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Introduction

Approaching 60, my life has been profoundly intertwined with astral projection. My first out-of-body experience (OBE) occurred during high school, and since then, I've consistently journeyed beyond the physical, sometimes projecting two or three times a week. Even now, these excursions remain a regular part of my life, occurring at least twice a month. While my purpose for astral projection shifted as I matured, my fascination with it has never waned. Every night before bed, the desire to explore these realms remains strong, and over the years, I've developed personal training methods to facilitate them. From a young age, I've diligently documented my OBEs in a dedicated notebook, and since mid-life, I've shared my insights on a personal webpage. This book details some of my most memorable out-of-body experiences.

Beyond astral projection, I've been fortunate enough to have two profound mystical experiences. Unlike the dream-like or normal conscious state of astral projection, these experiences offered a clarity of consciousness far surpassing anything I've known. If I were to attempt to describe them, they were moments of clear light overflowing with energy, experiences of emptiness transcending subjectivity and objectivity,

and encounters with a superconscious mind beyond ordinary awareness. Throughout history, many in both Eastern and Western traditions have reported similar mystical states; in Tibetan Buddhism, these are systematically explored as "clear light" or "co-emergent joy."

From these experiences, I cultivated an interest in Harumichi Hida's health methods, Mexican sorcery (Nagualism), Tibetan Buddhism, and Aikido. I've wholeheartedly adopted these practices, which has led to remarkable personal growth. I frequently feel a vibrant flow of energy within me, and I've observed how events often unfold as I intend. This has led me to understand that astral projection is far more than just the astral body separating from the physical.

We are often bound by external societal norms and the expectations of others, which can trap our minds and energy. This depletion of inner energy leaves us disconnected from its natural flow. To break free, you must first reclaim the mind and energy scattered in the external world and gather it within yourselves. You need to focus your energy (mind) inward and unite it with the profound truth (emptiness, clear light, intent) deep within yourself. When you do this, you'll often feel that energy flowing. This internal energy can then impact the real world as Qi (prana), or

it can form an astral body, leading to astral projection. The profound secrets to this process are revealed in the teachings of Harumichi Hida's health method, Mexican sorcery, Tibetan Buddhism, and Aikido, among others. In this book, through the lens of my own experiences, I explain the theory and practice of Dion Fortune, Robert Monroe, Carlos Castaneda, Taisha Abelar, Harumichi Hida, Tsongkhapa, and Morihei Ueshiba.

Furthermore, these training methods guide you in creating an immortal astral body that transcends reincarnation. Money, fame, and so on cannot be taken with you when you die. What is true happiness? It is to be free from all kinds of bondage and suffering, both in this world and after death.

Chapter 1 Up to Age 18

Elementary School Days

I spent my elementary school years on the main island of Okinawa in Japan. My parents had a policy of letting their children experience many things and be spontaneous and free, and I was able to experience many things such as traveling to Taiwan and the outlying islands of Okinawa, joining a baseball team, and swimming in the hotel pool, and so on. I also had many friends to play with, so I played various games with them. My life in Okinawa as an elementary school student was full of pleasant memories.

Speaking of spiritual experiences at that time, I had several dreams in which my mother turned into a scary being. I remember that after I woke up from those dreams, a feeling of intense fear remained. Dreams in which a scary mother appears are explained in Nagualism. So I will analyze these dreams from the point of view of Nagualism.

Inorganic Beings in Dream

Nagualism, as described in the works of Carlos Castaneda (*The Teachings of Don Juan, Separate Reality, Journey to Ixtlan, Tales of Power, The Second Ring of Power, The Eagle's Gift, Fire from Within, The Power of Silence, The Art of Dreaming, Active Side of Infinity*) and Taisha Abelar (*The Sorcerer's Crossing*), is a system of Mexican sorcery.

According to Nagualism, the world exists as multidimensional layers, much like an onion. By altering one's level of consciousness through dreaming (often referred to as astral projection) or other means, one can perceive these alternate worlds. Within these multidimensional realities, distinct from our physical world, exist beings with consciousness but without a physical body. These are known in Nagualism as inorganic beings, and we might conceptualize them as akin to angels, demons, or fairies. Inorganic beings are attracted to the energy that humans possess, which is why they sometimes appear in our dreams. Nagualism suggests that the fiercest among these inorganic beings frequently manifest in dreams as the image of the mother. Therefore, the scary mother in my elementary school dreams could potentially have been a fierce inorganic being.

