

Neometaphysical Education

Astral Projection

By

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For the

The Society of Metaphysicians

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Lesson One – An Introduction

Oliver Fox was recognised as England’s pioneer in the complex field of Occult experience known as Astral Projection, and he ranked with Muldoon of America and Yram of France as an authority on this vital and fascinating subject.

The term “Astral Projection” implies two things: that which projects – the will-power of the experimenter; and which is projected – his subtle vehicle or “double”. “Astral” means “starry” and is descriptive of the radiant appearance of the particles constituting this vehicle. The Concise Oxford Dictionary defines “astral body” as being the “spiritual appearance of the human form”.

At the outset I warn the student that, despite some very misleading surface simplicity, our subject is really most difficult and bristles with all sorts of curious problems, to most of which we can find no satisfactory solution; for although two or three pioneers have done some useful spadework, Astral Projection is still in its infancy. If man were just a two-fold being, consisting of a body and a “Soul”, things would probably be much easier to understand; but the Occultist knows that man is **sevenfold**, which is bound to work out a theory for the rationale of Projection.

Let us now examine the Theosophical classification of the Seven Principles of Man; for I have always found this particular terminology most useful:-

1. Atma Spirit
2. Buddhi Spiritual Soul Bliss Body
3. Higher Manas) Human Soul (Casual Body
4. Lower Manas) (Mental Body)
5. Kama Animal Soul, Astral Body
6. Linga Sharora Vehicle of Prana etc,
Life Force, Etheric Body

7. Sthula Sharira Dense or Physical Body

The first three principles are known as the Immortal Triad; and the last four as the Perishable Quaternary.

When my book, "Astral Projection" was published, one reviewer took me to task as follows:-

"Mr Fox states in an early chapter that he aimed at the stand-point of Psychical Research when writing his book, but he might have adhered even more closely to his aim with advantage, leaving out for instance such unnecessary complications as the Theosophical teaching on the difference between the "Astral" and "Ethereic" bodies, distinctions which leave the humble student of the Super-normal wondering more than a little how such conclusions are arrived at. Surely we have enough to do to establish the existence of one 'subtle body' capable of being exteriorised without dragging in several more".

The writer of this review was obviously no occultist. Truth is not affected by our likes and dislikes. Things – i.e. fundamental facts – cannot be made "simple" to please our prejudices, and difficulties must be acknowledged and faced.

The more pertinent criticism has been made that I should have used the word "etheric" instead of "astral". Why, then, did I prefer the latter term?

Well. I expected there would be a certain number of Theosophists among my readers. There are, of course, several schools of Theosophy; but I think the average Theosophist does not use "etheric" in the same sense that scientists – such as Sir Oliver Lodge – use it. In some schemes the three levels of the Etheric Plane are considered to be merely subtler extensions of the Physical. The etheric double is to the vehicle of prana and, according to the text-books, cannot move more than **a few feet** from the physical body. Now as in some of my excursions it **seemed** to me that I travelled for many miles – even to India on one or two occasions – I thought it better to use the word "astral". I think the truth of the matter is that the "body" used can be etheric, astral, manasic (mental) or even buddhic (spiritual) – but the latter only in the case of advanced adepts – and that the nature of the experience will vary considerably according to the vehicle employed. It is all a question of **vibration**, and the projector's

experiences will vary according to the rate of vibration to which his consciousness is attuned during the experiment.

Not all phenomena that appear on the surface to belong to the same class are the result of what we have called astral or etheric projection. There is another method which might be colloquially described as falling through a hole in oneself into the Fourth Dimension! Needless to say, I do not understand the modus operandi, nor have I succeeded in doing it; but I believe it is possible to “travel” from here to China without astral projection, as understood in these lessons, being involved. *Azelda has something to say concerning the descent into the Chasm of Rillon which I think has bearing on this problem and also of those strange cases of people “taken by the Fairies”.

I hope that this introduction will disabuse the student of any idea that projection is a simple matter, that he has only to sit in a chair, close his eyes, and step out of his body. It may be as easy as that for an Adept; but for the average investigator – although it is just possible that, even as one may be clairvoyant or clairaudient seemingly as a natural gift, so here and there a person may possess the power of leaving his body without the tedious, difficult and painful preliminaries I had to go through before achieving liberation. In *all* of us these spiritual powers are latent, though we may be quite unable to use them, because either through ignorance or lack of interest we do not know how to arouse to activity the appropriate corresponding centres of our Spiritual bodies.

The phenomenon of Projection or Bilocation – as it is sometimes called O may be viewed from two standpoints:-

- a) Occult: The spirit actually leaves the entranced physical vehicle and functions – perfectly aware of so doing – apart from it upon the etheric, astral or mental plane, according to the vibration employed by the experimenter.
- b) Scientific (or materialistic): It is merely a new brain state, the product of self-induced trance, and the seeming external experiences all originate within the mind of the investigator – a third level of consciousness, differing from waking life and ordinary dream, and far more vivid.

If it were not for one most important fact – viz. that there are many well-authenticated cases where the projector’s “double” has been seen miles away from the place where his body lay in

a state of trance – it would be, in my opinion, impossible to say which of these two explanations was the correct one. There is no blinking the fact that life consists of an infinite series of momentary states of consciousness, continuity and identity being established by that principle in us which asserts “I am”! The world is subtly different for each of us, though there is a sufficient **general** resemblance between all our little personal worlds to enable us to carry on with the practical business of life. One person may be colour-blind; another, tone-deaf; and so on. And here a curious thought presents itself – something less obvious than colour-blindness: you and I were both taught from infancy that the sky was “blue” and the grass “green”, so we are both in agreement on this point; but for all I know, the sensation aroused in you by your “blue” sky may be precisely similar to that aroused in me by my “green” grass. Do you see what I mean? It is an awful thought, but it would be quite possible for a man to lose the use of all five senses and still live. He would still have his sense of identity, his “I am”, and his memory; but his physical world would have “gone out” like the flame of a candle!

We come back to this then: it is all a matter of consciousness; and this seemingly so-solid world of our five senses is for each of us a really composite **mental** sensation – the sum of all the stimuli received through the channels of the senses. Moreover each of us lives in two worlds simultaneously: one which we share with our neighbours; and a little private world of our own – where, maybe, the sky is green and the grass blue.

It will now be realised that the technique of Projection is essentially **mental**. It may be regarded as primarily an exercise in will power; and the stronger the Student’s will, the more likely is he to succeed.

And next, before we proceed further in our attempts to obtain this **new** state of consciousness, I suppose I must do my duty to the Student and issue a solemn warning as to the risks he must be prepared to run in the course of his research into the mysteries of projection. Personally I doubt whether this mental exercise is as dangerous as motoring; but it is to be admitted that – despite its extraordinary popularity, motoring **is** dangerous – though few people would advance this as an all-sufficient reason for never venturing to drive a car.

The Dangers

Possible dangers, including those of an occult description, may be enumerated as follows:-

1. Heart failure or insanity arising from shock.
2. Premature burial.
3. Temporary derangement caused by the non-coincidence of the **etheric** body with the physical body after the experiment, this might render the experimenter temporarily incapable of distinguishing between waking life and dream-life. Though actually awake, he would act as one does in dreams and so appear mentally deranged – as indeed he would be for the time being. In the case of a person with an unusually “loose” etheric vehicle, such an effect may be produced by a purely involuntary extrusion of the etheric double during sleep or in the drowsy condition which preludes it.
4. Cerebral haemorrhage. I have been told that a too intense concentration may lead to the bursting of a blood vessel in the brain.
5. Severance of the Cord, which means “death”.
6. Repercussion effects upon the physical vehicle caused by injuries to the Astral. Such results are extremely rare and are similar to stigmata phenomena and the production of birthmarks by cravings and frights.
7. Obsession. I do not think we should dismiss this possibility too lightly, especially in the case of a person of known mediumistic tendencies. Although I have had no experience of it myself, I should not be surprised if this danger was a very real one.

It seems a formidable list, and I have thought it advisable to give it; but I would not dissuade the earnest investigator with a passion for truth. He will be protected, I believe, by the unseen intelligences that guide our blundering efforts in the divine quest, and the merely frivolous inquirer will soon be frightened away by the strange initial experiences – which can be very unpleasant indeed.

Let us see how this new state of consciousness which we are going to make our goal, differs from waking life and sleep. In the former, both body and mind are **awake** – at least, we are under the illusion that they are; but in reality we are all characters in a dream; the nightmare men call “Life”. However, from the point of view of practical politics, in waking life both body and mind are awake, so that if we saw a motor leave the road and sail through the air we should sit up and take notice and want to know more about it. In sleep, the body is what we call asleep – actually a state of trance; and the mind too is almost wholly dormant. It is as though we were hypnotised and unable to question the normality of any phenomena in our dream, so that the flying motor would be taken for granted and excite no comment.

What then, is this third state of consciousness we are out to obtain? The problem of Projection, of how to achieve it, may be stated in one line:-

The mind must be awake while the body is asleep.

In my research I have used two methods:

1. **Self-induced Trance.** Here there is no break in consciousness, the starting point being ordinary waking life, and I have found that, for me at least, this leads to much better results. We shall consider this method later on in these lessons. I am afraid the average student will find little to choose as regards “difficulty” between the two methods – for there is no “easy” road to Projection; but my second method is far less likely to lead to unpleasant results and is therefore preferable for the beginner.
2. **The Way of Dreams.** Here there is obviously a break in consciousness, and before we can make any experiment we must acquire *in the dream* the knowledge that we are dreaming.

In sleep, the body is in a state of trance and some degree of separation of the two vehicles occurs, especially in levitational or “flying” dreams, and the trance may be only light or very deep. The deeper the trance, the greater will be the degree of separation; but as the sleeper is unaware of his true condition, such excursions may be termed unconscious projections – as distinct from the conscious projection which is our goal. In ordinary dreams the mind is, for the most part, asleep as well as the body, and the problem before us is to awaken the mind, for when this is done, we shall no longer mistake our dream-vehicle for our physical body. We shall realise then that the latter is in bed, that we have another body which we are using in this dream-state, and that we are *dual*. This realisation of duality causes the phantom or astral body to withdraw still further, and the sleep condition deepens into a trance which may become cataleptic.

A point which I wish to emphasise very strongly is this: In a *conscious* projection, the experimenter should have a more-or-less perfect knowledge of his identity – his name and physical circumstances – and of what he was doing up to the time when he retired for the night. In short, his memory should be just as good as in waking life. Now, many people seem unable to grasp the distinction between an experience of this nature and an ordinary dream in which “flying” or “levitation” has taken place. They tell me they are “projectionists”, but when I put a few searching questions, it transpires that they know nothing about their nocturnal adventures

until they awoke. Conscious projections are very rare occurrences, but the unconscious kinds are extremely common.

I invented the term “Dream of Knowledge” to denote that peculiar kind of dream in which the dreamer becomes aware (in his dream) that he is dreaming. Our next lesson will be devoted to the Way of Dreams, how we may obtain (if we are lucky) a Dream of Knowledge projection, and a description of some of the phenomena associated therewith.

TEST QUESTIONS.

(Complete TEN only and return your answer paper to your Tutor for marking and for the issue of the next lesson).

1. What do we mean by “Astral Projection”?
2. Define “Astral”.
3. State the Seven Principles of Man.
4. Why have I used the word ‘Astral’ instead of ‘Etheric’?
5. What is the strongest piece of evidence in support of the Occult theory of Projection, as opposed to the strictly scientific viewpoint?
6. Explain the statement: ‘Each of us lives in two worlds’.
7. What are the principle dangers attending the practice of Projection?
8. What is meant by ‘keeping the mind **awake** while the body is asleep’?
9. Name two methods of obtaining a Projection and the starting point for each.
10. What is meant by an “unconscious projection”? Explain the term “Dream of Knowledge”. Why must projectionist’s memory be as good during a ‘dream’ as during waking life?

Lesson Two – The Way of Dreams

REVISION

The student should read lesson one through once again before commencing lesson two. The marked answer paper with this lesson should be carefully checked. Questions wrongly answered should be re-answered and sent back to the Examiner with the answer paper for lesson two.

Remember: the technique of projection is essentially mental and, therefore, may be regarded primarily as an exercise in willpower. Thus, we are dealing with a new state of consciousness. The mind must be awake whilst the body is asleep. There are two primary methods of projection:

1. Self induced trance and
2. the way of Dreams.

The dangers are: Heart failure or insanity arising from shock; premature burial; temporary derangement caused by non-coincidence of the etheric body with the physical body; cerebral haemorrhage; severance of the Cord; repercussion effects and obsession.

Practical work

It would be helpful if the student would provide himself with a notebook and pencil and a bedside switch and get accustomed to the somewhat tedious business of recording his dreams. He should note the salient points without unnecessary verbiage, however trivial the dream may be and even if he can remember so little that, at first, his note consists only of a brief sentence; for it is necessary that he should form the habit, and he should find, if he perseveres, that he can remember more and more as time passes – until he reaches his limit. By this I meant that few, if any, of us can “dream to order”, so that, even if we have greatly increased our power to remember, it by no means follows that we shall get an increase in the number of outstanding dreams. No, the majority will always be trivial and ordinary; but we shall be able to make the most of our opportunity when a really good dream comes along; for the more we study our dreams, the more likely we are to regain our critical faculty when we are asleep and so be able

to note the discrepancy which will tell us that we are dreaming and enable us to experience the “Dream of Knowledge” projection.

Most of us have to work pretty hard, and it is certainly very tiresome to break a night’s rest by sitting up in bed and recording a dream; yet I must warn the student that, if the dream is worth recording, to note it at once is the only safe way. These dream memories are extraordinarily evanescent – why, I do not know – and, however well the dream may be remembered on waking, by morning it will probably be completely forgotten, or so covered up by memories of later dreams as to be for the most part lost.

The Way of Dreams

In lesson one it was stated that, before we can make a projection, there are two essential conditions which must be fulfilled:

1. that the body must be asleep (i.e. in a state of trance)
2. the mind must be awake.

When we adopt the Way of Dreams, or Dream of Knowledge method, condition (1) is obviously satisfied and the problem before us is to awaken the mind, or rather the critical faculty which is almost wholly inoperative in the vast majority of dreams. No longer must we act as though under some hypnotic spell, depriving us of the power to reason, so that the most ridiculous situations and glaring incongruities are meekly accepted as a matter of course. By observing some perhaps quite trivial inconsistency – and often it is something comparatively small which gives us the clue – we shall gain the knowledge (in the dream) that we are dreaming, and then there will come a magic transformation – the prelude to liberation and high adventure.

Now, since the publication of my book *(Astral Projection, Rider’s), I have found much to my surprise that many really intelligent people seem to experience a peculiar difficulty in grasping this (to me) simple idea of knowing (in the dream) that one is dreaming. They appear to be confused and make feeble and absurd objections such as “But, you know, a dream is a dream after all. What else can it be? And you can only dream what is in the dream”. Which shows they have missed the point: that once this knowledge has been obtained you are no longer the

slave of the dream, that the position becomes reversed and that it is you who shape “the dream” to meet your requirements – though, as a matter of fact, the dream has ceased to be a dream in the ordinary sense of the word.

