

Title and Subtitle:

How to Have an Out-of-Body Experience: Mystical Practices Now and Across the Ages

Modules:

Module 1: Preparation to Experience Out-of-Body Travel

Module 2: Purification

Module 3: Meditation, Contemplation and Practice

Module 4: Interim Glimpses Before Experiencing Out-of-Body Travel

Module 5: Preparation to Leave Form

Module 6: Blocks to the Out-of-Body Experience

Module 7: Fears of the Out-of-Body Experience

Module 8: Mechanics of Out-of-Body Travel

Module 9: Sharing Experiences, Questions and Answers

Module 10: Understanding Basic Concepts of Spirituality and Energetic Hierarchies in the Universe

“One of the fundamental conditions of attaining it is the complete elevation of the moral life, including the absolute control of all passions and desires, the abandonment of worldly ambitions and hopes, and the attainment of an unruffled peace of mind. But the dawning of the supra-consciousness which can reveal this truth does not, even so, depend entirely on our own efforts; there is something like divine mercy that must be awaited. This self can only be realized by those to whom it reveals itself.”

Module 11: Mystical and Out-of-Body Travel, Theology and Practice

“The very substance and purpose of out-of-body travel and mystical experiences must be understood clearly before even embarking upon this pathway.

It states in ‘The Catholic Encyclopedia’ by A. Poulain, “Mystical theology is the science which treats of acts and experiences or states of the soul which cannot be produced by human effort or industry even with the ordinary aid of Divine graces. It comprises among its subjects all extraordinary forms of prayer, the higher forms of contemplation in all their varieties or gradations, private revelations, visions, and the union growing out of these between God and the soul, known as the mystical union. As the science of all that is extraordinary in the relations between the Divinity and the human spirit, mystical theology is the complement of ascetical, which treats of . . . perfection and of its acquisition by the practice of virtue, particularly by the observance of the counsels.” *The Catholic Encyclopedia, A. Poulain, Robert Appleton Co., New York, 1912*”

So we will define concisely these as follows:

- 1.) Where does your information come from? How do you receive it? What is the process of a Mystic? What is the process of Scientist?
- 2.) What are souls? How does reincarnation play into this knowledge? What and where is heaven? What are the Galactic Heavens?
- 3.) How are all paranormal phenomena interrelated?
- 4.) Why are we here? What is the purpose of our existence here?
- 5.) What are the energetic Hierarchies in the Universe?

A totally conscious Out-of-Body Experience will generally follow a certain pattern of occurrences.

- 6.) Becoming conscious while sleeping.
- 7.) A strong vibrational impetus felt both physically and spiritually.
- 8.) Many voices speaking all at once.
- 9.) A huge noise, like the sound of a jet engine right next to your ear or a freight train.
- 10.) An awareness of the separate nature of the spirit from the body, sometimes a 'falling out' of the body either entirely, or in portions, i.e. a hand or a leg.
- 11.) Most people, but not all, will experience a sudden connection to the Divine which emanates into their soul as an overpowering and unconditional love, and a sudden understanding of all mysteries. But it is this unitive love which often overwhelms the soul, as it cannot imagine the Love of God without a gift from the Holy Spirit and it is all encompassing.
- 12.) The actual experience of separating from the physical body and witnessing the two distinct identities of the spirit and body.
- 13.) Afterwards, Out-of-Body Travel can then commence into simple mortal realm travel, of the earth - or fourth dimensional travel, Astral Travel - or multi-dimensional travel, Out-of-Body Travel. It can progress into much higher spiritual understandings and visitations if the experiencer remains open to the promptings of the will of God in the process.

Module 12: The Mechanics of Existence as Revealed through Out-of-Body Travel and Mysticism; The Universal Sphere of Realms

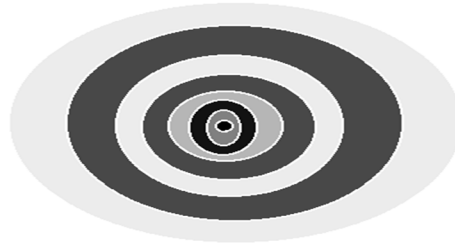
This painting depicts the Universal Sphere of Realms, which is what is contained within the his hand. It is an interstellar star map of the universe, of all worlds, upper, lower and inbetween. Mystics and out-of-body travelers are given entry into this mystery to travel to any place within the universe . . . but it is a hidden mystery; only revealed in full to initiates whose purpose is to travel among these realms to work within them seeding evolution and the forward pathway to God.

Let me to explain a simplified version of how we may understand the varying realms in which

out-of-body travelers will be introduced.