My dreams of a frightening mother ceased after elementary school. However, I continue to be haunted by other dreams: these are dreams in which I encounter a girl resembling a former university club member. I've had these dreams occasionally since graduating. Upon waking from these dreams, I feel as though my mind has been cleansed, and a sublime mood persists for several hours.

Nagualism suggests that inorganic beings and humans can form friendships and exchange energy. Perhaps the girl in these dreams is also an inorganic being, and the reason I feel a similar sublime mood for a while after waking up each time is because we're exchanging energy through the dream.

Furthermore, Nagualism explains that one can achieve prolonged astral projection by invoking an inorganic being within a dream. By visualizing an inorganic being previously encountered in a dream, you can summon it. Once summoned, you can ask the inorganic being to take you to its world. Nagualism states that merely by visiting their world, one can gain enough energy there for a prolonged out-of-body experience.

Junior High School Days

My family moved from Okinawa to Kitakyushu City after I finished elementary school. My father, an educator, had a rule for me in junior high: no television from 7 p.m. to 9 p.m. Instead, I had to develop the habit of studying in my room. Sometimes, he would even buy books for me. I'm incredibly grateful to my father for instilling in me the habit of studying and reading, as it has profoundly benefited my life.

In my first year of junior high, I was captivated by the infinite mysteries of the universe. I bought and read many science fiction novels, dreaming of becoming an astronomer. While this passion energized me in my first year, by my second and third years, I felt that energy diminish. I began to experience a sense of weakness in my daily life, as if I was losing myself.

It seems common for us to have abundant energy as children, only to find it diminishing as we grow older. As our rational minds develop, we can become confined by reason. We also become influenced by external values and thoughts, sometimes acting as if these external ideas are our own. In doing so, we can lose touch with our true selves, the deeper mind within us. This is often why the energy we had in childhood diminishes as we mature.

High School Days

I was able to get into a high school with a difficult entrance exam, but at that time, my quiet nature made it hard to make friends, which led to my isolation at school. Additionally, I began to feel that what teachers and adults were saying was untrue, which led to an internal rebellion against society. In this situation, I sought salvation in books. There was a bookstore near my house, and I often went there to look for books. I was particularly influenced by Nietzsche's philosophy, especially his Superman philosophy of destroying conventional values and creating new ones through willpower.

I also became interested in my own identity. Since my family name was unusual, I researched its origin. Later, as an adult, I visited a website created by a relative that explained my family name's origin and my ancestors. He stated that my ancestors had been mountain monks (Yamabushi) for many generations. Since ancient times, there has been a religion in Japan called Shugendo, a mixture of esoteric Buddhism, Taoism, and Shintoism. Shugendo practitioners, known as Yamabushi, practiced asceticism in the mountains to gain supernatural abilities and earned their living by praying, selling medicine, and performing religious

rites. However, in 1872, the government issued a decree to abolish Shugendo, forcing my ancestors, who had practiced for generations, to abandon their traditional occupation as Yamabushi.

I also became interested in astrology and palmistry, so I made my own horoscope and read books on palmistry. I even did my own palm reading, discovering that my left thumb had a rare double loop whorl fingerprint in the shape of a yin-yang. The palmistry book described individuals with this fingerprint as either geniuses or madmen, characterized by intense emotional ups and downs.

At that time, isolated at school and desperately searching for philosophy and myself, I believe this situation triggered my first out-of-body experience. It happened when I was just a sophomore in high school, right around the time I was reading a book about chakras and psychic powers. After my first astral projection experience, I devoured numerous books on the subject. Some of the books I read in high school include: *Journeys Out of the Body* by Robert Monroe, *Tales of Power* by Carlos Castaneda, *The Magical Revival* by Kenneth Grant, and *The Astral Journey* by Herbert B. Greenhouse, among others.

Astral Projection in a Shrine

In most of my out-of-body experiences at that time, my astral body either floated in the room or went out the window to the house across the street. There's one particular out-of-body experience I remember very well. One day, I entered a small shrine near my house and tried to induce an out-of-body experience while in a sleeping position. When my astral body left my physical body, a glowing, egg-shaped being about the size of a human appeared right in front of me. I was so surprised that I accidentally struck the being with my astral body. Then, I felt a tremendous energy from the being, which forced me to return to my physical body.

Let's analyze this from the perspective of Nagualism. Nagualism explains there are two types of beings in the world. One type is an inorganic being, which has no physical body in the real world, such as fairies and angels. They appear dull and thin, their consciousness is calm, and their lifespan is infinitely long. The other type is an organic being that has a physical body in this real world. They appear round and bright, and their consciousness doesn't last very long.