I propose, then, to consider very fully this business of arousing the critical faculty, even at the risk of labouring the point and I trust that in view of the explanation I have given, it will not seem to the student that I am not under-rating his intelligence. Please do not ask me to explain to you why it is that one dream should be a ridiculous jumble from beginning to end and arouse no suspicion of dreaming to our sleeping minds, whereas another dream should be perfectly reasonable and true to waking life except for just one inconsistency – one incongruous or absurd feature, which may be great or only small – upon which the mind pounces, as it were, so that a feeling of bewilderment, of uneasiness, of questioning is suddenly induced, I do not know why – to be candid, I know very little about anything – but I do know what I have stated is true, and very fortunate it is for the would be projector; for without this possibility of obtaining a clue to his real condition, the Way of Dreams would be barred to him – except for the rare chance of experiencing the False Awakening which I will explain in due course – and there would be left to him only the more difficult, painful, and possibly dangerous method of Self Induced Trance.

Typical example of the Critical Faculty operating in Dreams

Here are some specimen dreams which might give the student the desired knowledge that he is dreaming if his mind were sufficiently awake for him to be able to spot discrepancy.

1. In my dream, I am returning home after having supper with a friend. It is dark. Everything is normal so far. Streets are usual. I let myself in and bolt the front door. I then enter my sitting room and feel for the electric light switch, but it is not there. I strike a match, and see an old fashioned gas burner with an incandescent mantle. With a feeling of relief I light this. Yes, the gas is all right; but – the room is just as I left it when I went out after tea, except that the central electric light pendant has disappeared. I know that gas globe – the peculiar bluish-green shade of the coloured border and the shell design on the ground glass – but it was broken long ago. That was in another house thirty years ago! What is it doing here? My bewilderment is increasing. There never has been any gas fitting in my sitting room here.... Only the electric light. Then how...?

My critical faculty in this dream was only slightly operative, I should be satisfied when I succeeded in lighting the gas and reassured by the sight of the once familiar globe. I would say “Of course! I wonder why I thought I had electric light!” And as I was satisfied, the dream would take its course and I would continue to mistake it for waking life. If, however, I were able to reason as far as: “There never has been any gas fitting in this room etc”, it is pretty certain that the revelation would come to me – “The solution is that I am dreaming”! What would happen next we will discuss later on.

2. The dream is similar to (1) up to the point where I feel for the electric light switch. It is there all right, but it won't work. I move it up and down several times. No result. Strange! I know that I never trouble to switch off at the meter unless I am going away for a holiday, so it can't be that. Of course, the filament may have gone, but it was all right last night. Well, I must search for a spare bulb. Should be one in that drawer over there. Then – without my touching the switch – the light suddenly comes on! But it is a queer sort of light – difficult to define – a ghostly light. Yes, and I see now that the room is not really illuminated by the lamp, but by a diffused golden glow that seems to come from nowhere in particular. This discovery makes me feel very strange and confused. The dream has taken a course which will probably result in one of two things happening:
 - a) I get frightened and give way to panic; the dream becomes a nightmare and I wake.
 - b) I pursue the train of thought – switch wouldn't work; light came on without my touching the switch; something wrong with the lamp; not normal light; where does this golden glow come from? Just one step further - “There must be an explanation – what is it”? And the answer comes “I am dreaming”.

This failure to switch on the light has figured in a good many of my own dreams and – presumably by association with memories of previous dreams of a similar nature – has been sufficient to tell me that I was dreaming.

3. In my dream, I am standing in our front garden. It is early on a lovely summer morning, and I am just taking the air before having breakfast. There is a wonderful sparkle about everything – an extra vividness – but except for this all seems as usual. And then my attention becomes arrested by a standing rose in the circular bed before the window. It should be a lovely deep red, but it is white! Now, if my mind is only slightly awake, I shall probably say: “Funny, I could have sworn that rose was red. Still, it couldn't change in the night, so I must have been mistaken”. If, however, my critical faculty happens to be in evidence, my memory also will be more insistent. I shall know the roses should be red and start seeking for an explanation. Could a neighbour have changed them in the night? No, he wouldn't take the liberty of playing a senseless trick like that; also it would be too much trouble to dig up my rose tree and plant

another. Besides.... Here I examine the tree again more closelyI can recognise the shapes of the big rose and those two beneath it. They are the same roses – I am sure of that now – but they are white. Deep red roses can't fade. No, and these strange white roses are so brilliant that they seem to shine with a light of their own. And at this point the revelation comes.

4. In my dream I have been walking through the busy streets of the town in which I live. Feeling tired, I sit on a bench in the park. The sun has set, and it is almost dark. I fall into a reverie, and it would seem that I doze; for suddenly I straighten up and note with a faint surprise that it is now brilliant moonlight and that just over a certain statue well known to me there is a splendid full moon. It seems extra big – yes, surprisingly big – and so bright! My interest is aroused. I feel, only vaguely at first, that there is something queer about this moon. Why, yes! The old familiar 'Man-in-the-moon' has gone. There are strange new markings upon that radiant disk – and yet these too are familiar. It is as though the World's Eastern Hemisphere were reflected in the moon. There are Europe and Asia, and that thing to the left – like an inverted pear – that is most certainly Africa. Now, if my mind is only slightly awake, I may reassure myself with a "Well, I've never noticed that before". A higher degree of mental awareness would make me search for a possible explanation: "Must be an illusion. The markings are not really there, but I have superimposed them on my image of the Moon". And, finally, if my critical faculty were sufficiently active, I make a further most surprising discovery. I am facing west; it is only about two hours since the Sun set behind that statue; and now the Moon is high above it, whereas it should be rising in the east. The Moon is in an impossible position! If I were capable of pursuing the chain of reasoning thus far, the true explanation would most certainly come in a sudden revealing flash: "I am dreaming".

5. In the next example there is what seems to be a dream followed by an awakening, but it is really the False Awakening – a term with which the student will become familiar as we proceed. I dream that I am in a tea shop; and just as the waitress is bringing me my tea I wake, feeling very thirsty. It is till dark, but I can dimly see objects in the room. My wife is sleeping beside me. I am annoyed at being cheated out of my tea, and my thirst increases. It does not seem that I shall be able to get to sleep again until it is satisfied, and yet I feel disinclined to move: but in a few minutes the desire for tea has grown so strong that I rise and descent to the kitchen. I switch on the light and go to the familiar caddy, but it is empty. Not like my wife to run out of tea. But I simply must have some. Of course, there's that shop near the station – it keeps open all night. I leave the house, and almost immediately I am there. I am mildly surprised at the speed of the journey, for it is over a mile from my home. The shop is open all right and full of people; and in one corner of it I see a small elephant, nodding its head and doing a queer sort of dance. My bewilderment increases; but I associate the elephant with Indian tea and try to reassure myself: "It is just an advertisement". I go to the counter and a further surprise awaits me; for the woman behind it has a very long nose which wags from side to side in time with the elephant's head. Nevertheless, I am just going to ask for my tea, when a roar of laughter makes me turn. Al the people are pointing at me. I look down and see that I am still wearing my pyjamas! How could I have behaved so foolishly? This absurd longing for a

cup of tea – and then a fresh thought: “Suppose my wife wakes and misses me? I must get back as quickly as possible”. And then came the climax, as I suddenly remember this tea shop was a failure and closed down years ago. One last moment of utter bewilderment and worry, followed by a sense of enormous relief: “Of course! No need to worry about my wife, and I haven’t made a fool of myself. I’m dreaming!” Actually separation took place when I dreamed that I got up and went to the kitchen but it was unconscious projection until my slowly awakening critical faculty was at last sufficiently aroused (by these incongruous happenings) to make me aware that I was dreaming and that my body was still in bed. From this point, the experience becomes a conscious projection, and I am free to experiment – provided that the emotional relief was not strong enough to cause my body (by a repercussion effect) to draw me back instantaneously.

Perhaps I should state that these “specimen” dreams are imaginary, but I have had many very similar examples of each case.

6. I dream that I am sitting alone by lamp-light in an old fashioned room full of Victorian furniture. On a table near me is a glass case containing a stuffed canary. Soon I begin to feel uncomfortable, vaguely uneasy. There is a tense-ness in the atmosphere, eeriness, and then the canary starts singing! I am not likely to take this miracle for granted, because my prophetic feeling shows that my mind was not fast asleep. One of two things will happen: I shall be overcome by that terrible dream-fear, which I have named “The Fear of the Impossible Thing Happening”, and wake in a panic; or, if the critical faculty is more in evidence, I shall exclaim: “Stuffed birds can’t sing! What’s the explanation?” and solve the mystery.
7. My last example shall be a case where a series of incongruities leading to a climax is necessary to awaken the dreamer’s mind to his true condition, because of the erroneous explanations advanced by his critical faculty as it becomes more and more active. In this case I will suppose that the student is the dreamer.

At first everything is absolutely lifelike and therefore perfectly normal. You are one of the audiences in a hall where I am giving a lecture on astral projection. Possibly you are feeling a little bored; for you turn to me – an ordinary looking person in a quiet lounge-suit – and take stock of your neighbours. You see that beside you is a very smart young lady of attractive appearance. Turning to me again, you frown; for I am wearing, as a buttonhole, a sunflower the size of a dinner plate - Eccentricity? Symbolism? Queer that you hadn’t noticed it before. I speak of levitation and rise a few feet from the ground to illustrate the point, and gently descent. You are not impressed, but look for the wires. No, you can’t see them, but they must be there all the same. Adepts – if there are any – don’t display their gifts in public. Hang the

fellow! The sunflower has gone, but he is now dressed like Mephistopheles. You came for a lecture, not a music hall show. Yes, but how does he do it? Despite yourself, you are beginning to feel uneasy. You look around again. Except for this strange lecturer, nothing could be more real or lifelike. Funny, no one else seems to notice the extraordinary happenings on the platform. Your uneasiness deepens, as you turn again to the lecturer, who has not changed back to his lounge-suit. Good lord, the chap is ugly! He has reddish brown hair, like fur, all over his face, and pointed ears, a long nose and fangs. He's like a fox! He is a fox! He's a man with a fox's head. But he was an ordinary man to start with. Yes, you are sure of that. Sunflower, levitation, Mephistopheles, fox – Ah, you have the solution. Indian rope- trick. This chap, Fox, has hypnotized you. Yes, but has he hypnotized all the audience? The queer thing is, no one but you seem to notice anything wrong. Then as, completely bewildered, you hover on the brink of revelation, the dream reaches its climax. A clicking noise makes you turn to your once attractive neighbour. On her knees is a machine which seems to be a typewriter with a lot of knitting needles attached; and she is very busy making a jumper and using for material the long black beard which she has grown in the last few minutes. That is the crowing absurdity; and as your critical faculty has become more and more active in its efforts to reassure you, it at last arrives at the true explanation of all these strange happenings.

It must always be remembered that projection is essentially a mental exercise. The shock of realization may prove too much for your willpower, so that your body calls you back almost immediately and you really wake, which of course ends the experience. If this does not occur, two other developments are possible: (a) you succeed, through the exercise of your will, in staying in the dream – which now ceased to be a dream in the ordinary use of the word – and further adventure awaits you. (b) you experience the False Awakening and the illusion of the Trance Condition, which may lead to still more interesting results before you finally break the trance.

In lesson three I propose to discuss (a) and (b) in detail. Meanwhile I suggest that, when you intend to experiment, you try to impress these ideas upon your mind before you “drop off!” “My body must go to sleep, but my mind must keep awake. I have two bodies. One will stay in bed; but the other will travel in the dream-world and I shall be that other body. I am going to dream; but my critical faculty will be on the alert to note any discrepancy or incongruous happening. This will tell me that I am dreaming. I shall then realize my duality and no longer mistake my mental vehicle for my physical body. Thus shall I attain no liberation and be free to experiment in a wonderful new world. I shall be Master of dreams and no longer their helpless slave.

TEST QUESTIONS.

(Complete FIVE only and return your answer-paper to the Society for marking). HAVE YOU REMEMBERED YOUR CORRECTIONS TO THE QUESTIONS OF LESSON ONE?

1. What is meant by the 'Dream of Knowledge?'
2. Has the Way of Dreams any advantage for the Beginner?
3. Why do some people find the idea of the Dream of Knowledge difficult to grasp?
4. If the Critical Faculty is wholly inoperative in a dream, can we attain a conscious projection by the Dream of Knowledge method? State reasons.
5. If the Critical Faculty is not altogether inoperative, what sensations are induced in the Dreamer?
6. Are successive degrees of awareness possible in a dream?
7. Why will a nightmare often bring the dream to an abrupt conclusion?
8. What is meant by the False Awakening?
9. Why is it impossible to see the full moon in the West shortly after sunset?
10. Name one kind of dream-fear.
11. What is meant by the Trance Condition?
12. What, do you think, is 'repercussion'?

Lesson Three – The way of Dreams (continued)

Revision.

Read Lessons One and Two through again and then continue with the text of this lesson.

The Way Of Dreams (Continued)

Once the student has succeeded in obtaining this knowledge of dreaming, and provided that the shock of realisation does not cause him to wake, the dream ceases to be a dream in the ordinary sense of the word. He is now experiencing a new state of consciousness, moving in a different world, the scenery of which may be a glorified edition of some familiar place on earth or quite strange to him. I am not writing a text book, but a series of lessons, and it is therefore necessary for me to adopt a more condensed style from this point onwards; but it seemed distinctly advisable to write the first two lessons more in extenso, to give the student a fair introduction to what is essentially a very difficult subject. It must be understood that the experiences of a number of students may vary very considerably in certain respects though there will be a rough underlying similarity - in the same way as the accounts given by deceased people of their post-mortem life depend upon their degree of advancement, i.e. the mean rate of vibration of the plane to which they are attuned.

Bearing this important fact in mind, we will now attempt to list some of the sensations and phenomena which the average student may be expected to note in the course of a conscious projection.

HOW THE STUDENT WILL FEEL.

- (1) Full of radiant health; an extraordinary sense of well-being; absolutely on "top of the world".
- (2) No sense of age; if he is ninety, he will still feel as young as when he was sixteen.
- (3) His memory of earth-life will be perfect, and he will enjoy a wonderful feeling of spiritual elation and a mental clarity far transcending normal consciousness.
- (4) Although he knows that his body is asleep in bed, it will seem to him impossible to be more awake; so that that the idea of "waking up" seems dreamlike or even absurd - though reason

affirms that this must happen - and, perhaps for several hours after his return, the earth-life will seem far less real and vital than the strange world he has just left.

(5) He can see, hear, taste, smell and touch - but the latter is in advisable as a deliberate act (though he can sit on a chair , etc.)' such as touching a person. I have found on a number of occasions that a person (presumably awake on earth) who cannot, see me, in my spiritual form, can feel my touch, which causes him (or her) to give a violent start that I too am startled, and the trance is broken through a repercussion effect upon my physical body. Normally one sees straight ahead only - presumably through force of habit - but by concentration it is possible to see in all directions simultaneously. Again, you can hear unspoken words - or rather, sense the thought by a telepathic process.

(6) As a rule the feeling immunity conferred by the student's seemingly "god like" powers in this queer new world will prevent his feeling of afraid - for a way of escape is always open to him, but if he should be taken off his guard by some horrifying apparition or happening, the fear will cause him to lose his mental control and the experiment will come to an abrupt end. This is why people with certain kinds of heart trouble - where shock is dangerous - should not attempt conscious projection.