UNIVERSAL SPHERE OF REALMS

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Realms:

Center, 1 and 2 = First and Second Dimension/Lower Worlds (Total Darkness) = Below Veil of Illusion

3 and 4 = Third and Fourth Dimension/Border Worlds (Light and Darkness) = Below Veil of Illusion

5 and above = Fifth Dimension and Above/Upperworlds (Light) = Above Veil of Illusion

Various realms of existence can be compared to a series of concentric circles which begin in the center and continue to expand outward into larger and larger spheres. The center point of those concentric rings would be the point of total and imminent darkness, as each of the successive rings outward would represent a greater attainment of light . . .

Numbering the realms, you would begin in the center, starting with the number one and moving outward with each ring. Using this process 1) realms one and two represent the lower and hell realms, 2) realms three and four are mortal realms (third & fourth-dimensional reality, our world), and 3) realms five and above represent the heavenly realms, continuing to expand outwards into greater and greater attainments of light.

Module 13: The Mechanics of the Alteration of Reality; Purification, Discrimination and Discipline

“The journey begins on the Ascension pathway (Purification) in realms five and above, the heavenly realms. It continues on the Alteration pathway (Discrimination) in realms three and four, the mortal realms (third & fourth-dimensional worlds, the Earth). Finally, it concludes on the Absolution pathway (Discipline) in realms one and two, the lower and hell realms.

Purification deals with reincarnation, personal karma, and misunderstandings about the true nature of eternal love. Karmic misunderstandings resonate towards darkness, even if they originate from ignorance, thus, purification seeks to alter personal thrusts which resonate toward delusion, self-gratification and vice. In purifying these aspects of habitual sin, the Lord redirects the soul towards paths of virtue.

The path of Purification leads to the Ascension of the soul. (In the Ascension Pathway, you will encounter eight phases of the Purification process: Awakening, Co-creation, Surrender, Rites of Passage and Initiation into the Mysteries, Emergence of Karma, Mirroring of Karma, Ignition of the Eternal Flame, and Ascension.) The soul travels this path by beginning to explore the heavenly realms, realms five and above, the worlds of life and light, for the purpose of discovering the true nature of eternal love.

Discrimination deals with dark and light forces in the Universe, and becoming energetically capable of recognizing and altering them at God's command. Being able to identify the serpent from the lamb is the first goal, but then the seeker begins to take on the knowledge of energetic evolution in regards to mortal beings, and how to affect it in ways which lead souls, including their own, towards progress.

The path of Discrimination leads to the Alteration of reality, in energy and on the ground. (In Part II of this text, you will encounter three phases of the Discrimination process: Rites into the Medicine, Rites of Evolution, and Alteration of Reality.) The soul travels this path by beginning to explore the mortal realms, realms three and four (third & fourth-dimensional worlds, the Earth), for the purpose of attaining spiritual discretion and the ability to alter negative thrusts.

Discipline deals with sacred practices and teachings from the prophets, saints, mystics and sages of every world religion throughout time. Intensive self-scrutiny and disciplined techniques lead the soul ever deeper into the knowledge of darkness and evil, heaven, purgatory and hell, and the continual combat that rages in every soul between these forces.

The path of Discipline leads to the Absolution of the soul, an interior cleanliness which serves God (In Part III of this text, you will encounter five phases of the Discipline process: Ancient Sacred Paths,

Entry into the Knowledge of the Lower Realms, Self-Scrutiny, Original Sin, and the Mysteries of the Redemption.) The soul travels this path by beginning to explore the lower purgatorial and hellish realms, realms one and two, the realms of dominant darkness and pure evil, for the purpose of intensive physical, spiritual and mental discipline, which is achieved through the deep examination of evil in the self and the world."

Module 15: Discussion on the Method to Achieve Out-of-Body Experiences Found in Ancient Sacred Texts

Module 16: Hindu and Yoga Mysticism

"One of the fundamental conditions of attaining it is the complete elevation of the moral life, including the absolute control of all passions and desires, the abandonment of worldly ambitions and hopes, and the attainment of an unruffled peace of mind. But the dawning of the supra-consciousness which can reveal this truth does not, even so, depend entirely on our own efforts; there is something like divine mercy that must be awaited. This self can only be realized by those to whom it reveals itself." By S.N. Dasgupta, 1927

Yoga Vashisht, or Heaven Found, Suragho

"Even though thou pursue thy appointed path through the world, O Ram, there is beneficent quietude in the throne of the All-Wise, if thou but recognize the Knower with thy mind. So long, Ram, as you attain the Atmic state by thy constant mastery of externals, your mind will ever be engaged in enquiry into the unlimited pure wisdom (inculcated by your wise Guru and the Holy precepts)."