Humans are organic beings, and when sorcerers look at them energetically, they appear as cocoons made of energy fields. Inside the cocoon, there's a

glowing part called the assemblage point, where perception is generated. Normally, human beings have their glowing assemblage point on a small part of the cocoon's surface. This assemblage point is the consciousness that perceives this real world and is called the First Attention. The cocoon's surface is the place of reason, and its glow is energy. Normally, when a person reaches adulthood, they become attached to reason. Therefore, only a small part of the cocoon's surface glows, resulting in little energy.

Occasionally, the assemblage point moves from the cocoon's surface to its interior. This causes the normally unused energy fields within the cocoon to glow. This glow is called the Second Attention. The Second Attention perceives a multidimensional world beyond the real world. These are the worlds perceived in astral projection. Because the area inside the cocoon is large, the multidimensional worlds perceived through astral projection are also diverse. Nagualism includes the practices of stalking and recapitulation to store one's energy. This causes the assemblage point to move from the cocoon's surface to its interior, causing the energy fields inside the cocoon to glow. Stalking and Recapitulation will be explained in later chapters.

Rarely, not just some, but all of the energy fields in the human cocoon can glow simultaneously. This

glowing is called the Third Attention. The force that causes the energy fields to glow is called intent. Intent will also be explained in later chapters. Nagualism teaches that after death, human beings are destined to go to the Source of All Things, called the Eagle, and be devoured (reincarnated). However, if human beings attain the Third Attention, they can continue their present consciousness in the multidimensional world forever after death. Attaining the Third Attention is the goal of Nagualism. The being I met at the shrine was an egg-shaped glowing being, so perhaps it was a human being who had attained the Third Attention.

Chapter 2 Age 19 to 27

Prep School Days, University Days

After starting prep school, I reflected on my painful experience of isolation in high school. I made a conscious effort to be more sociable and live more in compromise with others. During that time, I lived in a Tokyo dormitory and actively tried to communicate with my dorm mates. Upon starting university, I joined a travel club and became more active with my friends. However, I kept my astral projection experiences a secret, fearing my friends would think I was crazy if I told them.

From prep school through my sophomore year of university, I astral projected more frequently, about two or three times a week. To facilitate astral projection during the day as well as at night, I made napping a daily routine. At that time, my motivation for astral projection was to fulfill my sexual desires.

The Rapport and the Artificial Elemental

When I was in university, I was interested in magic, and I was inspired by Aleister Crowley's *The Book of the Law*, which says, "Do what thou wilt, and it shall be the whole of the law." That became my creed. I also read Dion Fortune's *The Mystical Kabbalah* and *Psychic Self-Defense*. In *Psychic Self-Defense* Dion Fortune describes a "rapport" and an "artificial elemental."

First, a rapport is a cord that forms in the astral world between two people who are close to each other. Once formed, it can be developed, allowing feelings, energies, and even thoughts to be transmitted between them. She explains that a rapport can form not only with humans but also with non-human entities, such as angels or fairies.

Next, an artificial elemental is a life that forms in the astral world from your usual strong mental image. She explains that an artificial elemental's nature is precisely conditioned by its creator's concept, and it will gradually disappear if not constantly charged by its creator's mental image.

At that time, before falling asleep, I usually chanted mantras and concentrated on the girl to have an out-of-body experience. That might have created

rapports or artificial elementals in the astral world, and that might have made it easier to have an out-of-body experience. However, it's said that negative intentions can rebound, and my astral experiences at that time were often accompanied by a feeling of pressure and fear after I left my body, so I don't recommend this method.

At that time, after I left my body, my astral body often had sexual intercourse in my room. In most of these experiences, I couldn't clearly discern my partner's facial features, nor did I feel much life force from them. So, I think my partner was an artificial elemental created by my imagination.

However, in some experiences, I think I had sexual intercourse with a spiritual being, an inorganic being. For example, once when I did astral projection, I was hugging a young girl in my room, and she suddenly turned into an old woman. In that moment, her facial features were clear and vivid, and I strongly felt the life force within that being. I was scared then, so I immediately returned to my physical body.

Beyond artificial elementals and inorganic beings, I also tried astral projection to meet a girl I was interested in in the real world. On one occasion, during an astral projection, I focused on the girl and felt myself moving. I then found myself in front of her house

during the astral projection. Later, when I went to that place in the real world, the scenery was similar to what I saw in the astral projection. Even though my astral body didn't go to her house in the real world, it's possible that my astral body went to her house in the multidimensional world corresponding to the real world.