(7) If the student looks down at his dream-body, he will probably clothe it through force of habit, in his ordinary clothes. It is very improbable that he will find himself in his sleeping attire because he knows his physical body is in bed. He may however, find himself wearing some strange robe or garments belonging to the distant past, and his dream-vehicle may be invisible to him - which has happened to me on more than one occasion.

(8) He will cease to be the slave of Time and Space; but the former will, in one way, still be a nuisance to him, because (unless he can check up on the Sun, Moon. or Stars) he will have no way of determining the passage of time on earth and the duration of his experiment. Several methods of travelling will be open to him, and he will have other strange powers, with which we will deal later on.

(9) To sum up: the student will feel like a little tin god: but he will do well to remember that "pride goeth before a fall."

WHAT THE STUDENT MAY SEE

(1) His surroundings may seem an exact counterpart of an earthly spot well known to him, but there will be this important difference; everything seems to be amazingly real, to be alive in a new way, charged with a superabundance of vitality so that if he concentrated upon an "inanimate" object - a house, a tree, a stone, a flower, or what you will - it will be seen to consist of radiant particles all vibrating in rhythm and pulsating in time :with the breathing of

the Universe. Without concentration this motion will not be sensed; but a peculiar iridescent quality, conveying an impression of life in the very stones, will be obvious in any conscious projection. It is a difficult thing to express, but it seems to me that really there are two motions: each shining particle of a brick wall (for example) vibrates with great rapidity; but the wall - as a whole - has a much slower motion, a contraction and expansion, so slight as to escape attention unless one concentrates upon it; and it is this latter motion that is in time with the cosmic breathing.

(2) If the scene of his adventure is not so near to earth (though 'near' is not really the right word, for it is all a matter of vibration) the student will find that the astral (or possibly mental) counterpart of a familiar city or town will appear much larger than the earthly one; for in addition to its present structures and features he will see buildings, monuments, etc., which have no present existence on the earth, Some of these may have existed in the past; and others I suspect will be very powerful thought forms - or perhaps the astral foreshadowing's of earthly building yet to come. To the uninitiated this will sound very fantastic; but consider it this way - every enterprise has its horoscope, the key to the occult forces behind its inception. If you can become connected up with the psychic trail of the forces governing the X-town Technical College, you may get a vision of the new buildings to be occupied by the institution in 1960 - which is what a psychometrist actually does. Was it not written long ago that the Past, Present and Future are in truth but one. Well the astral plane is an infinite network of psychic trails; and X-town as a whole, also has its horoscope; but I do not wish to labour the point. To the astral explorer then X-town will seem at once both familiar and strange, a curious blend of known and unknown, of old-style and new or ultra-new; and the general effect will be that of the astral X-town, is much larger than the earthly one. As far as my experience goes, the investigator, who makes his Nth trip to the astral X-town, will still find the same feature (non-existent on earth) that puzzled him on his first adventure.

(3) In the Trance condition, before separation has been affected, terrifying apparitions and non-human elementals and monsters of various kinds are often seen - I class these as "illusions" of the Trance Condition, although they are real on their plane of manifestation. This half-way stage is generally characterised by a fear of almost nightmare intensity, which must be conquered if we are to succeed in our projection experiment. Some mystics and occultists refer to "getting past the Dweller on the Threshold", and it occurs to me that this dread allegorical Guardian may symbolise the unpleasant phenomena associated with the Trance State.

Speaking for myself, once liberation has been attained, I have very rarely felt afraid or seen anything of a terrifying nature. In the main people I have encountered have been seemingly dwellers on earth (awake or asleep) or perhaps their astral counterparts, and the spirits of people presumably "dead", but only very rarely have I apparently seen a deceased person who,

was known to me before his transition. There have been a few exceptional cases when I seemed to get back into the Past; and, other projections, made in unusual conditions, when I met certain Beings 'of Deva origin; but apart from these peculiar adventures, it is probable that the student's experience will be very similar to mine.

(4) If the projectionist enacts the part of a phantom or earthbound spirit, whether it is day or night will depend upon the conditions actually obtaining in the place where his physical body is situated at the time of making the experiment, and an intensified kind of sunlight, moonlight or starlight will appear to be the source of illumination for his surroundings; it is possible to pass from day to night, and vice versa. In experiences more astral, or mental, in nature - where the familiar earth no longer forms the background - the scene may be very brightly and evenly illuminated; but there will be no visible source of light and no shadows are cast - perhaps because intervening objects, offer no resistance to the passage of light, which just goes through them. Again one can say, only that the surroundings vary according to the vibration employed; for occasionally I have seen triple sun - each orb at the angle of a vast equilateral triangle; and I have frequently seen the familiar constellations rendered difficult to recognise because of a number of strange new stars of brilliant colour (having no material counterpart visible to the inhabitants of the Earth) there my speculations re. X town may also apply. Even the well-known stars appear much larger because they seem to be surrounded by an aura - and their colours are much brighter. If, however, the rates of vibration employed by the projectionist are not greatly in excess of the physical plane, the sun, moon and stars will seem much as in waking life, albeit larger and brighter. Obviously, I can speak only from, my own experience. Some students may find their dream worlds approximate fairly closely to mine; but with others, things may seem different.

You will remember how I emphasised the fact that each projectionist moves in a world of his own and that, if it were not for such cases as the "Elsie Projection" (described in my book = "Astral Projection" - Riders) there would be no convincing evidence that this effect of travelling had any objective reality, the whole experience being subjective - i.e. an illusion from the physical standpoint.

The "Elsie Projection" (inserted by the Society)

During 1905 Mr. Fox had a sweetheart who he called "Elsie", she believed Astral Projection to be "wicked" but when told that she knew nothing of the subject she quite naturally lost her temper and determined to prove her knowledge; that night after Mr. Fox had retired, late and very tired, he gave no thought to Elsie's "threat" and went to sleep. He says, (Astral Projection. Chapter V. page 57 - Riders)

“Some time in the night, while it was still dark, I woke – but it was a False Awakening I could hear the clock ticking and dimly see the objects in my room. I lay on the left side of my double bed, with tingling nerves waiting. Something was going to happen. But what? Even then I did not think of Elsie. Suddenly there appeared a large egg shaped cloud of intensely brilliant bluish white light. In the middle was Elsie, hair loose and in her nightdress. She seemed perfectly solid as she stood by the chest of drawers near the right side of my bed. Thus she remained, regarding me with calm but sorrowful eyes, and running her fingers along the top and front side of a desk which stood on the drawers. She did not speak.

For what seemed to be some seconds I could not move or utter a word. Again I felt the strange paralysis which I had previously noted. Wonder and admiration filled me, but I was not afraid of her. At last I broke the spell. Rising on one elbow I called her name, and she vanished as suddenly as she had come. It certainly seemed I was awake now. “I must note the time” I thought, but an irresistible drowsiness overwhelmed me, I fell back and slept dreamlessly till morning.

When Mr. Fox met Elsie the following evening, she asserted that she had visited him, and proceeded to prove it by describing his room in detail, as follows :

- Relative positions of door, bed, window, fireplace, washstand, chest of drawers and dressing table.
- That the window had a number of small panes instead of the more usual large ones.
- That I was lying, eyes open, on the left side of a double bed (I had never told her it was a double) and seemed dazed.
- An old-fashioned pin cushion, an unusual object in a man’s room.
- A black Japanese box covered with red raised figures.
- A leather covered desk lined with gilt, sunk plate on the top for a handle to fall back into, standing on the chest of drawers. She described how she was running her fingers along a projecting ridge on the front of the desk.

Mr. Fox sums up

“I am positive that Elsie, in the flesh had never seen my room, for, she had never visited my home, she could not have had a peep without my knowledge, nor could she have obtained a description from any common friend.”

(An extract from “Astral Projection” by kind permission of Messrs. Rider & Company, Publishers).

TEST QUESTIONS

Please complete Ten only for admission to the school. Do not forget to send in any written corrections to your marked answers for Lesson Two.

HAVE YOU PRE-PAID SUFFICIENT POSTAGE ?

1. Why should the projectionist avoid deliberately touching a person who is unaware of his presence?
2. Provided his heart is sound, need the projectionist fear meeting any terrifying objects? State your reasons.
3. If he does, how can he escape them? (refer to question 2)
4. What sort of clothes does the projectionist wear?
5. Describe the two motions observable in an astral object.
6. Is it possible that the astral counterpart of a town may contain certain buildings not yet erected?
7. What determines the appearance of the luminaries and stars for the projectionist?
8. Do the conditions of day, night and so on, on earth, have any bearing on the astral conditions?
9. Is the reality of a projection experience greater than normal physical experience?
10. A projection experience involves a new state of consciousness. Discuss.
11. Can a projectionist think more clearly when projecting?
12. What turns an astral projection experience into a “nightmare”?

Lesson Four – Methods of Locomotion

REVISION

Carefully check through your returned answer-paper and re-study any section wrongly answered. Also, re-read past lessons before proceeding with the text of Lesson Four.

The projectionist will be especially impressed by the overwhelming ‘reality’ of the astral experience: his physical limitations will, in the main, be absent; he is still limited by time and distance to some extent. He may see but not touch other people – other repercussions may occur. Remember: ‘pride goeth before a fall’.

METHODS OF LOCOMOTION

1. WALKING

It is possible to walk as in waking life. One’s body appears to have no weight and stones, mud, water etc, are not felt unless one is deliberately concentrates upon them.

This is not surprising when it is remembered that the matter of the projectionist’s world offers no resistance to his passage. He can pass through walls, trees, people etc, at an enormous speed or going quite slowly. Only once – when, presumably, there was some unknown difference in the conditions obtaining – was I unable to pass through a wall at the first attempt. When I at length succeeded through ‘willing’ to penetrate the obstacle, the sensation was very peculiar. It seemed to me that my body spread out into a thin sheet of gas, passed through the interstices between the molecules of the wall, and then came together again on the other side. There was no break in consciousness. Some projectionists experience a difficulty in maintaining their balance when in the proximity of their physical body; they stagger and sway about, as though on a rolling ship; but once clear of the room they soon get their ‘sea-legs’ and have no further difficulty. I have never been troubled in this way, but it is quite likely that the student will be in his first projections.

2. GLIDING

No walking-motions are made, the body being propelled solely by mental effort. One can just skim over the ground or rise to a height and then travel in a vertical position. The motion may be quite slow if the projectionist is just aimlessly pottering around, but if he has a definite goal in view, the speed increases with very great rapidity. Sometimes the acceleration is so enormous that one is there in a flash. I have also had the effect of dropping down an extremely deep shaft, of traveling along a narrow tunnel, and of being shot through a hole into another sphere or plane, where I arrived with a sort of 'bang'. But these last three adventures were exceptional – quite out of the ordinary run. The student must be prepared for anything. If my subject matter should strike the reader as being a little fantastic, I advise him to study the latest speculations of orthodox scientists re the space time continuum, which the presence of matter causes to bend back upon itself so that space is no longer infinite in extent. It seems that a falling body is not pulled to the ground by the force of gravity, but is pushed by the corrugation in the continuum induced by its presence. The point I wish to make is this: the student of occultism will find nothing in its literature more 'fantastic' than the findings of Modern Science. It seems to me that the Mathematicians and Mystics are expressing – or striving to express – in very different terminologies the same fundamental truths. That heaven and hell are mental states has become a truism. Sometimes, I feel that the path taken by the projectionist – at any rate some of my adventures – may be in truth an internal one; that he travels within the depths of his being, and that this seemingly external path he takes is but an illusion. It will be remembered that I touched on this idea in lesson one.

3. LEVITATION OR FLYING

In the early stages the student will find that he can levitate by leaning backwards at an angle, as though about to float on water and then making beating down or paddling motions with his hands and arms. The apparent height reached will probably be only about fifty to one hundred feet, and then the pull of his physical body or of some force similar to gravitation will make him descent. When he has reached the maximum height, he should turn over, so that he faces the ground beneath him, and then proceed by making swimming motions or by willpower alone if the conditions are sufficiently favourable. Indeed, I think that the real motive power is the will alone and that the motions of the hands, arms and legs, are only aids to concentration and may therefore be dispensed with if one's condition is fully realized. I regard this levitation as being

more in the nature of a very pleasant pastime. You can enjoy a wonderful bird's eye view of the country and descent to explore any place which looks especially attractive. The cloud effects can be most beautiful, and it is possible to pass from day to night or vice versa. If, however, the student has some definite aim in view and the distance (from the earthly standpoint) is great, I advise him to glide; to concentrate upon his destination and travel as quickly as circumstances will permit, flashing through all objects in his path and paying no attention to the scenery or people; indeed he will soon attain a speed which will make such observations impossible. The reason why more leisurely methods of traveling are not to be recommended, when it is desired to reach a certain place or person, is as follows: the projectionist is always at the mercy of mysterious astral or etheric currents, which at any moment may sweep him away at a tremendous speed to some unknown destination, unless he willpower is strong enough to resist them; but if he is already traveling at a high speed he is less likely to be deflected from his course. In one sense, the student will find that he never has any time to spare if he has a definite plan in his mind, and that business must come before pleasure, a great amount of self discipline is necessary. Even the motto – I may look, but I must not touch – doesn't go far enough; for if his interest in any object is allowed to detract from the power of his concentration, i.e. his will to stay out and experiment – his physical body will re-assert its mastery and draw him back.

4. SKRYING

I mention this for the sake of completeness; but I warn the student that this method is definitely extremely dangerous and must not be attempted by him unless he can count upon the guidance of an Adept or Spiritual Guide of proved integrity and power. It is really a form of gliding, but in a vertical position. If the will to ascend is sufficiently strong, the speed is so terrific that in a few moments (?) the earth is lost to sight. One loses all sense of time, and the loneliness is so appalling that it is difficult not to give way to panic. I hope the danger will now be apparent to all my readers. I have been told that it is possible to reach the moon, and even the planets by this method; but the best advice I can give him is this: Do not make the attempt!

We must now proceed to consider the Cord, the Warning Pain, Dual Consciousness and (in lesson five) the False Awakening.

It will be recalled that in lesson two I described an imaginary dream in which the student was supposed to be attending a lecture given by me. He observed a series of incongruous happenings while his critical faculty slowly awakened and the dream moved towards its climax – the realization of dreaming. We are now ready to continue his possible adventures, and I want you to imagine that you are the student in question.