"Suragho made answer: 'Of what avail are circuitous expressions? To say it briefly, it is this, when all longing for the fruits of action cease, and the mind looks upon all equally, being directed within itself, then Brahmic bliss arises, the incomparable Wise-Vision is developed, and the resolute Atmic Reality alone illumines.'"

Ramakrishna's Mysticism, Sankya Yoga of the Mind

"303. What you think you should say. Let there be a harmony between your thoughts and your words; otherwise, if you merely tell that God is your all in all, while your mind has made the world its all in all, you cannot derive any benefit thereby."

"377. When unavoidably entering into places where there may be temptation, carry always with thee the thought of thy Divine Mother. She will protect thee from the many evils that may be lurking even in thy heart. Cannot the presence of thy mother shame thee away from evil deeds and evil thoughts?"

Whispers from Eternity, Paramahansa Yogananda

“As we rest, and wake a little, to slumber again – so from beneath the cover of fleeting dreams of birth and death we rise for a while and fall asleep again, and dream another earthly dream of struggle.

On the sleigh of incarnations, we slide from dream to dream.
Dreaming, on a chariot of astral fire, we roll from life to life.
Dreaming, we pass through dreams, failures, victories.
Dreaming, we sail over trying seas, eddies of laughter,
whirlpools of indifference, waters of mighty events, deaths,
births – dreams.

It was only in Thee that I awoke!

And then I knew that I had been dreaming, while I thought I
was awake.

Universal prayer of the Cosmic Temple”

Module 18: Jewish Mysticism, By J. Abelson

"Believe not that man consists solely of flesh, skin, bones, and veins. The real part of man is his soul, and the things just mentioned, the skin, flesh, bones, and veins, are only an outward covering, a veil, but are not the man. When man departs he divests himself of all the veils which cover him. And these different parts of our body correspond to the secrets of the Divine wisdom. The skin typifies the heavens which extend everywhere and cover everything like a garment. The flesh puts us in mind of the evil side of the universe. The bones and the veins symbolise the Divine chariot, the inner powers of man which are the servants of God. But they are all but an outer covering. For, inside man, there is the secret of the *Heavenly Man*. . . . Everything below takes place in the same manner as everything above. This is the meaning of the remark that God created man in His own image. But just as in the heavens, which cover the whole universe, we behold different shapes brought about by the stars and the planets to teach us concerning hidden things and deep secrets, so upon the skin which covers our body there are shapes and forms which are like planets and stars to our bodies. All these shapes have a hidden meaning, and are observed by the sages who are able to read the face of man" (ii. 76a)."

Module 19: Self Realization of Noble Wisdom from the Lankavatara Sutra

“The mind-system which is the source of the evil out-flowings consists of the five sense-organs and their accompanying sense-minds (*vijnanas*) all of which are unified in the

discriminating-mind (*manovijnana*). There is an unending succession of sense-concepts flowing into this discriminating or thinking-mind which combines them and discriminates them and passes judgement upon them as to their goodness or badness. Then follows aversion to or desire for them and attachment and deed; thus the entire system moves on continuously and closely bound together. But it fails to see and understand that what it sees and discriminates and grasps is only a manifestation of its own activity and has no other basis, and so the mind goes on erroneously perceiving and discriminating differences of forms and qualities, not remaining still even for a minute."

"The Blessed One replied: First, there will come a clearing insight into the meaning and significance of things and following that will come an unfolding insight into the significance of the spiritual ideals (*Paramitas*) by reason of which the Bodhisattvas will be able to enter more deeply into the abode of imagelessness and be able to experience the higher Samadhis and gradually to pass through the higher stages of Bodhisattvahood.

After experiencing the "turning-about" in the deepest seat of consciousness, they will experience other Samadhis even to the highest, the Vajravimbopama, which belongs to the Tathagatas and their transformations. They will be able to enter into the realm of consciousness that lies beyond the consciousness of the mind-system, even the consciousness of Tathagatahood. They will become endowed with all the powers, psychic faculties, self-mastery, loving compassion, skillful means, and ability to enter into other Buddha-lands. Before they had attained self-realisation of Noble Wisdom they had been influenced by the self-interests of egoism, but after they attain self-realisation they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings."

Dhyana and Samadhi from the Sutra of the Sixth Patriarch, Translation Wong Mou-Lam, Buddhism

"For one whose tongue is ready with good words but whose heart is impure, Samadhi and Prajna are useless because they are not in balance. On the other hand, when one is good in mind as well as in word, and when the outward appearance and inner feelings are in harmony with each other, then Samadhi and Prajna are in balance.

