SpongeBob SquarePants and Futurama."

o Movies and Sitcoms: Marx Brothers movies, Abbot and Costello, Laurel and Hardy, The Three Stooges, Seinfeld.

Main Teaching

- Consistent consumption of inspiring comedic content is crucial for activating and nourishing one's own comedic talent.
- Watching and listening to humor provides a "constant source of inspiration" for creating new material and boosts one's own "spirit."

He concludes the chapter by emphasizing that laughter "can cure you from the inside out." It's "the great enema for life," flushing out "garbage" and relieving "knots of stress." It can even "help stop pain and make you feel high." (Footnotes provide further sources for these claims).

The chapter ends with a celebratory and liberating message: "Play, laugh, enjoy. You are the comedian; you are the jester and the fool. Laugh because you are free." And a final quote from Evan Davis: "Someday we'll look back on this moment and plow into a parked car." This quote, like many in the book, is a non-sequitur reframe, ending on a note of delightful, unexpected absurdity.

In summary, Chapter 10 reveals the profound therapeutic power of comedy, urging the comedian to apply the "medicine" of laughter to themselves to avoid the Pagliacci trap. It highlights laughter as a chaotic, liberating force that dispels tension, fear, and pain, literally rewiring the brain for positive perception. Kreiter provides three practical methods for self- healing through humor: forced laughter, active comedy creation, and consistent consumption of funny content. The chapter culminates in a powerful affirmation of laughter as a source of freedom, health, and a vital tool for thriving in life.

Now, for the final section: The Conclusion.

Conclusion (Pages 88-90)

The Conclusion serves as a powerful call to action and a summary of the transformative journey the reader has just undertaken. It reinforces the central thesis of comedy as a tool for personal and social mastery, ending on a grand, almost mythical, note.

Reframing Your Past, Shaping Your Future

Kreiter immediately challenges the reader to apply what they've learned: "Think about the last social interaction that you had. Did it go just how you wanted? If it didn't, is there a way that you could have improved things using the techniques that you have learned in this book?" This is an invitation to engage in a retrospective reframe of one's own life experiences.

He encourages readers to

- "Examine your past social interactions and use them as the incredible resources that they are for learning."
- "Use the techniques… to completely change the less than satisfying social interactions that you have had in the past."

- "Imaginatively go back to that awkward conversation… and completely alter it using a heaping dose of comedic relief."

This isn't about regret, but about active mental rehearsal and re-scripting. By creating a "routine for the old social interactions" and changing what you said to what you could have said, you can "imaginatively consider what the new outcome to these interactions might have been."

He then directly addresses professional comedians/writers: "If you are a stand-up comic or a comedy writer already, is there a way that you could have improved your performance or your writing with the methods you now know?"

The core message of this section is profound: "Change the past and in so doing you will change your future." This encapsulates the power of reframe – not just altering perception in the moment, but retrospectively transforming past experiences to influence future actions and beliefs.

Main Teaching

- The learned comedic techniques should be applied retroactively to past social interactions, allowing for a mental "re-scripting" that transforms negative experiences into learning opportunities.
- This imaginative reframe of the past is a powerful act of self-improvement that can fundamentally reshape future interactions and outcomes.
- The book's ultimate promise is that by mastering comedy, one gains the ability to proactively and retroactively influence their reality, leading to a more desired future.

The Comedian as the "Secret Master" of the Circus World

Kreiter returns to the circus metaphor, painting a vivid picture: "In this amazing and beautiful three- ring circus world you can be anything you want, as long as you have the talent." He lists various circus roles (cotton candy guy, popcorn girl, high-wire act, lion tamer) to represent different life paths.

However, he suggests an alternative for those not fitting these traditional roles: "if you don't like hairnets, are afraid heights… then might I suggest using all of the information in this book and trying your hand at being a clown."

He then unveils the clown's true status: "what most people don't know is that the clown is the secret master of this crazy circus world. The clown is formless, he is magic, and all secretly bow to the power that he possesses." This echoes Chapter 5's discussion of the clown's ancient, almost divine, role. The "formless" aspect refers to the clown's ability to defy conventional reality and expectations.

The clown's "job can be part time" because "at the end of the day you can take off the makeup and the funny costume and you can become someone altogether different, without any one being the wiser." This suggests that the comedic persona is a strategic tool, not a permanent identity.

Main Teaching

- The clown, embodying the principles of comedic mastery, is presented as the "secret master" of the world, possessing "formless" and "magical" power.
- This comedic persona is a strategic tool that can be adopted and shed, allowing the practitioner to navigate different social situations with immense influence.

The Clown College Graduation Speech: A Final Exhortation

Kreiter then delivers a playful "clown college graduation speech," offering blessings to the "fellow

comedians"

- "May your banana peels be always slippery…" (Harpo's absurdity)
- "...may your noses be big and very red…" (The clown's symbol)
- "...may your shoes be gigantic and your cars extra small." (More Harpo-esque visual humor)
- "...May your flowers squirt far and true and may your balloons never pop." (The props of the joyful, surprising clown)

The final, rousing call to action encapsulates the entire book's message: "Go out there fellow comedians and make them laugh. Fascinate them with your sharp wit, blow them away with you impeccable timing, and keep them guessing right until the moment you punchline them!"

Main Teaching

- The ultimate directive is to go forth and apply the learned techniques: make people laugh, fascinate with wit, impress with impeccable timing, and maintain an element of surprise until the comedic "punchline" or desired outcome is achieved.
- This final exhortation integrates all three comedic archetypes (Clown, Jerk, Cult Leader) and techniques (Harpo, Chico, Groucho) into a unified, powerful strategy for engagement and influence.

The book concludes with two final, poignant quotes

- "I remember in the circus learning that the clown was the prince, the high prince. I always thought that the high prince was the lion or the magician, but the clown is the most important." — Roberto Benigni This quote elevates the clown to the highest status, reinforcing its underestimated power and importance, a core message of the book.
- "La commedia è finita!" — Pagliaccio ("The comedy is finished!") This is the tragic line spoken by Canio in the opera Pagliacci at the end of his performance, echoing the opening of

Chapter 10. By ending with this, Kreiter brings the reader back to the profound depths of

comedy, acknowledging its bittersweet nature (the clown who suffers while bringing joy) but also signaling the end of the teaching journey. It's a final, powerful reframe: the "comedy" of this book, in teaching you how to command laughter and reshape reality, is now complete.

In conclusion, "How to Create a Stand-Up Comedy Routine...And Rule the World" by John Kreiter is not merely a guide to telling jokes; it is a philosophical treatise and practical handbook for wielding comedy as a form of "Lesser Magick" to influence perception, master social dynamics, overcome personal challenges, and ultimately, achieve a form of "world domination" through charm, wit, and unexpected delight. By breaking down comedic archetypes (Clown, Jerk, Cult Leader) and powerful techniques (Harpo's Absurdity, Chico's Reframe, Groucho's Language Mutation), the book provides a systematic approach to creativity, performance, and persuasion. It challenges the reader to see all social interactions as a "stage," emphasizing the critical role of diligent practice, impeccable timing, and the transformative power of laughter to heal oneself and others. The journey culminates in the

understanding that the comedian, the "secret master" of chaos, can reshape reality, one laugh at a time, and thus profoundly influence their own future and the world around them.