The Cord and the Warning Pain

Remember that this is your first experience of the Dream of Knowledge. Never before have you been able to say to yourself ‘I am dual’. I am not my Physical body. My body is in bed at home but I am out here, and I know who I am and just what I am doing up to the time I went to bed. I have all my memories even as in Waking Life. What will happen next to you? – always supposing that the joyous shock of realizing your true condition does not cause your body to call you back before you can get your willpower working properly, and you must lose no time about doing this. Will to prolong the dream – i.e. to stay out of your body and in this strange new world for as long as possible. Do not let those delightful sensations (which I dealt with in lesson three) detract from your willpower and do not get too interested in what you see. Keep calm and unafraid. You can always escape any seeming danger by willing to wake. Do not bother any more about the lecture hall, the fox-headed lecturer, or your once fair companion. These things have served their purpose and are of no further importance. Just rise from your seat and walk slowly out of the hall – if it hasn’t already melted away. It is possible that before this happens the scene may have lost those incongruous elements which told you that you were dreaming. Sometimes this is so, though not always; but it is immaterial, for you have no further interest in the scene. Whether the original dream scene persists or not, it is obvious that you must find yourself somewhere, as this is supposed to be your first conscious projection, do not be too venturesome. Don’t try to glide or levitate – unless you happen to feel very sure of yourself. Just walk at an ordinary pace through the street or the country, as the case may be, noting everything in a dispassionate way and not deliberately touching any living object; no, not even an inoffensive horse. If the horse were only an astral (or mental) creation, this would not matter – unless your interest under-minded your will to continue dreaming; but if the horse happened to be an earthly animal, you would probably frighten it, and it would startle you by its reaction to your touch, so that a repercussion effect upon your physical body ended the experiment. Yes, I know I mentioned this in the last lesson, but it is an important point and I want to drive it home.

Well, you will not walk very far before you find to your dismay that something has happened to your back – a most peculiar sensation just between the shoulder blade. It is as though an elastic cable has been attached there, and this cable was trying to pull you in the opposite direction. Where to – why back to your body, for that is where the other end is fixed? This is the famous Silver Cord. If you look round, will you be able to glimpse it? I do not know. Some projectionists can, Mr. Sylvan Muldoon has described it in great detail. Others, including myself, are not able to. Why we cannot all see it is just one of the strange problems which make Projection such an extremely difficult subject really to understand. If we cannot all see it, it is probably safe to say that never was there a Projectionist who would not feel it. I say 'it' but it would seem that there are two cords.

- 1) A short cord (only perhaps 20 feet in length) joining the physical body to the Linga Sharira or Etheric Double, which it will be remembered is the vehicle of Prana, the Life Force (see lesson one).
- 2) A cord which seems to be capable of almost infinite extension. It would therefore appear that, although a projectionist might function in his etheric vehicle within the confines of his bedroom, when he leaves the house and travels to some distant place he uses his astral – or perhaps his mental body and has to contend against the pull of the cord number two. It was for this reason, as I have already explained, that I decided to use the title 'Astral Projection' instead of 'Etheric Projection'.

So now we are trying to keep on walking in the dream scene and struggling against ever increasing tug of this mysterious cord: and to add to your discomfort your dream body – which only a few moments (?) before had seemingly no weight, now appears to be subject to a gravitational pull far exceeding that of waking life. You feel as if you were wearing leaden boots, so that walking becomes more and more arduous. It is interesting to note that this difficulty in walking is characteristic of some nightmares, where the dreamer strives so desperately to run from the source of his terror and can hardly drag one foot after the other. I am of the opinion that in dreams of this type an unusual degree of separation has actually taken place; but as the dreamer is not aware of his true condition, such experience rank only as unconscious projections.

It may be that when you have reached this stage, your willpower will suddenly collapse, in which case you will have the sensation of being drawn backwards at an enormous speed, and you will either wake or seem to wake – i.e. experience the False Awakening, which we will consider in due course. If, however, there is no sudden collapse of the will, you will most

probably have your first taste of dual consciousness. You will feel yourself standing in the dream street (or wherever you are in the dream); but the scenery will now seem far less vivid – indeed, it may become shadowy or insubstantial in appearance; and at the same time you will feel yourself lying in bed and be dimly aware of the objects in your bedroom, though your physical eyes will be closed. Then, if you still continue to concentrate on remaining in the dream, the bedroom will pass from your vision, you will no longer feel the bed, and the dream scene will regain its previous quality of radiant reality. So for a while you may see-saw between these two states of consciousness; and if you will win the battle, both the pull of the cord and the leaden feet may cease to manifest. You may continue your exploration for a little longer; and then, quite suddenly, you are assailed by a sharp neuralgic pain in the forehead and the top of the head. Here I might state that, according to some projectionists, the Cord is attached to the head and not to the back. Speaking for myself, however, I can only emphasize that it feels as if the pull operated between my shoulder blades. This new discomfort – which I have named the Warning Pain – rapidly increases in severity and you may take this as a sure sign that it will be dangerous for you to continue your experiment. Just will to wake. In a trice you will find yourself back in your body and the pain in your head will have vanished.

Here you may be tempted to ask: “What will happen if I don’t obey the ‘Warning Pain’? Will it get worse until I can no longer bear it?” No, strangely enough, you will get the effect of something going ‘click’ in your brain and the pain will go as quickly as it came. I have disregarded the Warning Pain on two occasions (see my book) and each time I found it difficult to return to my body and experienced cataleptic after-effects. My intuition told me that to resist this friendly pain would be a dangerous and foolhardy proceeding which might snap the Cord and put an end to my earthly existence. I have warned you not to try Skrying and now I must add: ‘Please do not disregard the ‘Warning Pain’. I hope you will take my advice; for if you don’t, you may get more than you bargain for.

TEST QUESTIONS

Answer TEN test questions only. Have you re-studied the corrections to your answers to the test questions in Lesson Three?

1. How does gliding differ from walking?
2. State the various modes of locomotion.
3. Has 'flying' any advantages over gliding, if the student wishes to reach a definite goal?
4. Why are swimming motions helpful?
5. What is Skrying?
6. Why is Skrying considered dangerous?
7. What is the Cord?
8. Why is it unwise to disregard the Warning Pain?
9. What is the best thing to do if you find yourself apparently awake but unable to move?
10. What are the effects of the two cords?
11. What happens if the Cord snaps?
12. Do either, both or neither of the cords limit or restrict motion? If so, which and in what manner?

Lesson Five – The Way of dreams (Conclusion)

REVISION

After reviewing the salient points of the past four lessons, make sure that you understand the following aspects before proceeding with the new material in this lesson. Ensure that you have learned the following completely: Definition of “astral” and “etheric” projections; Reason for believing that projection is not merely a subjective (illusory) phenomenon; Dangers; Self-induced Trance; The Way of Dreams.

Also: under the heading of “The Way of Dreams” – gaining the awareness of dreaming and waking in the dream by the use of the critical faculty; The false Awakening; How you may feel and what you may see; Methods of Locomotion; The cord and the Warning Pain.

THE WAY OF DREAMS (conclusion)

The Cataleptic State

It may be that on your return to your body you will find yourself in a seemingly cataleptic condition. You will feel the bed beneath you, see the daylight (if it is morning) shining redly through your closed eyelids, hear physical sounds – such as the clock ticking, birds calling etc; but it will seem to you that every muscle is rigid and that you cannot make the slightest movement or open your tightly closed eyes. There is little pain, if any – for this idea of rigidity is different from cramp; but, unless you fully realize your condition, you will find it difficult not to give way to panic. Actually there is nothing to be afraid of. Just keep calm and go back to sleep again, which should be quite easy: for really you are not awake in the normal sense. When you wake again you should be quite all right – i.e. speaking from my own research. The cataleptic state is generally present when we are obtaining a projection by the way of Self-induced Trance; but it is not very likely to happen on the Way of Dreams, providing that you obey the Warning Pain. It has been suggested to me that this peculiar experience is more illusory than real, that it is not true catalepsy; but it is a fact that a hypnotist can induce this state in his

subject; and when we remember the parallel existing between the phenomena of hypnotism and projection, it seems more probable that the physical body is in a rigid condition. Indeed the whole art of projection may be considered as a peculiar form of self-hypnosis; but this in no way invalidates the results obtained. A projectionist has frequently been seen by more than one observer in a place separated by many miles from the spot where his physical vehicle lay entranced. It is therefore very difficult to believe that his travels were purely subjective, though some sort of psychical research explanation can be invented if one is sufficiently ingenious.

Personally, I think the simple idea that “the soul leaves the body” is far more satisfying and more likely to be true. It should be noted that some people, knowing nothing of Projection, may “wake” to find themselves in this distressing state. After one of my lectures, a lady thanked me with great sincerity, because my remarks had convinced her that her long-standing dread of paralysis was unfounded. It seems that she occasionally found herself, on waking, in this cataleptic state and had not unnaturally feared that one day she would be unable to break the condition.

The False Awakening and the Trance Condition

When, in obedience to the Warning Pain, you return to your body, you will either wake – in which case your adventure is definitely finished – or seem to wake, and then further adventures may await you if only you can recognise your true condition before the trance is broken. Most probably your eyelids will be closed, but – unlike the Cataleptic State – you will be able to see all the objects in your bedroom, and you will be using your inner eyes. It is just because things seem so normal at first that your true condition is not realized until some extraordinary happening fills you with perplexity; and then the probability is that the shock will break the trance before you have time to experiment further. But however real things may seem at first, you will experience two sensations which should tell you that you are not awake in the ordinary sense of the word:

- 1) As a rule there is no definite feeling of rigidity (as in the Cataleptic State), though there may be; but there is a strange disinclination to move, and the bed seems to be pressing upwards against one's body, or – to put it another way – the weight of one's body seems to have increased.

- 2) The sense of strain in the atmosphere, an intensification of that “before the storm” feeling. It is a condition of expectancy. One is gripped by the idea that something is about to happen.

At this stage some illusion (from the physical standpoint) of sight or sound will occur, and it may be peaceful and not calculated to inspire fear, e.g. a friend may enter the room, or some brightly-plumaged tropical bird may fly across your bed. On the other hand, you may see a hideous non-human creature towering up to the ceiling; and then – if it is your first experience – you will probably let out a yell and break the trance. Anyhow, I did. But if your heart is sound, these things can’t hurt you. Just ignore them and concentrate upon strengthening the trance before making a further attempt to leave your body. And here a word of warning: do not attempt to touch it, for the very act of stretching out your hand will break the trance, and for the same reason do not try to speak aloud. You may frame the words mentally, but you must not move your physical lips. If it seems to you that your wife, or someone living in the house, is calling to you, disregard the summons – unless it appears to be of extreme urgency. Here you must, obviously judge for yourself, but if you are in the Trance Condition, it is more likely than not that the voice is only an illusion and may be safely ignored.

The Instantaneous Projection

If you have been able to withstand the shock of the abnormal occurrence, you will now realize your true condition and be again in the same mental state that you enjoyed in the preceding Dream of Knowledge; but with this important difference: you are seemingly imprisoned within your body of flesh, whereas before you were able to think of it as something lying in bed perhaps miles away. There are two ways in which you may now attempt to obtain separation.

- 1) Try to sit up out of your recumbent body, taking great care not to accompany this mental effort with any physical motion, or you will break the trance. If you succeed, just swing your (astral) legs to the floor and stand up. You will then experience dual consciousness, i.e. you will feel yourself lying on the bed and standing by it at one and the same time, but as you move away from the bed, this dual consciousness will decrease. You may be able to see your recumbent form, or you may not. Some projectionists can; others cannot. Only once have I been able to see my physical vehicle when functioning outside it. I think it depends upon the vibration we are utilizing. If the rate is very high, it may be a sort of downward clairvoyance is necessary to enable you to see a physical object when the astral counterpart has been withdrawn. It may be that the physical body is visible to the projectionist only when he is functioning in his etheric double for this is more in the nature of a subtle extension of physical matter. The trance will

have to be exceptionally deep for you to obtain separation by this gentle method, and the chances are that you will not succeed.

- 2) Bearing in mind that you must not make any physical movement, concentrate all your will-power in one big effort to rush out of your body into space, even as a bullet leaves a gun. You should succeed in doing this though the duration of your out-of-body adventure will probably be very brief. You may find yourself out in the familiar street, or in some strange place; but you will have but small control over events; and the chances are that your body will call you back unceremoniously after what seems to you a period of only a few minutes or seconds, and the trance will be finally broken.

This is Instantaneous Projection; and we shall have more to say concerning this and the gentle method of obtaining separation, when we consider the Way of Self-Induced Trance. Here, then, end your imaginary adventures which started in that Dream of Knowledge when you attended my lecture on Astral Projection.

The stages may be summarized as follows:-

1. Dream of Knowledge
2. Pull of the Cord
3. Dual Consciousness
4. Warning Pain (Cataleptic State is pain is disregarded)
5. False Awakening
6. Trance Condition
7. Illusions
8. Gentle Separation, or Instantaneous Projection
9. Trance is broken. End of Adventure

In Lesson Six we shall deal with the Way of Self-Induced Trance, which leads to much better results. Nevertheless, the student would be well advised to try to gain some preliminary experience of the various phenomena we have attempted to describe in these first five lessons.

TEST QUESTIONS

Please complete FIVE of the questions only and return your answer paper, together with any corrections to the marked answer-paper for Lesson Four, to the Examiner.

1. What is meant by Dual Consciousness?
2. Describe the “see-saw” effect sometimes experienced in Dual Consciousness.
3. Should we disregard a summons when in the Trance Condition?
4. What evidence do we have for the reality of the Cataleptic State?
5. How would you obtain a gentle separation?
6. Is it wise to speak to a vision?
7. What is the chief disadvantage of the Instantaneous Projection?
8. Why is one deceived by the False Awakening?
9. What is the difference between the sensation of returning to your body when it is in the Cataleptic State and when you return to a False Awakening?
10. How would you get out of your body, having decided that you are experiencing a False Awakening?
11. How does one ‘escape’ from a state of Catalepsy?
12. Why is the ‘etheric’ double more likely to be detected by physical means than the ‘astral’ body?

Lesson Six – The Self induced trance

REVISION

We have now dealt with the Way of Dreams fairly well and, therefore this material should be reviewed most carefully before proceeding to the 'Way of Self-Induced Trance'. Make quite sure that you remember the processes tabulated on page three of Lesson Five; viz. Dream of Knowledge; Pull of the Cord; Dual Consciousness; Warning Pain; False Awakening; Trance Condition; Illusions; Gentle Separation or Instantaneous Projection; End of the Adventure. It is important to understand these very well indeed, so that when the opportunity arrives you will not be taken unaware and so break your own trance and put a stop to what might have been a splendid experience.

THE WAY OF SELF-INDUCED TRANCE

I think it is pretty safe to make the assertion that all people dream, even though it may be a very rare occurrence for some of them to be able to recall any details of their nocturnal adventure. If the break in consciousness were complete, or – to put it another way – if the consciousness of the sleeper were entirely inoperative, it would seem to him that he had no sooner closed his eyes than he opened them again, to find that the night was over and that it was time to get up – which to most of us would seem a most unsatisfactory state of things! I have questioned many people on this point, and they all tell me they do not get this effect. Even though they cannot remember anything, they do have the sense that a certain period of time has elapsed; and moreover, some wake with a very definite feeling – of happiness, or depression, of courage, or of fear, as the case may be. Sometimes, too, they will wake with the thought of a certain person in their minds and a lingering sense of his personal atmosphere – as though they had just parted, although nothing of the dream can be remembered. Speaking for myself, only once – in childhood – has the night seemed to pass in a moment; and even when I have been unconscious under an anesthetic, though unable to recall any dream memories, I have had this sense that a fairly long period of time has elapsed while I was unconscious.