To an enlightened disciple (who has realised Prajna in Samadhi) discussion about it is unnecessary. To argue about Prajna or Samadhi as to which comes first, places one in the same position with those who are under delusion. Argument implies a desire to win, it strengthens egoism, it binds one to belief in the idea of "a self, a being, a living being and a person." But we may liken Samadhi and Prajna to a glowing lamp and its light: with the glowing lamp there is light; without it there is darkness. Light is the quintessence of the glowing lamp, the glowing lamp is the expression of light. In name they are two things, but in reality they are one and the same. It is the same with Samadhi and Prajna."

Module 21: Vision Quest, Black Elk

"Look and you will see the Center of the Universe.

Look at every created thing."

As I looked around I saw that every created thing had a thread of smoke or light going from it.

The voice whispered, "This cord that every created thing has is what connects it to the Creator.

Without this cord it would not exist."

As I watched I saw that all these threads, coming from everything, went to the center of the circle where the four directions were one place (the center of the cross).

I saw that all these threads were tied together or joined here at this spot.

The voice spoke again, "This is the Center of the Universe. The place where all things join together and all things become one. The place where everything begins and ends. The place inside everything created."

That's when I understood that all of creation, the seen and the unseen, was all related.

The voice spoke one last time, "Yes, now you know the Center of the Universe."

Module 22: Dionysian Mysticism

"WE pray to enter within the super-bright gloom, and through not seeing and not knowing, to see and to know that the not to see nor to know is itself the above sight and knowledge. For this is veritably to see and to know and to celebrate super-essentially the Superessential, through the abstraction of all existing things, just as those who make a lifelike statue, by extracting all the encumbrances which have been placed upon the clear view of the concealed, and by bringing to light, by the mere cutting away, the genuine beauty concealed in it. And, it is necessary, as I think, to celebrate the abstractions in an opposite way to the definitions. For, we used to place these latter by beginning from the foremost and descending through the middle to the lowest, but, in this case, by making the ascents from the lowest to the highest, we abstract everything, in order that, without veil, we may know that *Agnosia*, which is enshrouded under all the known, in all things that be, and may see that superessential gloom, which is hidden by all the light in existing things."

The Mind's Road to God, St. Bonaventura

“1. Blessed is the man whose help is from Thee. In his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set [Ps., 83, 6]. Since beatitude is nothing else than the fruition of the highest good, and the highest good is above us, none can be made blessed unless he ascend above himself, not by the ascent of his body but by that of his heart. But we cannot be raised above ourselves except by a higher power raising us up. For howsoever the interior steps are disposed, nothing is accomplished unless it is accompanied by divine aid. Divine help, however, comes to those who seek it from their hearts humbly and devoutly; and this means to sigh for it in this vale of tears, aided only by fervent prayer. Thus prayer is the mother and source of ascent ("sursum-actionis") in God. Therefore Dionysius, in his book, "Mystical Theology" [ch. 1, 13, wishing to instruct us in mental elevation, prefaces his work by prayer. Therefore let us pray and say to the Lord our God, "Conduct me, O Lord, in Thy way, and I will walk in Thy truth; let my heart rejoice that it may fear Thy name" [Ps., 85, 11].”

Module 24: Studies in Islamic Mysticism, Reynold Nicholson – Abu Sa’id’s (Sufi) Mystical Doctrine

The heart's vision is what matters, not the tongue's speech. Thou wilt never escape from thy self (*nafs*) until thou slay it. To say "There is no god but Allah" is not enough. Most of those who make the verbal profession of faith are polytheists at heart, and polytheism is the one unpardonable sin. Thy whole body is full of doubt and polytheism. Thou must cast them out in order to be at peace. Until thou deny thy self thou wilt never believe in God. Thy self, which is keeping thee far from God and saying, "So-and-so has treated thee ill," "such and such a one has done well by thee," points the way to creatureliness; and all this is polytheism. Nothing depends on the creatures, all depends on the Creator. This thou must know and say, and having said it thou must stand firm. To stand firm (*istiqāma*) means that when thou hast said "One," thou must never again say "Two." Creator and creature are "Two."...Do not double like a fox, that ye may suddenly start up in some other place: that is not right faith. Say "Allah!" and stand firm there. Standing firm is this, that when thou hast said "God" thou shouldst no more speak or think of created things, so that it is just as though they were not....Love that One who does not cease to be when thou ceasest, in order that thou mayst be such a being that thou never wilt cease to be!

Module 25: Tablets of Baha’u’llah Revealed after Kitab-I-Aqdas, The Lawh-I-Karmi or the Tablet of Carmel and Kalmita-I-Firdawsiyyih or the Words of Paradise

“The heart's vision is what matters, not the tongue's speech. Thou wilt never escape from thy self (*nafs*) until thou slay it. To say "There is no god but Allah" is not enough. Most of those who make the verbal profession of faith are polytheists at heart, and polytheism is the one unpardonable sin. Thy whole body is full of doubt and polytheism. Thou must cast them out in order to be at peace. Until thou deny thy self thou wilt never believe in God. Thy self, which is keeping thee far from God and saying, "So-and-so has treated thee ill," "such and such a one has done well by thee," points the way to creatureliness; and all

this is polytheism. Nothing depends on the creatures, all depends on the Creator. This thou must know and say, and having said it thou must stand firm. To stand firm (*istiqâma*) means that when thou hast said "One," thou must never again say "Two." Creator and creature are "Two."...Do not double like a fox, that ye may suddenly start up in some other place: that is not right faith. Say "Allah!" and stand firm there. Standing firm is this, that when thou hast said "God" thou shouldst no more speak or think of created things, so that it is just as though they were not....Love that One who does not cease to be when thou ceasest, in order that thou mayst be such a being that thou never wilt cease to be!"

Module 27: The Science for Moral Law, Mystical Realities and Quantum Science

“The Science for Moral Law

By Marilyn Hughes, Mystic and Founder of ‘The Out-of-Body Travel Foundation’

and

Dr. Rudy Schild, Professor Emeritus Career Astronomer at the Harvard-Smithsonian Centre for Astrophysics and the Editor of *Cosmology Magazine*

This inquiry between Dr. Rudy Schild and myself began after a discussion we’d been having on new discoveries in science (on his end) and mysticism (on my own.) Dr. Schild had mentioned in one of these conversations that there was science to support a moral law which holds the fabric of the universe in place and is consistently significant within its workings and operations. My interest was piqued. I asked him to explain the science supporting moral law and this was his reply.

“As science ponders the apparent conclusion that the Universe seems to have been constructed with fine tuning for a uniform cloud of expanding gas, the Big Bang, to become galaxies, stars, planets and physical sentient beings, it is increasingly difficult for science to avoid noticing that the universe seems to have been fine-tuned for this purpose. As scientists we notice that the Universe is fundamentally defined by a dozen arbitrary numbers, which seem to have no relationship to each other but which seem to have worked out perfectly, and if the numbers were to differ from the values observed, the amazing result of sentient life could not have occurred. The numbers I refer to are the speed of light, c , the Planck constant, h , the Newton gravitational constant, g , the mean ratio of protons to neutrons in our atoms, ϕ , the electron charge, e , etc. We find that if any of these numbers were off of their observed values by a tiny amount, like increased by 1%, then the complex sequence of events couldn’t have worked. For example, if the gravitational constant g were a tiny bit larger, then black holes would not have originated

soon enough for their amazing consciousness-supporting presence to carry our memory and embody our souls.

So we can easily find ourselves slipping into the conclusion that the purpose of the Universe is for physical structure to occur, so that sentient life can thrive. Some would say, getting farther away from precepts of physical science alone, that the purpose is for love to originate and encompass the creation, for the celebration of the Creator.

If so, then we have a foundational basis for the moral law that must guide us. Everything that we do must foster and support the development of life, and the protection of the natural environment given to it by its Creator. We easily conclude that the ideal human life encourages all living beings, great and small, and recognize their places and needs. And how can we not appreciate and thank our Creator, and do we not glorify Him and his creation, by deeper inspection and study of it all?" Dr. Rudy Schild

So let me share my thought process with you when I first read Dr. Schild's response.

If this is true . . . what does that tell us, what does this *really* mean for all of us?

We know we are mortal beings. We know we will die. We know our existence *here* is temporary. Yet most of us would concur that the soul is immortal and lives eternally.

So if this is true and *all creation* has been designed for the sole purpose of physical embodiment . . . why? Why would something so important also be so temporary?

Further, if this is true, it throws everything materialists have believed about physical reality on its heels. But yet, *at the same time*, it throws much of what religion, mysticism and the spiritual beliefs of many peoples on its heels, as well.

By demonstrating that the physical journey is more important - so relevant as to require the entire universal system to be based on perfect mathematical accuracy to ensure this outcome - whichever camp you come from, material or spiritual, your world has been completely changed by this scientific revelation.