Some hold the theory that it is the clever or intellectual people who dream frequently and are able to remember their dreams. As far as I have been able to ascertain, there is little, if any, truth in this idea. It is unwise to attempt to generalize from a small number of observations, and again I can speak only from my own experience. Certain it is, however, that I have known very 'advanced' people, of a refined and intellectual type, with whom it was a rare event to be able to recall any dream other than those of the 'anxiety' or nightmare variety. But on the other hand, I have frequently noted that rather frivolous young people, who have little thought for anything save sport and the pursuit of pleasure after the day's work is over, will not only dream nearly every night, but also be able to remember with considerable detail. I have found their dreams by no mean devoid of interest (apart from psycho-analytic reasons); for they would sometimes exhibit a power of observation and a dramatic sense I should not have expected from these rather feather-brained friends of mind in their ordinary waking life. One thing I did note, however, these people were obviously interested in their dreams and derived pleasure from recounting them, whereas the 'intellectuals' were more prone to take the attitude that dreams were of little importance and not worthy of serious attention. One may advance the argument that had they dreamed more frequently their interest would have been aroused; and I think this is probably true. On astrological grounds I suspect that, like poets, dreamers are born and not made. Nevertheless, the more interest we take in them, the more we note the trifle we can recall, the more likely we are to get an increase both in frequency and detailed memories as time passes. To sum up: it would appear that there is no royal road to dreamland.

If it were possible, I should much prefer that no student of Projection essayed the way of Self-Induced Trance until he had gained some experience of the principle phenomena to be encountered in a Dream of Knowledge Projection, or one made by the Instantaneous Method. But it is obvious that if he is conscious of dreaming only now and then – say once in four or five weeks – it might be years before he could obtain a Dream of Knowledge. It is true that he might seem to wake (the False Awakening) and then try to leave his entranced body if he were able to recognise his true condition; but the False Awakening, though not at all uncommon if one dreams (albeit seldom recognised in time to be used), will be – I should imagine – much rarer than a remembered dream for our unfortunate 'non-dreamer'. And so he must, if he is keen on obtaining a projection, start his research by attempting the Way of Self-Induced Trance.

In the Dream of Knowledge Projection, we start with the body asleep (i.e. in a state of trance, which may be only light in the early stages) and the mind asleep also – to a greater or lesser

degree – and our problem is to wake the mind, so that the critical faculty may make us aware of our true condition; but in the Way of Self-Induced Trance, we start with the body and mind awake and the problem before us is to put the body to sleep and to keep the mind awake. If we succeed, we shall therefore have the remarkable experience of leaving the body, travelling in space, and returning to it again, without any break in consciousness.

When I was making my projection experiments, I had the idea that the Pineal Gland, which is situated in the head (behind the third ventricle of the brain), might be the door through which I had to pass; so I invented a ‘trap-door’ imagery as an aid to concentration. The student is, therefore, warned not to take my remarks too seriously. To obtain the desired projection by any means we may find helpful, inasmuch as it strengthens our power of concentration, is the all important thing; and whether the Pineal Gland is involved or not is quite immaterial. I have reason to suppose, however, from information I have received from occult sources that the Pineal doorway idea is not far from the truth. The Gland does not, of course, contain any trap door, but only a few gritty particles – sometimes called Brain Sand – which resembles a certain part of the receiving apparatus originally used in wireless telegraphy (the coherer).

As we went to put the body to sleep, it is better for us not to feel too wide awake when we start our experiment. I do not advocate the use of alcohol or drugs, but I have found a fairly heavy meal useful in producing some degree of initial drowsiness. Some projectionists state that you must lie on your back to get a projection; but I cannot assent to this statement, as some of my best results have been obtained when lying on my side, and I have actually experienced separation when seated in a deck chair.

We will now consider the various stages:-

- 1) Lie down, relax, and make yourself as comfortable as possible. It might, perhaps, be as well for you to try lying on your back first; but if unsuccessful, you can also try lying face downwards, or on your side. Keep the breathing deep and rhythmical; close your eyelids and roll the eyeballs upwards and slightly inwards. Try to prevent your thoughts from wandering and concentrate upon the imaginary trap door in the top of your head. Say to yourself mentally: “I shall become dual and I shall force my incorporeal self through that door”.
- 2) The first symptom will be numbness in the feet and probably a slight sensation of cold, this ‘dead’ feeling gradually travels up the body. It is a difficult thing to describe; it is not that one

can no longer feel one's legs are there, but rather that they are leaden and that one has lost the power to move them. In the early stages, the weight of the body appears to be greatly increased, to be pressing down upon the bed; but later rigidity sets in, which is especially marked – and almost painful in the muscles of the jaw – as the trance deepens into the seemingly cataleptic state.

Before this is reached, you get passing flashes of astral sight, though your physical eyes are tightly closed. The room will suddenly become illuminated by a pale golden light – just for a moment, and then all is dark again. You may reach this stage many times, and still be disappointed; for although it seems to you that your trance condition is very deep, the slightest interruption – a wavering in your concentration through the intrusion of other thoughts, or an unexpected physical noise – is sufficient to break it and restore you instantly to a distressing wide awake condition. When this happens, you can seldom get into the same state again, and the experiment has to be abandoned for the time being. There is always the danger, too, that you may fall asleep. Yes, the Way of Self-Induced Trance is indeed very difficult up to the point where steady astral vision has been reached; but often after that it becomes easier, albeit terrifying to the novice.

- 3) The body now seems rigid, and the head clamped as though in a vice. Every object in the room is plainly visible – even if you are lying face downwards – is seen with a peculiar distinctness in this strange pale golden light. And at this stage you will hear non-physical sounds: like rushing winds and roaring seas; like the noise of gigantic machinery, grinding, whirring, and peculiar 'snapping' sounds; bells ringing, voices calling, and sometimes a tremendous throbbing sound. Flashes of light may dart from the furniture and walls, bluish-white zigzags suggestive of electrical discharges. And now the novice will assuredly experience a terrible fear, and some hideous apparition – if he is unlucky – will not add to his peace of mind. Having progressed so far, however, the trance is not so easily broken; and if he can only keep control of himself, remembering that these things are illusions from the physical standpoint and cannot harm him, he is well on the road to succeeding in his experiment.
- 4) By now the sense of duality will be well established: you will feel that your consciousness has been transferred to a fluidic body which is imprisoned within the physical, but capable of movement. You must now concentrate all your willpower in a real effort to force this subtle vehicle through the imagery 'pineal' trap door in your physical head. You will feel your incorporeal self cease to be coincident with the corporeal; it will rush upwards, dwindle to a point, and seem to beat against the closed 'door'; and as this happens, the noises become a veritable pandemonium, and the light increases to an intense orange flame. The first attempt will probably not succeed and a reverse sensation will be experienced, i.e. the light will subside

to a pale golden glow and the sounds become less violent, as your incorporeal self ‘rebounds’ from the ‘door’ and become again coincident with your physical body.

- 5) You should now concentrate for a few seconds upon strengthening the trance and then make another attempt. Even now you may fail; but when at last you do succeed, it will seem to you that you flash, in a blaze of glory and a hell of tempestuous sounds, through that imaginary trap door in your head and hear it close with a ‘click’ behind you.

- 6) And now I have to tell you a most surprising thing; in the very moment of your triumph it will seem to you that you have only failed yet again. But once more I must remind you that I can only tell you what I myself have experienced. With you it may work differently though I shall be surprised if it does in this respect. Well, a writer of fiction would most certainly – if he were imagining a Pineal Door projection – make you pass through the door and out into the freedom of space straightaway (as in an ordinary Instantaneous Projection); but this does not happen. The fierce orange flame dwindles to the pale golden light, and your corporeal self becomes yet again coincident with your physical body. BUT, although you may not realize it as first, you are no longer a prisoner within it. And very soon another important change in your condition will become evident to you; the room is brightly and evenly illuminated, but the apparitions have vanished and also the ‘Electrical’ flashes; but only real physical sounds are audible, such as the ticking of the clock, a dog barking, wind, rain etc, and you no longer feel afraid!

- 7) You will now be able to sit up out of your recumbent physical form, swing your legs to the floor, and stand up; but whether or not you will be able to see your entranced vehicle lying on the bed, I cannot say. I could not; but other projectionists can, though not all. Here it might be of interest for me to quote from an article by the Hon. Ralph Shirley in “Light”, July 6th 1939, which was entitled “Out of the Body Experiences”:-

“Mrs. Leonora Brewster, we are told (in “The Case for Astral Projection”, by Sylvan Muldoon, page.76 Chicago, The Aries Press), in all her conscious astral excursions has found herself amid the physical objects of the world of matter, and only once encountered a disembodied spirit. Moreover, though she has never been able to see her physical body while projected, she could see her husband’s very clearly as he lay asleep. The case, in short, is in this matter exactly parallel to Oliver Fox’s”.

While you are standing close to the bed, you may experience dual consciousness, but this will soon pass when you move away from it. It will be necessary for you always to concentrate upon the experiment and to avoid letting your emotions get the upper hand; but with a Pineal Door projection – possible because the body is so deeply entranced – there is not so much

danger of the experiment being terminated through a temporary lapse in the mental control: this is where this type of projection scores heavily over the others, i.e. the Dream of Knowledge and Instantaneous kinds. If this is your first experience, and you have no plan of action – such as a visit to a friend or some place – within your mind, it might be well for you to sit on a chair (which will support you as long as you think it will) and calmly take stock of your position. If you concentrate upon the wall of the room, you may become aware of a barely perceptible vibrating curtain of pale bluish-mauve circles, resembling frog's eggs, which seems to be behind the pale golden light. I do not know what this is: but it suggests the molecular structure of some rarefied form of matter – perhaps a primal substance which seems to fill all space. Wherever I have been in the course of my astral wanderings – in rooms or out in the open – I can always see this mysterious structure if I look for it. Indeed, I can see it in waking life when I close my eyes and concentrate. The novice, however, might easily miss it, because it is masked by the pale golden light and scenery.

TEST QUESTIONS

Complete TEN questions only

1. If we do not remember dreaming, will we, on waking, have any sense that time has passed?
2. If so, explain your reasons for coming to this conclusion.
3. Are intellectual people more likely to remember their dreams?
4. Why is it better, if possible, to start with a Dream of Knowledge projection?
5. Contrast the starting points of the Dream of Knowledge and Pineal Door projections. How do the initial problems differ?
6. Describe the Pineal Gland. What is the Pineal Door?
7. Is one position better than another when essaying a Pineal Door projection?
8. Why is the novice likely to be frightened?
9. What is the most surprising thing that happens after the Door has been passed?
10. Describe the sensations on attempting conscious projection.
11. How can you tell when you have succeeded in gaining freedom from the physical body?
12. Is the 'trap door' imagery necessary? What is its purpose?

Lesson Seven – The Self induced trance (Continued)

REVISION

The student should have learned the various possibilities and experiences described in the text so well that should he be confronted by such situations, he will react automatically in the correct manner. If the lessons are treated as a memory test, rather than personal experiences possible to the student, then failure to project can only result when conscious projection is tried or, often when he is fortunate enough to experience the False Awakening or other preludes to projection. You should be able to visualize yourself suddenly confronted with the various situations and hence determine that you will react to them correctly should they occur in fact. It would be good practice to imagine yourself in the various states, viz. about to break free through the Pineal Door; experiencing the False Awakening and so on – take careful note of the reactions of your mind to the imagery and if you find that the reactions are such that they would inhibit projection, then study the subject matter more carefully until you feel and live the reactions described.

THE WAY OF SELF-INDUCED TRANCE (continued)

You will remember that in Lesson Five, where we were discussing how you might obtain separation if you had the good fortune to find yourself experiencing the False Awakening, I advised you first of all to see whether you were able to sit up out of your body, and I referred to this as a gentle method in contra-distinction to the Instantaneous Projection. Well, you will now be able to understand why I gave this advice, when I add that on rare occasions we seem to have already passed through the Pineal Door in our sleep, though we are quite unconscious of having done so. That is the only explanation I can advance for the fact that sometimes (when I have found myself in the Trance Condition after a False Awakening), I can get out by the gentle method, whereas on other occasions this is absolutely impossible, and the only thing to do is to make a supreme effort of the will and hurl myself out into space. Why we should sometimes get all this difficult and frightening business of passing through the Pineal Door done for us, as it were, in our sleep, is yet another of the many baffling problems we are up against in our study of astral projection.

We now come to another very interesting point of difference between the experiences of various projectionists, viz. the ability to feel physical objects (or their astral counterparts). I have warned you not to touch anything with deliberate intention, which is not the same thing as sitting in a chair. It is not very easy to explain, but the latter is done as a matter of course, even as in waking life, whereas the former is like putting out a hand to touch a living object such as a person or an animal. The inanimate object will not be frightened and startle you by its reaction: that is the real point. On the other hand, Sylvan Muldoon has stated that he is unable to feel physical objects; for his fingers go through them. I have never been able to move a physical object when out of my body, though I have often tried; for this would be so useful for test purposes. You may, however, experience the illusion of having accomplished the feat; and Yram, the French projectionist, describes an experience of this nature in his book “Practical Astral Projection”, but when you have broken the trance, you will find the physical object still in its accustomed place. What actually happens in these cases is yet another problem; but it may be that you do move the astral counterpart; and then the question arises: Is it possible to detach, for some indefinite time, an astral counterpart from a physical object? It certainly is, in the case of a human being, for this is just what a projectionist does to himself.

Another Method

When you are in the drowsy, or hypnagogic state which precedes sleep, visualize some well known street or country walk and imagine that you are walking along it, noting the houses, trees etc as you pass them. The mental image may appear to be at an indeterminate distant in front of your closed eyes; but you will get the sensation that the scene is within you; and what you are trying to do is to transfer your consciousness to the self-pictured locality in your vision, so that you become within the scene – even as you are when you walk along a road in waking life. When you succeed, you may get the effect of a ‘click’ in your brain, and the transition is instantaneous. It is, indeed, a very strange sensation, as that which was previously internal (being contained within your mind) suddenly becomes external and contains you. We might include this method under the heading of Instantaneous Projection.

I will attempt a further classification of projection:-

- 1) Projection made from the Dream of Knowledge. Sometimes this appears to be similar in nature to a true Pineal Door projection, but the consciousness has no memory of having passed through the 'door'.
- 2) Projection made after the False Awakening has led the experimenter to realize that he is in the Trance Condition. This may be either an Instantaneous Projection, or a gentle separation – the Pineal Door, it would seem, having been passed while the experimenter was unconscious.
- 3) The experimenter is lucky enough to find himself in the Trance Condition straightaway and has no memory of any preliminary Dream of Knowledge or of a False Awakening. Separation may be either Instantaneous or gentle (see above), or (if the 'Door' has not already been passed) a true Pineal Door projection may be attempted.
- 4) Instantaneous projection made when in a state of self-induced trance; no preliminary dream, and no break in consciousness.
- 5) As in (4) but a Pineal Door projection. This is the most difficult to achieve.

The question arises: What is the real difference between a Pineal Door projection and one made from the Dream of Knowledge or by the Instantaneous Method? I do not know; but it may well be that different rates of vibration, in the vehicle employed by the consciousness during its out-of-the-body adventure, are at the root of the matter. I suggested earlier in these lessons that, because of this question of vibration, we must not expect to find complete agreement in the details of their seeming discarnate experiences related to us by projectionists. The problem resembles that presented by the often conflicting accounts, received through mediums, of the post mortem adventures of those who have 'passed on'. I think it is pretty safe to say that the average projectionists *(such as I) will seldom get beyond the highest level of the Astral plane – although just now and again this may happen – and that for the most part his wanderings will have the earth (more or less familiar) for their background. An Adept, however, would add the lower and higher Mental planes, and perhaps even the Buddhic to the range of his activities.