In Dr. Schild's discoveries we find an argument for a congruency to life; laws which could define forward, backward and steady action, and thus, motion, which could translate into mathematical formulas which can show expansion, retraction or consistent motion within the movement of universal creation.

Imagine this. Imagine how important this possibility has suddenly become in your world and mine. If actions have mathematical, and thus, energetic import; what does this mean about you and me?

More than anything, it would show us that everything that we do has meaning, purpose, substance and truth. It would demonstrate that the choices and decisions we make have universal implications which could affect our own world and worlds beyond our own that we cannot yet even imagine. It gives a substantive reality to everything we think, say, do or choose not to do.

Now, many of us have heard of ideas thrown around like the laws of abundance and the laws of attraction. But what if there is something inherently flawed in these concepts simply because of a misunderstanding on our part of what either of these actualities represent?

The laws of abundance as often stated are very often focused on financial outcomes. But what is true abundance really? Is it money, or is it a loving family? Is abundance having everything you want in this world we know is temporary, or having something more . . . perhaps something that would transcend this temporary world when it was your time to cross over into the other?

The laws of attraction are often again stated as bringing towards us what we believe that we want in this temporary world. But yet, do we really know what we want or what would give us a sense of satisfaction, well-being or goodwill? Do we know whether that which we are attracted to will bring us pain or a sense of peace? Again, would you wish to draw to yourself those things which are only of this world or those which could transcend this temporary world when it was your time to cross over into the other?

So, how do you know if the abundance you seek will actually fulfill your life, or the attractions that you currently pursue will be of any eternal consequence? These laws seem to contain within them a double-edged sword; that which could be deemed positive mixed with that which could be deemed negative in your life . . . and that very element annuls their worth.

Allow me to introduce you to an old law, one which mystics have inquired of for thousands of years, but much of humanity has failed to pursue in a truly tangible way and in a consistent manner. But the pursuit of this law contains within it everything . . . the law of contentment.

Going back to Dr. Schild's comments, in particular "the purpose is for love to originate and encompass the creation, for the celebration of the Creator."

How familiar is this to those of us who have kept up with studies on near death experiences? How familiar is this to those of us who have studied the ancient sacred texts

of mystics throughout the ages? How familiar to those who have experienced out-of-body travel or other forms of mystical interchange with things divine?

Although there is more than one common denominator in all of these experiences, for the sake of our subject, let us focus on just the one – love.

Near death experiencers, mystics and others who have experienced other-worldly phenomena universally proclaim the unconditional love of the great Divine, the Universe, God – whatever they may choose to call it. They are encompassed within it. And it is considered one of the criteria of a valid near death experience to look upon the life of the individual who has experienced it and observe whether or not their life has drastically changed.

And this is so because so many near death experiencers come back with an enhanced awareness of those things within the context of their lives which promoted the universal good, and those things which did not. In my own near death experience, the Lord Jesus Christ revealed to me that the purpose of our earthly existence here was simple. It was to go from a state of selfishness towards selflessness . . .

How many of us have heard the bible saying which states very simply that we should do good and avoid evil?

“Seek good and not evil, that ye may live. Hate the evil and love the good.” Amos 5:14-15

Why? Is it because there is a choice between expansion and contraction involved within those choices? Perhaps we are to avoid evil because it causes a contraction.

And what about this?

“Woe unto them that call evil good and good evil; that put darkness for light.” Isaiah 5:20

Why ‘Woe?’ Could it be that if we call good evil or evil good we are promoting to those who hear us a contraction, while giving off the impression that we encouraging an expansion? And ‘Woe’ to us who mislead others into doing the opposite of that which they may sincerely intend?

Perhaps these warnings in biblical and other ancient texts are there because there is a universal and eternal law at stake which affects the expansion and contraction of the universe? Perhaps, in being warned to do good and to take the time to form our consciences in a manner which supports our ability to discern that which is good from

that which is evil, we are being directed to move within the universal law of love which naturally (again through eternal law) leads to contentment?

How does this lead to contentment?

Well, we have already ascertained that we live a temporal world which lasts but a short time. We will all die, our existence here is temporary. We have already ascertained from Dr. Schild's comments that it is quite possible that the entire universe was created with the purpose of physical creation at its summit. These almost seem to contradict one another, yet they do not.

Let us digress. What is the secret of the saints?

How much do we really control in our lives here in this temporary existence? And what does come with us when we leave this realm and return to the other side?

We control only how much we love . . . and we retain only the love we engender *and* our deeds, be they good, evil, indifferent . . . be they expansive, contractive or simply sustaining.

The secret of the saints is that they chose to do good and avoid evil. And as long as they were doing this; there was nothing that could be done to them which could affect their contentment. In the fires of persecution, although it would be irresponsible to say they didn't experience pain, fear, hardship or hurt; we can say they experienced peace. Because they were at peace with God.

But who is God if not the center and creator of this universe? And isn't this universe demonstrating to us in all of these mathematical constants which Dr. Schild so skillfully merged and explained for us a Presence which requires our understanding? And do not these constants show a unity and plan which require absolute precision? And the saints demonstrated that precision in their actions by recognizing that their only power within this physical universe - the physical constraint of our mortal lives - was their conscious and continual choice to do good and avoid evil.

Do good, avoid evil, contentment arises. This is a thought which is contained within, yet transcends and unites all world religious and spiritual thought.

Despite all the relativism our world has provided to us can we not all agree that in our heart of hearts we all know the difference between that which is good and that which is evil? We know the difference between actions which cause expansion and those which cause retraction, do we not? And I would venture to say that we know that which

provides sustenance and those things which might be called 'lukewarm' which cause diminution due to a lack of any action, would you agree?

And the great thing about such things, as well, is that our universe has provided many mystical and ascetical theologians who can help us to define such matters and continue to form our conscience in a manner which would support the universal law of love, rather than contradict it in the name of our own desires or pleasures.

Perhaps what we should also look more closely upon those desires and pleasures of which we remain so attached; because in the light of the unconditional love of an Almighty God and a universal sphere of intelligence which presses us to higher modes of operation and stimulus, is it conceivable that these very things we believe we want and need are concealing from us the true and great dignity of humanity as created by an intelligence infinitely above and beyond them?

One cannot help but wonder if the simple name God gives to Himself in the Old Testament, 'I Am,' conceals a secret regarding the eternal law of contentment. Perhaps it is our need to define ourselves and others, to define world and personal events within a context, and maybe even our need to contain within the fragments of an unimaginative intelligence a confined designation which may have absolutely no meaning and bear no truth in the eternal sense; which keeps the soul in an eternal state of desiring and deprives it of peace.

For those of us who have been borne into mysticism throughout the ages, there is a desiring that emanates from desirelessness, a striving which is immersed in not striving, and a contentment which derives from simply moving within the universal initiation of expansion. By thus uniting with and merging the forces of a single soul with that of a greater and boundless reality, the soul melts into an endless sea of cosmic delights and goodnesses. All things become one . . . contentment arises.

At almost all funeral's, you will hear read the 23rd Psalm of David. Why is this? Do you know? It is the secret that everybody is seeking; yet concealed within the tempered words of a mystical soul who kept it silent and unrearing in its mysteries to those who might not yet understand them. Perhaps you are ready to understand them. Perhaps you are ready now, too.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Psalm 23

Science and the moral law have always been united, But today, let us gather in their joining and announce to the world the excitement and adventure which lays beyond because of this revelation. Our former worlds have passed away, the worlds of those of us who were among the materialists and the worlds of those of us who were among the spiritually minded. And today we have seen something new, something that has engaged us in a rapid encounter with the universal intelligence which created us for this moment.

And we may now choose that this moment will bear fruit in every single one of our lives because it really is that simple.

Love one another. Do good, avoid evil . . . allow contentment to arise.

Namaste (I Bow to the Divine in You) - Hindu Greeting

Jai Jinendra (Victory over Sustainable Happiness) - Jainist Greeting

Sat Sriakaal (The Eternal Truth) - Sikh Greeting

Shalom Alechum (Peace Be Upon You) - Jewish Greeting

Hamazor Hama Ashobed (I am fine and hope you are, too) - Zoroastrian Greeting

Buddha Namō (In the Name of the Buddha) - Buddhist Greeting

My Peace I Give You, My Peace I Leave with you - Words of Christ

Peace be With You - Christian Greeting

As- Salaam-o-Alaikum (As Peace be Upon You) - Islamic Greeting

Allah Abho (Glorious God) - Baha'i Greeting

Marilynn Hughes

Dr. Rudy Schild"

What I already have:

LAUNCH DATE: 24th January

IMAGES:

<https://www.dropbox.com/sh/acoelwvpqfrq0a6/AABGdLPuzGOL0Q3cLFz3ONYSa?dl=0>

COPY:

"In this class on how to experience Astral and Out-of-Body Travel, Marilyn Hughes will take you through all the very important preparations and alterations in your daily practices to encourage or induce a true Out-of-Body Experience. Some of the things which will be covered in depth include:

- Preparation to Experience Out-of-Body Travel
- Purification
- Meditation, Contemplation and Practice
- Interim Glimpses Before Experiencing Out-of-Body Travel
- Preparation to Leave Form
- Blocks to the Out-of-Body Experience
- Fears (Including the two biggest fears)
- Mechanics of the Out-of-Body Experience

Probably the most important things you will take from this course will be the daily cues to follow, the extremely important state of mind and intention for the practice and how to cultivate this tool from just a simple paranormal encounter into a profound and meaningful avenue of spiritual transformation. Rather than getting lost in worldly ideas of the experience, Marilyn will take you to the very heart of what a soul must seek to achieve if they wish to transform this experience into a truly pivotal and life changing tool of continual development of the soul.