*Editor's note: Oliver Fox is being extremely modest here: many of his experiences cannot be discussed due to their elevated nature. He would rarely mention them, except when some technical point needed support.

Beyond this vibration theory I cannot venture an opinion, but I can indicate the main differences observed by me in the results obtained by the three methods:

Dream of Knowledge Projection

- 1) The setting is as a rule more astral in nature and consequently more spectacular and varied. Greater extremes of beauty and ugliness are encountered, and the fantastic element is more marked.
- 2) I am visible to the people I meet and can therefore talk to them.
- 3) I am at all times liable to be swept away by a current, even as a leaf caught by a sudden wind.
- 4) When levitating, it is difficult to rise more than a hundred feet, a strong downward pull being felt.
- 5) I am subject to the Warning Pain and the pull of the Cord.
- 6) The degree of realization of my out-of-the-body state varies, but generally it is very vivid. Just at times the possibilities for useful experiment will be missed and I am content to take things as they come, though quite aware of my identity and that my physical body is in bed.
- 7) Duration generally fairly short if the Warning Pain is obeyed. I mean, of course, the seeming duration. The time actually occupied, as measured by the clock, is another matter.

Pineal Door Projection

- 1) The effect is that I am earth-bound. Except for a certain glamour, which enhances the beauty of the scenes and imparts an atmosphere of mystery and seeming vitality even to the commonplace and inanimate, the places I visit seem to be on this earth. Sometimes a change of vibration may occur, so that the experience becomes more astral in nature and the fantastic element may intrude, but this is rare. It is strange that this very painful and difficult method should lead to such ordinary – but exceedingly real – surroundings.

- 2) As a rule I am quite invisible to the people I meet and therefore cannot talk to them. Only very rarely have I been visible to another person and able to enter into conversation. And in these exceptional cases our talk has been of very brief duration; for the act of speaking divided my attention and upset my mental control, and the trance was broken. In the Dream of Knowledge I have frequently encountered beings who were seemingly far above me in spiritual grade; but I have never met with such in my fully-conscious functioning on the astral plane after forcing the Pineal Door. In all these experiments I have seemed to be peculiarly isolated, meeting no superior intelligence, nor have I come across a fellow-investigator. Once I have won through the intermediate trance state and passed the Door, I have not seen any elementals or other terrifying beings – such as the horrible creatures and freakish animals to be found in the astral hells.
- 3) Although still subject to the currents, they are less frequent, and as a general rule I have far more control over the experiment.
- 4) Levitation is much easier, very little or not downward pull being felt, and it is possible to rise to great heights.
- 5) There is no Warning Pain, and the Pull of the Cord is seldom felt unless the experiment is terminated abruptly by some untoward happening breaking the trance. In this case the Cord – like a mighty rope of stretched elastic – seems to come into operation at once, and I am drawn backwards with tremendous speed, re-entering my body with the effect of a ‘bang’.
- 6) The degree of realization of out-of-the-body state does not vary and is really perfect. The Pineal Door methods scores heavily here. And the same applies to the wonderful feeling of well-being and mental clarity.
- 7) Duration: here too this method is greatly superior; for a series of excursions may be made, without breaking the original trance, by returning to the physical body, strengthening the trance by concentrating upon it, and leaving the body again.

Instantaneous Projection

- 1) The setting may be apparently on earth, or purely astral, or switch from one to the other.
- 2) When the earthly element predominates, I am invisible to people; but when the experiment is more astral in nature, I am visible to people and can therefore converse with them.

- 3) Astral currents at their strongest. As a rule I have very little power to influence the course of events. Even worse, from the 'control' standpoint, than the 'Dream of Knowledge' projection.
- 4) Levitation conditions much the same as in the Dream of Knowledge projection, perhaps slightly better.
- 5) As in the Dream of Knowledge projection; but owing to the short duration of the average experiment, the Warning Pain and the pull of the Cord are not often experienced. Dual consciousness also is rare in projections of this kind.
- 6) The degree of realization of the out-of-the-body state is usually quite good, and perhaps better than in the Dream of Knowledge projection; but it is inferior to that experienced beyond the Pineal Door.
- 7) The duration is, as a rule, very brief. Occasionally, however, have seemed to be out of my body for about twenty minutes.

It should be observed that these notes refer to conscious projections. It will be remembered that in some cases the actual separation may be made during a period of unconsciousness and be followed by the realization of the out-of-the-body state. Sometimes too, through failing to recognise the False Awakening, it may seem to the projectionist that he is getting out of bed at the time when he leaves the body.

TEST QUESTIONS

Please answer FIVE questions only

1. Do you think that an exceptionally vivid and interesting dream is always of importance to the student of Astral Projection?
2. What do you understand by the 'Creative Element' in dreams?
3. Explain the following: "A click may at times be heard when the internal becomes the external".
4. Can one influence astral currents? Explain your answer.
5. Describe some of the strange powers possessed by a projectionist when functioning outside of his physical body.
6. In what kind of projections would you expect to find the fantastic element less in evidence?
7. Why is the recognition of one's duality a necessary prelude to a conscious projection?
8. Is there any sound reason for asserting that a projectionist really does leave his body and travel in space?
9. If a friend, in all good faith, told you that he had made a projection, what test questions would you ask in order to be sure that he was not self-deceived?
10. If, when functioning out of your body, you met a number of people, how could you distinguish between the incarnate and the discarnate?
11. Discuss the 'pros and cons' of the various types of projection.

Lesson Eight – Astral Currents

Revision

A cursory check up to Lesson Six is advised and, careful detailed reading of Lessons Six and Seven once again. Mr Fox has given reasons for practising the Way of Self-Induced Trance rather than wait for development through the dream of knowledge. You should have attempted the initial stages of the Self-Induced trance by now, and have gained, at least, the first impressions of stiffness of the physical body, the slow “numbing” of the physical sensations, and the sense of “Leaden Weight”, and the slow entry of consciousness into a state of awareness more or less divorced (according to the depth of the trance) from physical senses. A word of advice: “Don’t FORCE these states, let them develop gently through continual practice; it is only when some supreme effort of will is required (as in the “trap-door” imagery) that any intense “single-point” concentration is necessary. Determination to “Blast one’s way through” often results in considerable pain from a too

Astral Currents? Or Crypto-Conscious Mind ?

Sylvan Muldoon writes:

“This department of the unconsciousness mind has a will of its own; just as the conscious mind has a will of its own. Because this division of the unconsciousness mind has all the qualities of the conscious mind. And has a will of its own, like the conscious, I shall call it the Crypto-Conscious mind.”

I have stated how a projectionist may have some definite goal in view, such as a visit to a friend. Well, he sets out all right, and then, just as his friend’s house is in sight, he finds himself swept away – as though by a strange current or wind – and finally deposited in some strange place which has no connection with his goal and often no special interest. Now, according to Mr. Muldoon, this sudden transition is caused, not by some mysterious etheric or astral current, but by the action of the Crypto-Conscious mind, which suddenly manifests and overrules the decisions of the conscious mind of the projectionist. If this theory be true, I can only venture the criticism that the Crypto-Conscious mind seems, judging from my own experience, to act in very arbitrary and senseless manner, and therefore this explanation does not appeal to me.

I think the “current” theory is more probable and that this strange disturbing force is exterior to, and has no connection with, the mentality of the projectionist – anymore than the wind, against which a hiker struggles, is any part of him. However, Mr. Muldoon’s theory is

interesting as an alternative explanation, and so I bring it to the notice of the student in order that he may form his own opinion. See "The Projection of the

Other Strange Powers

In Lessons two and three, reference was made to strange powers possessed by the projectionist in addition to gliding, levitation, flying, passing through material objects, etc., and now brief mention may be made of these. In my own case they have been operative only when the scene or background of the experience was more astral than physical. By exercising my will power, I have been able to cause small objects to leave their resting place and speed to my extended hand. By will power, I have been able to produce objects, as it were, out of nothing - in the style of a first class illusionist. The atmosphere is invisible even as the air is to us on earth, but under the formative influence of the will it takes colour, form and transient solidity. This power enables me to dress myself in any style of garment and provide out of space the wherewithal for refreshment or a smoke, or a book I may wish to consult. It is also possible to alter the scenery, and on one occasion I succeeded in changing a little hill about fifty feet high into a crater of corresponding depth, - the transformation was not gradual but seemingly instantaneous. I would stress however, that I have not been able to amuse myself in this way when as in the Pineal Door Projection - I have been seemingly earthbound, enacting the part of some pale ghost revisiting the glimpses of the moon. It may seem to me that I open doors and move physical objects; but on returning to my body, these physical objects are as they were before the experiment. It is either an illusion similar to those experienced in the Trance condition, or it may be that the astral counterpart has been moved. I cannot say. It is just another of the many perplexing problems which make this subject of Astral Projection" so difficult to understand.

The Creative Element in Dreams

I must warn the student that, no matter how vivid a dream may be, it does not follow that it is in the nature of a projection or of a real celestial adventure, and it may have, despite its entertaining nature no more value than a visit to the theatre or a Technicolor film. If the student has no awareness of dreaming and continues to mistake his dream-body for his physical vehicle, a seemingly wonderful dream may be only his own creation. This type of dream is well known to me; for during the last 45 years I have made a fairly deep study of my own dreams and accumulated a large amount of material in the shape of records. When an author writes a story, he automatically visualises the scenes and may even identify himself with one of his characters; but he does not mistake this mental experience for reality, because he is not in a condition of trance (which is all sleep is), and his critical faculty is fully operative, Our author, however, will mistake his dream for a reality, because his critical faculty is inoperative,

which causes him to believe he is the fictional character he has unconsciously created. He fails to recognise his dream surroundings as his own creation and thinks that they are exterior to this character with whom he has become identified

“Creative dreams” – as I term them – are often much more vivid than non-creative dreams, where we are, as it were, spectators (though identified more or less with one of the characters) and the dream either a jumbled translation of Astral experiences or built up on the Freudian subconscious self from odds and ends of memories of things seen and read which will serve as disguised symbols for the wish-fulfilment that is the unknown force behind a dream. In dreams of the “creative” kind, I have sometimes identified myself with another person altogether – A woman, a child, a very old man and even a dog and a horse – and on awakening have experienced a keen sensation of surprise when realising my identity in this life; because the dream had been so vivid. Another question arises here: does the quality of “vividness” depend on the dream itself or upon our ability to recall it when we awake? Sometimes I wake feeling very happy and peaceful, or agitated and afraid, or deeply depressed or even with the sense of having experienced a profound shock; yet of the dream itself I can remember nothing. In these cases the dreams would certainly have seemed very vivid could I have recalled them, yet I can only say that they produced in me a remarkably

Veridical Dreams

In an ancient article of mine, "The Prophetic Element in Dreams", published in the Occult Review, 1920, I have given a few examples of my veridical dreams. Some have been undoubtedly extraordinarily vivid, but others I should call just ordinary. They have been interesting samples of the J.W. Dunne class, but trivial in nature and of no practical value to me. The more I study dreams the less I feel I know about them. The phenomena associated with dreaming are so vivid and perplexing; there are so many recognisable types of dreams, so many graduations of dream consciousness. One can make records and quote them, but it is well to steer clear of dogmatic statements

Pseudo- projections (?)

Yram, the French projectionist, amongst other rather startling statements claimed to be able to achieve a whole series of projections, passing from plane to plane and leaving a chain of bodies, or vehicles, behind him in the process. The word 'chain' is mine and is, of course, misleading; the layers in an onion provide a better simile; but really, as I have said more than once, it is all a matter of vibration. I will make no comment on Yram's claim beyond stating that I have a very few records on an extremely puzzling nature, which do not seem to fit in with the classification I have attempted and which do rather suggest that a second projection was made by me on these occasions. But I do not feel at all sure about this, and I have at times thought that these

perplexing examples should really be called “Dreams of Making a Projection”, or more simply, “Pseudo-Projections”,

I will now give an example of this peculiar dream experience. In my dream I find myself in the drawing-room of a house at Southampton where I lived with my wife forty years ago. I do not know that I am dreaming. In my dream I have had a good lunch and feel comfortably drowsy and it occurs to me that I would like to attempt a Pineal Door projection, so I lie down on the sofa and relax. I then experience all the phenomena which I described in Lesson Five and succeed in leaving my body, seemingly without any break in consciousness. A series of out-of-the-body adventures follow - all true to type - until at last the trance is broken, and I find, to my great surprise, that I am in the bedroom of my London house some forty years later. Was it only a dream, then, after all? If so, why does my body experience the peculiar physical sensations or after-effects felt by me after a conscious projection?

The Students attention is drawn to the following points:

(1) In my dream I had a full appreciation of my identity and of my wife's. I was not under the delusion that we were forty years younger, and the clothes we were wearing in my dream were those of today and not of forty years ago. The dream was extremely real and perfectly reasonable except for one thing - this extraordinary jump back into the past as a starting-point for the projection experiment.

(2) One may dismiss the whole thing as being merely an ordinary dream of making a projection - in which case the seeming conscious projection with the attendant phenomena and subsequent adventures were all as illusory as the events of any ordinary dream.

(3) One may postulate that the starting-point of the projection was not on the physical plane; but either on the astral plane or, perhaps, the intermediate state of consciousness - as in the case of a Dream of Knowledge projection. It should be remembered that the etheric brain "thinks in pictures" and that in ordinary dreams the location of the consciousness is in this intermediate etheric realm rather than in the astral world, though it may switch from one to the other with great rapidity.

(4) In this peculiar case the mental technique - i.e. willing the projection - strengthened the trance of the physical body and drew me back to it, so that I actually made my exit from it after experiencing the usual phenomena; rigidity, duality, visual and auditory illusions, etc. This theory makes the final physical effects understandable.

(5) According to Yram's ideas - unless I misunderstood him - two projections took place:

(a) an unconscious projection from the sleeping physical vehicle;

(b) a conscious projection made by my mental (and higher) self (or selves) from the astral body which I was mistaking for my physical self. In this case the physical symptoms would be induced

by repercussion.

CONCLUSIONS

Once again, at the risk of becoming wearisome, and for the last time, I warn the student not to believe (and tell others) that he can make conscious projections just because, on waking, he may have a clear recollection of some vivid dream in which he visited a friend, etc., etc. It is quite possible that he did contact his friend in the night and it may have been an unconscious projection; but if he did not know that his physical body was in bed until he had actually awoke and found himself there. It should be obvious that he cannot claim to be a conscious projectionist able to leave his body at will.

Many years have passed since I evolved the methods outlined in these lessons, and during that time I have received a considerable amount of corroborative data from people who have read my book and practiced my technique. If the student is sufficiently keen, painstaking, and not easily frightened, I think that it is certain that sooner or later, he will obtain sufficiently good results to convince him that there is "something in this projection business".

It will perhaps occur to him that it may be no more than an abnormal state of consciousness, and that leaving the body and travelling to distant places etc. are only very vivid illusions. This question is quite reasonable; but fortunately there is a considerable number of well-authenticated cases in which the projectionist has been seen out of his body. I give a very striking example - viz. the "Elsie" projection in my book. (See Lesson Three).