In the follow up classes, you will have much opportunities to interact with Marilyn and others in the class to discuss your progress and receive instruction about your particular place upon the journey continuum. Get ready to get to know God, and to seek His will and truth even if it runs counter to your current view of reality. And it is in this, that the real adventure of life begins as we move closer to that holy truth which are yet to be revealed through the deeper experiences of Out-of-Body Travel. You can seek the experience, and it can be known by you . . . be open to the discipline and the challenge."

Out-of-Body Travel Tutorial On Air Outline

Preparation

Seeking the Silence

Shutting out Noise

Setting Aside Self-Serving Motivations

Seeking the Will of God Alone

Humbling Yourself

Approaching the Path with Serious Ardor and Deep Respect

Anticipating the Need for Mystical Training in Discernment
Waiting Upon the Lord
Cultivating Patience
Understanding the Purpose
Anticipating Dry Periods
Cultivating Service

Purification

Prayerful Fervor

Prayer is Asking God
Detachment from things of the World
Examination of Conscience (Through the Seven Deadly Sins: envy, anger, sloth, avarice, gluttony, lust)
Renunciation - Superior and Inferior Acts
Use Virtues to Counterbalance the Vices
Remorse
Energy Follows Course Exercising the Soul to the Next Level
Asking for the Spiritual Gift of the Virtues in Prayer
Praying for the Fervor to Know God

Meditation, Contemplation, Practice

Meditation is Listening to God
Must be Quiet, Serene and Peaceful
Meditation for as Much as Three Hours at a Time to Allow Deep Consciousness, Lying Down
Conversation with God, Praying without Ceasing
Mindfulness Meditation on the Breath
Adoration of the Attributes of God

Interim Glimpses

Colors – Purples, Greens, White Lights in your Eyes as They are Closed
Light Orbs
Awareness of Presences
Frequency Shifts – Pay attention
Tone Changes in the Room – Pay attention
Consciousness Merging

Preparation to Leave Form

Awakening with Realizations that Things are Happening at Night
Dream Activity Increases
Lucidity Increases
Psychic Gifts may Emerge or Become More Advanced
Becoming Semi-Conscious During Sleep
Buzzing Sounds
Roaring Sounds

Blocks

Make Sure to Empty your Bladder Before Meditating or Sleeping

Don't Fill your Mind with Garbage (Too Much TV, etc.)

Not Enough Solitude

Allowing Potential Interruptions During Sleep or Practice

Not Listening to Spiritual Promptings

Fears

Death

Dark Side or Demons

Breathing

Ghosts

Fear of the Unknown

Afraid of Getting Lost

Being Able to Come Back

Unconditional Love of God

Holding onto the Ego

Reality Being Threatened

Two Biggest Fears

Being Alone with Oneself

Normal Reaction of a Human Being to the Unexplainable Intensity of the Experience

Mechanics

Loud Roaring Sounds

Vibrational State

Merging of These Two States

Linking to the Mind of God

Unconditional Love of God

Vibrational Raisings - Highly powerful shifts in the actual force of the vibrations which accelerate and recede according to how well the consciousness takes in the thrust. They can go on for minutes or hours. They can be somewhat frightening at first, as time goes on they become very blissful.

Rolling out

Lifting out

Willing out

Senses originate from consciousness, not from individual body parts.

You will see, hear, smell, taste from your consciousness. You will speak with thought. When you travel, you will do so with your thoughts. If you try to walk, you will not move. You may try to wade through ether, but you won't get far.

Physical objects are more tight vibrationally than air, so you will have to learn to move through those.

You will sense the reality of spirits.

You will hear the thoughts of people.

On the astral plane, there can be an overwhelming mass of thoughts from humanity blasting in the background. Upon observation of an entity or individual, depending on your altruistic intent, a soul may receive information on their past, present, or future and the eternal needs of their soul.

In your spiritual body, thoughts will become things.

And thus begins, the Path of Purification, Discrimination and Discipline.