A really good projection is an extraordinarily convincing experience - just one will be more powerful in its effects, than all the books on the subject available to the student. He will feel that now at last he knows the truth, although he cannot prove it to another, the wonderful truth that age and sickness are but passing things and that dread figure men name "Death" is only the Keeper of a door through which he has already passed into that magic Land of the Beyond so many times - save that the Silvery Cord remained unsevered. Man's hope of immortality is surely founded and he can prove it for himself: that is the message I would give to a troubled world.

So now, farewell and may good fortune attend your questing

"Death is a dream: but Love is for aye."

TEST QUESTIONS

(Please complete FIVE only)

1. State two theories to account for "astral currents".
2. Can one mold astral matter when experiencing the Pineal Door projection?
3. Discuss: "vivid dreams do not necessarily indicate projection".
4. What is a "veridical dream"?
5. Is there any evidence to suggest that one can project within a projection?
6. What evidence is there to support the idea that projection experiences are real and not illusory?
7. What is the nature of evidence that tend to prove projection to be carried out in a real space-time continuum?
8. What changes may you expect in your conditions after passing through the Door?
9. How do the Dream of Knowledge, Instantaneous and Pineal Door projections compare with regard to:
 - (a) duration;
 - (b) awareness;
 - (c) pull of the Cord;
 - (d) powers of locomotion?
10. What do you understand by the term "Pseudo-projection"?
11. What is the "crypto-conscious" mind?
12. Describe one of your own experiences and assess its value as a projection experience, classifying the various points and thus determining which of the various forms of projection it is likely to be,

Appendix One – An Addition To The Study of Astral Projection by JJ Williamson

Introduction:

‘Metaphysics’ is generally believed to refer to that which is ‘abstract’, a study of thought and so on, and therefore, a mere manipulation of possibility to provide intellectual exercises for those so inclined. Nothing could be further from the truth. In the past hundred years modern science has grown steadily and the methodology of science has produced new and better attitudes of seeking, assessing and applying facts. This methodology applied to an infinite field of experience, leads to the new metaphysics. Why new? Because metaphysics has to be redefined in order to embrace the added depth and precision of studies originating , and developing from physical sciences

Metaphysics may now be defined as “The study of that which transcends BUT INCLUDES physics”. “Physics”, of course, refers to the physical sciences and their attendant studies. It follows that laws and principles concerned with a higher unity in the order of things, must by their nature be in harmony with lesser manifestations of law, such as those which manifest in the physical world.

“As above, so below” was an old statement of metaphysical knowledge: it remains true. If a principle is truly fundamental then it applies to ALL departments which humanity may ever experience, to the great and the small, the physical and the non-physical, and so on...

Needless to say, fundamental laws, being such to physical sciences as well as to non –physical, can be found and MUST be found operative in physics, chemistry, electronics, mathematics, and so on...

Therefore, once a method of recognition of a principle for its probability (as being a fundamental principle) is known, then it can be found in the clearly expressed and demonstratable field of physical science. No longer is metaphysics without verification; no longer is it incapable of demonstration or repeatable experiments...The entire range of modern science in all its ramifications is its testing-place.

The purpose of this article is not to develop the full text of the new metaphysics so far as it has been developed by our organization, but to give the student a fair idea of the

underlying principles and, very especially, their application to transcendental fields; specifically, projection phenomena.

To approach this goal, it is best for a few basic concepts to be studied and well understood.

ORDER IS

Order may be said to represent the fact that coherency of state is in existence long enough for objects, principles and the like to become recognized and also for us to perceive PATTERNS between objects and processes. The table at which you may sit will still be a table tomorrow, we hope! The sky should also be above one; the seal will have a salty taste and so on. It is on this ability to HOLD and to recognize that ORDER can be stated to EXIST..

Supposing that ORDER is inherent in the nature of things and not chaos!..”Is there one system of order or many?” This question can be answered in a roundabout way, which fortunately becomes clearer as one meditates on it. The system of ORDER which ‘I’ perceive depends on me, what I am, etc... there has to be SOMETHING IN MYSELF by which CONTACT with the thing perceived can be made; be this ‘contact’ mental, spiritual, psychic, physical or any of the other form. If this is so, then I CAN ONLY PERCEIVE that which has something in common with myself; not what I ‘think’ I can perceive, but that which is absolutely so. There may be a infinite number of systems of order, but throughout all eternity and infinity there can only be one for...me.

A simple extension of the same type of reasoning gives the idea, that if I can perceive someone, then. They must have something in common with me and I with them; furthermore, anything that they can perceive must also be in common with me even though I, at the present time cannot perceive it!

It is evident, that the Creation we can see, infinite and eternal, spiritual or physical... to any extent or to any restriction, belongs to ALL THAT IS... and that ALL is you and I, individually OR collectively.

Thus, ORDER is: There is ONE system of Order

How then to discover its nature?

If we were to try to study many different fields of enquiry, there would slowly emerge a belief that one was repeating certain lines of enquiry again and again even if in differing ways. It would appear that ONE system of order, yet to be properly defined, underlies ALL other systems and in fact that all apparently separate subjects were really differing aspects of the ONE system. Metaphysics indicates that this must be so.

So, no matter what we study, we must also study metaphysics.

No matter what we experience, we must also experience metaphysics. No matter how restricted our fields may be, its extension demands metaphysics, and so on... It follows that the fundamental patterns or principles, to which we may refer to as metaphysical laws, are manifesting in an infinite number of ways, some of which we can contact and perceive with some sense of inherent order and system. Instead of dealing with complete departments of human enquiry, which are, of course, collections of LIKE facts, seen as a group and identified by their similarities and differences; let us 'departmentalise' to a very much finer degree.

Let us take ANY single THING which we may view 'mentally' at any one time, and call this a FACT.

Not a fact in the sense of modern science, which sets very definite limitation on the 'nature' of the facts it will accept, in order that the apparent principles of a limited subject shall not be confounded; but a FACT in the metaphysical sense, that ANYTHING WHICH WE CAN PERCEIVE MUST HAVE EXISTENCE.

The nature of that existence or the magnitude of its Reality do not concern us yet, at this stage we must take care to OMIT nothing that might influence the nature of our searching and solutions.

How can one know what an omission will do, when the omitted thing is NOT SEEN, NOT RECOGNISED, NOT UTILISED?

Thus, ORDER is; There is ONE SYSTEM OF ORDER:

FACTS are Units.....

Having determined to take as our basic units, FACTS (anything we can perceive) then we must seek to ASSESS the VALUE of facts in the scheme of things.

Looking around us we see an infinite variety of separate things, which interact upon another and so modify one another and each its environment. Nothing remains at rest, nothing remains the same for long. But in every case where facts of a given type are to be assessed, we

can determine MAGNITUDES. For example, bigger and better matchboxes, each 'better' one placed above the lesser in concise ascending order of degree. Or, opinions, ascending degrees of opinion, leading to a 'goal' or ideal, and producing a continuum of opinion. Memories, some happier than others which one can arrange for the sake of happy recall, in an ascending order... and with them, that 'precious something' which gave pleasure will appear at its maximum at the top of the pyramid of happy memories. Electrical potential, volt by volt in an ascending order... each level of potential accompanied by slow but certain changes in the electrical environment and 'break throughs' at various levels as insulating properties of the environment are overcome stage by stage. ...

So, here forms the concept of ARRANGEMENT of facts, no matter what their nature might be, and with this arrangement, the very obvious concept of GREATER THAN, THE SAME AS, LESS THAN.....

with the ORDERING THAT THIS PRODUCES FOR OUR FACTS.

Such an 'ordering' of facts is called a continuum and as the continuum deals with degrees of 'order' then it may also be more accurately called a 'degree continuum'. The degree of a fact is really an assessment or statement of qualities it possesses, with respect to some other fact or state.

Even as to affirm that a knife is of good quality, is to compare it with some established standards: naturally, for the sake of accuracy and agreement on standards, the DEGREE must be as clearly stated as the case permits.

Order is, there is ONE system of order. Units of ORDERED SYSTEMS are facts, facts are OF DEGREE, facts are greater than, the same as or less than others according to their natures.

We might now return to the necessary modification of the older definition of metaphysics,

'the study of that which transcends physics' and then consider the implication of the amendment 'the

study of that which transcends, BUT INCLUDES physics'. It should be evident that that which transcends does not do so by virtue of COMPLETE SEPARATION OR ISOLATION from the lesser, BUT BECAUSE IT REPRESENTS A MUCH HIGHER LEVEL OF ORDER.

That which transcends, CANNOT EXCLUDE. God is not God because he has EXCLUDED man, specialist in science have no meaning or value if their studies EXCLUDE other fields, NO DEPARTMENT OF HUMAN ENQUIRY can advance if it EXCLUDES others, it can only advance to the DEGREE in which it INCLUDES, not only all KNOWN (partially or otherwise) fields, but also all UNKNOWN.

Here we approach an ideal method of assessment: the need to include ALL THAT IS in infinity and

Eternity in our ATTITUDES... and therefore, to avoid INHIBITION of free growth and experience by INTELLECTUAL INCOMPLETENESS. The high-placed in our social order cannot survive by exclusion of the lesser people. No policy can grow without distortion and eventually annihilation, by EXCLUSION, or exclusive action

Thus we can take the HIGHEST (infinity +) and the lowest (infinity -) and know that between these two limits of expression ALL must lie. ~We can suppose an ETERNITY, into which past, present and future are as one; that the apparent separation between time events, things etc., ('facts') is illusory' (a product of an inhibited consciousness) and that NO REAL 'separation' exists between anything or state or time, They CO-EXIST.

Sustaining these concepts and therefore gaining an unprejudiced attitude of mind, of intellectual analysis, of experience seeking, etc... we gain the OPTIMUM (the best that we can do with the immediate mental state and energies we possess) mental attitude, for our own advancement and also for the solution of everyday problems. Let this then, give us a concise system whereby fundamental law can be perceived and applied: namely, to take the maximum and the minimum characteristics of a process and then to seek the specialized restrictions in the continuum so visualized. This produces a RELATIONSHIP between the relative and the absolute.....

What one characteristic is it that HAS THE HIGHEST DEGREE OF ALL, and hence, is the LOWEST COMMON DENOMINATOR TO AID US IN HITHERTO UNCHARTED WAYS OF THOUGHT? Many have been the queries into the nature of the mind, the psyche, the soul. Yet the ability to NOTICE A DIFFERENCE between one perception and another also enables us to construct a degree continuum, whereby THE ENCLOSURE LAWS CAN BE APPLIED AND FUNCTIONAL VIEWS UNDERSTOOD.

Obviously, the plate on the table is not ALL INCLUSIVE in its nature, it is self-evidently, separate from its fellow crockery etc... Neither is the neighbour next door, neither is a policy or a government, how far must we go up the ascending scale of magnitudes of things and states before we reach a finality? Well then, if we cannot find sufficiently inclusive magnitudes for the facts that we can perceive in the PHYSICAL WORLD or the intellectual world which has its values rooted in physical affairs, then where else can one look? To religion, to philosophy etc... to the occult, the psychic, the transcendental? To ALL of these, for are they not differing aspects of a still higher UNITY?

Once again, all these systems are limited by the intellectual and conceptual ability of those who developed them; this is still insufficient and still an inhibition on undistorted growth.

The first principles of metaphysics, suggests that our task is made easier if we find a BASIC UNIT, a building brick in our mass of possible buildings which such bricks might create. The basic unit amidst mankind's works is MAN himself or more specifically the AWARENESS, the CONSCIOUSNESS, the MENTALITY that man possesses.

To study and comprehend these facts, in terms of absolutes, is to gain a FREEDOM GREATER THAN ANY POWER TO DESCRIBE IT for Man is not alone in his psyche, it is shared by ALL that has consciousness, awareness, can react to changes of environment.... and is the Being of God.....

Meditation along such lines, much of which constitutes the metaphysician's evolutionary environment, ORDERS various clearly recognizable and DIFFERENT states.

Awareness, consciousness, spirit, form, energy, change, difference, and so on are all found to be ABSOLUTE: that is, discernible everywhere in every way and hence, truly fundamental.

It is the purpose of this instruction to apply such concepts in the development of a better way of understanding the projection theories, and because of the fundamental nature of the concepts, also of all transcendental phenomena. In the highest sense, consciousness is that which enables a Being to BE AWARE. There are DEGREES OF CONSCIOUSNESS and of AWARENESS.

The highest possible has certain progressive differences of state over the lessening degrees below, and these differences of state constitute the NATURE and FUNCTIONAL LAWS of CONSCIOUSNESS. It is evident, that the MAGNITUDE of consciousness possessed by anyone governs.

ALL these abilities to perceive, to feel, to sense, to think, to grow etc. and also to CHANGE mental states in the way that one does when the thoughts are directed from area to area of the memory and, it is believed, to section by section of the total possible patterns of memory in Creation.

If we postulate consciousness as a 'fact', and also DEGREES of consciousness, there must be some factor which increases or diminishes consciousness. This must be an energy which we can refer to as MENTAL ENERGY. Energy causes potentials or forces to build up, and these cause movement of facts (changes of consciousness) which we can refer to as the EXPERIENCES of the Being.

Now, no man is alone, we are conscious not only of our own consciousness (and this leads to a fascinating line of thought), but also of the awareness that others have of us; by the same token as the One system of order that the 'I' could perceive, had to belong to others, then so does

CONSCIOUSNESS. If mental energy and consciousness can CONTACT ALL THAT IS, then there can be NO PHYSICAL OR TIME RESTRICTIONS ON THE CONSCIOUSNESS WHATSOEVER....the consciousness of a person is free to move to any LOCATION IN CREATION. If this were not so, would ANY research be possible in any field?

Could any mental or physical 'contact' be made with anything else???? A thought!!!

Furthermore, the same principles that constitute the foundations of all physical sciences are true at all other levels, albeit, wearing different clothes! Thus, we may study electronics and take the BASIC concepts (with very cautious assessments to ensure that the 'pollution' electronic had been removed) and use them to experiment with our consciousness. We could also take chemistry and see in its valencies and patternings, (so akin to electrical phenomena and yet so much more restricted and static in its real portrayal of physical states) those basic principles which may lead to a better comprehension of modes of manifestation and enables us to control our own projection of the consciousness that much better. Or, as many do, we could study metaphysics without too deep a reference to modern science, and determine a general and probably less inhibited field to enable us to engage in transcendental activity.

However, certain concepts like 'resonance', rate of vibration or frequency, taken from electronics, are of great value. They stand the tests and appear as highly probable 'absolute' law resonance, is another way to say 'contact' between things or state; and such a contact in the absolute sense, implies that for a moment and to a degree, two things BECOME AS ONE. (Herein lies yet a deeper meditation, and one giving the functional principles of UNITY and

GROUP soul evolutions, not to mention political, business, social and many other unities and disunities).

Thus, we may say that consciousness may be enhanced by exclusion of inhibiting psychological patterns and experiences (many being in the so-called 'un' or sub conscious mind) and directed by ENERGY FLOW which has met obstruction and caused a 'psychic potential', and also creating within its own pattern a structure or type of degree manifestation which IDENTIFIES IT WITH A SIMILAR TYPE OF MANIFESTATION EXISTING WITHIN, STRESSING AND PRODUCING FEEDBACKS in an infinitely dimensioned matrix we call Creation. Thus, one CHANGES LOCATION, one projects oneself into a state, a pattern, a time, a body, that to which the psyche is attuned and accepts as infinitely normal (a matter of exercise and practice).

During the IDENTIFICATION OR ONENESS WITH THE SELECTED STATE can then EXPERIENCE THAT STATE AND ITS ENVIRONMENT.

The 'information' so gained is just as true as that which you would have gained if you had physically moved from your home to another place and 'came to know' the scenery and buildings there. The interpretation is up to you, but more important than the interpretation, is the necessity to project concisely and not to permit PRE-CONCEPTIONS OF A LIMITING NATURE inhibit or interfere in any manner.

This, then is the mechanism of ALL CHANGES OF STATE OF THE CONSCIOUSNESS IN TIME OR SPACE OR DIMENSION.

SUMMARY:

Order is, there is One system, Units are 'facts', facts are greater than, the same as, less than.

As above, so below. Greatest fact ABSOLUTE, All is ONE, no separation between time, events or Space; consciousness highest factor, mental energy empowers, structure directs; PROJECTION IS MOVEMENT OF CONSCIOUSNESS in an infinitely dimensioned matrix, to regain a new UNITY (momentary or partial or otherwise).

The PATTERN OF MENTAL ENERGY IS THE REAL YOU.

Total projection means death of the physical body.

Total control means that the operator transcends the physical world and can come and go as he pleases.

Appendix Two – Final Examination Paper

1. What do the words 'Astral Projection' convey to your mind? Please be as brief as possible in your reply.
2. A well-known novelist has given us his Projection experiences in the form of fiction. State his name and the title of the novel in question.
3. Who originated the term "Dream of Knowledge"? What does it mean?
4. An American, a Frenchman and an Englishman have all published works on Projection. State their names and the titles of their books.
5. If you woke in the morning and found yourself unable to move,
 - (1) What would you infer?
 - (2) What would you do?
6. What is the Silver Cord? Is it of any importance to the Projectionist? If so, why?
7. What is meant by the "repercussion effect"?
8. If you suddenly remembered that you had dreamed of walking in a street near your home and of meeting a neighbor, would you consider yourself a projectionist? State the reasons for your answer.
9. Is there any connection between the Pineal Gland and Projection? Discuss.
10. Give the missing words in the following sentence: "To obtain conscious projection the body must be ●●●●●●●● and the mind ●●●●●●●●"
11. Can the experiences of a person under hypnosis bear any resemblance to those of a projectionist?
12. According to one writer on the subject, there are three methods of making a projection. Name them.
13. Is it possible to feel pain when functioning out of the body? If so, would it serve any useful purpose?
14. Is there any real evidence to disprove the theory that the experiences of a Projectionist are not wholly subjective ?
15. Have the following any significance for you in connection with the subject of Projection?
 - (1) A lift;
 - (2) "Elsie"
 - (3) "I was pulling on the edge of an imaginary table"
16. What bearing has the expression "degrees of awareness" upon our subject of Projection?
17. Accounts given by various Projectionists of their out-of-the-body experiences exhibit considerable differences. How would you account for this ?
18. Would you expect the same Projectionist always to experience much the same conditions in his adventures? Discuss your answer;
19. Is it to be expected that certain basic phenomena will be shared by all Projectionists? Discuss.
20. What do you understand by an Unconscious Projection?

21. Has Time any importance for the Projectionist ?
22. Explain the difference between Levitation, Gliding and Skrying.
23. If, in the course of a Projection, you meet a person who could not see you, would it be wise for you to touch him? If not, why not?
24. What are the chief risks incurred by the Projectionist?
25. What is meant by the "False Awakening"?

Appendix Three – Practical Astral Projection by Oliver Fox

What is Projection?

PROJECTION is the art of changing the location of the consciousness at will. This transfer generally occurs from the normal physical to an astral or other form but, in the case of more advanced practitioners, projection to other states of time and space can be carried out. More commonly known is astral projection in which one projects from the physical to an astral body in a mode which is fairly close to earthly manifestations. The power to travel and to experience in a state very near to the physical world and often in direct contact with it, is a very wonderful thing and does more than anything else to affirm the reality of the true self and of life after death of the physical body.

Practical Astral Projection by Oliver Fox

THIS COURSE of instruction is the only one of its kind. It reviews the full field, brings studies up-to-date, gives a special introduction to the vital new metaphysical science and the way in which this knowledge of basic laws solves the mechanisms of projection in all its forms.

Introduction

ASTRAL PROJECTION is the power to leave the physical body and to travel in what has been called the 'astral body'. One may move in the physical world or the inner planes of existence, journey to any destination '*in a flash*', or witness scenes and happenings far and near. Finally the projectionist returns to the physical body with a memory of his adventures; the clarity of his projection, memory and his control over his adventuring, is a matter of skill in using the mental patterns involved. One may visit many planes as well as the so-called astral and these are available according to the understanding attained by the projectionist. The peculiar laws of some of these planes are described by Mr Fox and these can vary from the state of earth itself to the purely 'mental' states of being, some of which were discussed by Yram in '*Practical Astral Projection*'.

ASTRAL PROJECTION is a branch of psychic practice which was highly placed in the initiatory magic of the Ancients, particularly in the temples of Ancient Egypt, and it remains today an essential study in the esoteric development of the true seeker. For centuries its techniques were guarded as a prize secret, in the Orient by certain Yogis and Lamas and by holy men in other remote parts of the world.

J. S. Ward in his books, *'Gone West'* and *'A Subaltern in Spirit Land'* gives a vivid description of his visits to many different worlds, some close to the earth-plane and others high in the astral sphere. He was able to converse with relatives and friends who had passed over and many times he was accompanied by living spirit guides. Ward saw the ages of prehistoric times, methods of education in the astral world, the entertainments, the strange buildings and peoples of many different planes.

The late Dr. Alexander Cannon, in his book *'The Power Within'*; (Rider), relates how he and his colleagues successfully made astral journeys and returned with physical objects. In 1961, there appeared an article in *Prediction Magazine* by Val Argyll, describing the use of the Chinese Yi King Wands in projection. It seems that by the use of these occult symbols different realms could be reached.

The late leaders of the *Theosophical Movement*, Annie Besant and C. W. Leadbeater, have also told how they travelled in their astral bodies together. Even so, little has been done to provide detailed information upon projection techniques. Oliver Fox, inspired by the mysterious forces of the New Age, was destined to be the pioneer in astral projection, insofar as he entrusted his techniques to the ***Society of Metaphysicians*** for issue to its members and the general public. Dr. Hereward Carrington, the well-known investigator, reports in one of his books, 'The only detailed and first-hand account of a series of conscious and voluntarily controlled astral projections which I have ever come across is that by Mr Oliver Fox, published in the *'Occult Review* for 1920'. The material was afterwards published in book form (*Astral Projection: Rider*).

Many years later, after a total of forty years of practical research in the fields of projection, Mr Fox summarised his works and added fresh data to compile this unique course - the distilled essence of his life-time experiences in the subject - specially written in a concise manner to produce clear, easy and safe study.

Yram of France and Muldoon of U.S.A. are the other two true pioneers in this field. Recently others have contributed useful additional literature: foremost amongst these are *Ophiel* and *Dr. Crookall*. Ophiel contributes to essential empirical data with a description of how to transfer the consciousness and the use of occult symbology. Dr. Crookall gives an excellent review of the existing systems. Ophiel praises Fox as an intensely practical occultist. Of all the exponents, we consider Fox to be foremost and impartial, especially in view of the fact that Fox's projection powers were used for most advanced esoteric service. He is also well-known in more advanced circles for his wonderful work with *Paul Black* in 'bringing through' the ***'Golden Book of Life'*** by Azelda.

TIME TRAVEL by projection of the consciousness backwards or forwards in Time has been recorded. One of Mr Fox's experiences was to find himself travelling down a 'cotton wool' tunnel, the usual experience of movement in time, and finally to find himself being tortured on a rack: he didn't stay long! Colin Bennett in *'Practical Time Travel'* (Rider) discussed the methods whereby one may go back to past lives in this manner.

The esoteric section of ***The Society of Metaphysicians*** utilises *controlled* prevision to augment desired trends in its work. TRAVEL OVER LONG DISTANCES is also possible; the subject can project his consciousness to a spot which is thousands of miles away as well as into Time. Eileen J. Garrett, in her book *'My Life'*, gives a vivid description of astral projection across the Atlantic.

PROJECTION of the consciousness into a state or pattern can be gained. Thus the reading of the so-called *Akashic Records* is **consciously** attainable. This process has been used by the **Society of Metaphysicians** to gain technical data and a clearer view of the fundamental processes of new forms of computers!

THERE ARE MANY OTHER truly *wonderful esoteric powers* to be gained. It may truly be said that the key to the attainment of these is surely the study and practice of projection in all its aspects.

PROJECTION has another important attribute which, in itself, is an utterly essential requisite of any form of esoteric development. This is the fact that the level of the *consciousness is enormously lifted* during projection - once the usual emotional fears are overcome. As a consequence it is possible to experience and to learn at a rate and to an extent far beyond all earthly experiences. It is also possible to utilise the very high mental-energy patterns which one may gain in the projected states, to carry out healing and many other esoteric and psychic processes. Many famous healers have been seen at the bedsides of their patients, whilst the latter were receiving 'absent' healing. Many advanced people have also been seen in two places simultaneously. Passing through 'solid' objects, moving objects by 'willing' (telekinesis - which functions much more readily in higher states than in the physical), the creation of 'astral' objects and 'fourth-dimensional' vision are all new and marvellous experiences open to the student projectionist. One may also enjoy the exhilaration of flying, gliding and skrying and many other matters peculiar to the astral and other worlds.

PROJECTION is the most wonderful of occult adventures and the personal experience of it, together with its control and the mental training it brings, enables one to live in a much richer, more glorious manner than ever before, not only in other realms, but also in harmony with our mundane state.

Projection experiences are characterised by the great upliftment of the consciousness that occurs. There is a sense of *abundant vitality and youth*: no matter what one's physical age may be! The senses of the astral body are far wider in perception than those of the poor physical counterpart: flowers virtually throb with life bringing colours and perfumes beyond hope of earthly description. One's sense of well-being is beyond all imagining and the pains of earthly life are seen for the insignificant things they truly are. For the intellectual there is a *mighty quickening of perception and understanding* of the Nature and Inherent Unity and Order within Creation. The range and finesse of data that can be perceived are *incredible!*

THERE ARE MANY RECORDS of the projectionist meeting friends - both incarnate and discarnate! Of learning in astral universities; Of quiet woods and living streams; Of travelling as a pure consciousness having the indescribable total sensory powers of a 'body' without form; or, or meeting others in such a state; and so on throughout a truly infinite variety of glorious progressions.

Methods

METHODS OF PROJECTION are numerous, but few are effective. The reason for this is that most systems have been developed in artificial atmospheres of highly individual groups, philosophical outlooks or religious attitudes. Thus many methods are effective only for those students having the mental attitudes to match the systems. There are two questions one may ask in order to assess the value of a projection technique: namely 'How does the technique match my own outlook?' and, '*To what extent is the system in harmony with the findings of the new metaphysical science?*'

In the first case, Oliver Fox developed his methods as one who had received training as an electrical engineer as well as direct experiences of projection in its many phases. His work at once becomes acceptable to the western mind and concise thinker.

In the second case, Mr Fox had a *very firm understanding of the new metaphysics* and was, in fact a Council member of the **Society of Metaphysicians** of Hastings.

With the steadily improving formulation of the *new metaphysics*, much 'undergrowth' in the theories concerning projection techniques and mechanisms has been removed. Ophiel in his book '*The Art and Practice of Astral Projection*', has managed to further clarify matters by his affirmation of the need to avoid emotionalism, and also to practise concise visualisation techniques; he also devotes considerable space to Mr Fox's methods, affirming them to be the most practical of all.

Other Opinions

MANY EMINENT AUTHORS AND OCCULTISTS study Oliver Fox's works and have set down their opinions in various books and journals.

The Hon. Ralph Shirley, in his book *'The Mystery of the Human Double'*, (Rider) wrote:

'I must express my especial indebtedness to two articles contributed during my period of Editorship, in the 'Occult Review' by Mr Oliver Fox'.

He goes on to affirm that Mr Fox was a notable and painstaking investigator and states that the 'interesting contributions of Mr Fox have a unique value of their own'. Again *'Mr Fox, whose description, however, of the 'trap-door' allegorical as it undoubtedly is, is one which in my own experience finds an exact parallel'.*

Mr H. F. Prevost-Battersby, in his book *'Man Outside Himself'* refers to the works of Mr Fox on no less than forty pages. We quote,

'Mr Oliver Fox has proved himself the most determined investigator of etheric projection. The real thing of value which Mr Fox has achieved for us is the analysis of projective methods. He has tried a variety of expedients, has carefully analysed them all, and has left us little to learn, as far as the methods of exit are concerned. '

Ophiel in his *'Art and Practice of Astral Projection'* says,

'Mr Fox was the first to give a 'do-it-yourself' plan'.

He reviews Fox's works very thoroughly and re-prints the *'Way of Dreams'* and other data. There are many other good references, far too numerous to print here.

Letters Received

PROJECTION GAINED

'I am pleased to report that I have had my *first experience* in conscious projection'. C. H. C.
Birkenhead, England

FIVE MILES AWAY FROM THE BODY

'The following occurred after reading Lesson Five. I had been asleep about two hours when I noted that my body seemed to be at the end of an elastic cord, going up and down in a horizontal position and increasing to greater heights. I finished up sailing through the air about *five miles away* from my body; then I suddenly awoke and the experience was over. On this

particular night I had been reading the 'Way of Dreams' before going to sleep. . . . ' An English Student

MANY SUCCESSFUL EXPERIENCES

'I have studied the available literature dealing with astral projection. It was possible for me to receive personal advice and suggestions from my friend Mr Fox. During 1948 I achieved *many successful out-of-the-body states* of consciousness. My experiments have reached fruition under the tutelage of Mr O. Fox'. E. S. , Sussex

THE FOURTH PROJECTION EXPERIENCE

'Since receiving the last two lessons I have had some *wonderful results*. . . . So far, this is the fourth projection phenomenon since the start of the study course. I must express my extreme satisfaction and thanks for the course and for your help. ' E. C. , London

LONG DISTANCE PROJECTION

'I had the most extraordinary dream projection this morning between 3. 30 and 3. 45. I projected right onto your house in England!'

PROJECTION INTO THE FUTURE

'Your course in astral projection is very interesting indeed. You might be interested to know that I 'dreamt' of your letter and contents (which I read word for word) the *night before it arrived*. Most of my projections are into the Future. I never know when I will 'come across' something I have 'dreamed' of. . . . A. H. , Arizona, U. S. A.

MEETING DISCARNATE FRIENDS

'During the last week I have been experimenting with the 'Dream of Knowledge' method and last night I was fortunate in having a *continuous projection*. No incongruous happenings occurred and I was aware at once that I was dreaming: during which I was also *fully aware* of the happenings of the previous day and of *my identity*. After this I took control of the situation and was in contact with one of my guides who helped me considerably on my journey. ' Mrs. A. H. Blackpool, England