The Six Yogas of Naropa

I have had two significant mystical experiences in my life. These experiences have been systematized in Tibetan Buddhism as clear light and co-emergent joy. So, before I describe my mystical experiences, I would like to give an overview of the Six Yogas of Naropa, teachings passed down in the Kagyu school of Tibetan Buddhism. The Six Yogas of Naropa were passed down from Tilopa to Naropa, from Naropa to Marpa, and from Marpa to Milarepa, from master to disciple, and are still an important teaching of the Kagyu school of Tibetan Buddhism. The Six Yogas of Naropa have the six training methods: the yoga of the mystic heat (*tummo*), the yoga of clear light, the yoga of the magic body, the yoga of dream, the yoga of consciousness transference (*phowa*), and the yoga of the intermediate state (*bardo*). The yoga of the mystic heat (*tummo*) is the training method for generating the energy called the *tummo* fire below the navel through breathing and contemplation. The yoga of the mystic heat is the basic training method before proceeding to the other five training methods. The details are explained in the section on the mystical experience of co-emergent joy. The purpose of the yoga of the mystic heat is to allow prana (the winds) to flow through the central channel along the spine, and then

you can move on to the other five training methods.

The other five training methods are all related to clear light. Tibetan Buddhism teaches that this real world is an illusion, like a dream, and that everything arises from the foundation, which has three aspects: the emptiness, clear light, and wisdom. Thus, the mystical experience of clear light is an important goal in the Six Yogas of Naropa.

The yoga of clear light is a training method for entering into clear light. When one falls asleep or dies, one's consciousness approaches emptiness and clear light. The yoga of clear light is the training method for consciously approaching emptiness and clear light.

The yoga of the magic body is the practice of creating a body made of prana (winds) from the clear light. The astral body during astral projection is a body that has arisen from the clear light after falling asleep. And the bardo body after death is a body that has arisen from the clear light after death. However, the clear light is like the sun hidden in the clouds, and the body created from it is also temporary. The purpose of Tibetan Buddhism is to completely unite the mind (winds) with the clear light and create an immortal astral body.

The yoga of dream is a method of controlling dreams in order to do astral projection and enter the

clear light.

The yoga of consciousness transference is done when death is imminent, to help your consciousness move through the crown to enter Nirvana and be liberated at the time of death.

The yoga of the intermediate state (bardo) describes how to enter the clear light and be liberated immediately after death, and how to enter the clear light and be liberated from the bardo body after death.

These detailed training methods are explained in the section on Tibetan Buddhism, as there is much overlap with the perfection stage practiced by the Gelug school of Tibetan Buddhism.

The Mystical Experience of Clear Light

One day in December of my first year in university, I was meditating as usual around noon. I concentrated with all my might on the third eye chakra in my forehead for about half an hour, and then I lay down on the bed, and then I meditated for about half an hour, keeping my mind clear of all worldly thoughts. Then I had a dream. In the dream a man with a glowing crown and a black woman appeared. The black woman spun around him like a spinning top, superimposing herself upon him. Immediately I woke up from the dream in the sleeping position, and I saw something like black mist entering my body through my stomach. Immediately, a powerful energy surged up along my spine to the top of my head, and my consciousness then left my body. Then the whole area, including myself, became a sea of clear light. In the clear light, I could barely see the bookshelves in the room. What I felt there was an indescribable, tremendous energy. Then I heard a "rah" sound echoing all around me. After this state continued for a while, my consciousness returned to my body, and even after returning to my body, I was still immersed in the afterglow for a while.

Let me now analyze my mystical experience from the perspective of Nagualism and Tibetan

Buddhism. First, regarding the dream that triggered my mystical experience, the black woman I saw in my dream resembled the Vajravarahi. Vajravarahi is a female deity who is depicted in a dancing posture, trampling on the male deity, Shiva. She is an important deity in Tibetan Buddhism, which has its origins in the Indian belief in shakti (kundalini). I had not read any books on the subject at the time, but such images were appearing in my dreams and triggering my mystical experiences, so it seemed to make some sense. Nagualism explains that the intention of all magical actions is already established, and that all you have to do is to connect your consciousness to it. Maybe the special symbols or mantras are already set up in the multidimensional world to have a certain effect.

Next, regarding something like the black mist that enters my body through the stomach, Nagualism explains that there is a gap below the navel from which intent arises. Intent is the force that makes all things possible. As the sorcerer develops his intent, the gap opens. Nagualism explains that the gap is the dividing point between the real world and the sorcerer's world.

As for the powerful energy rising up along the spine to the top of the head, and my consciousness leaving my body and entering the clear light, this seems to be related to the yoga of consciousness transference

(phowa) in the Six Yogas of Naropa. In Tibetan Buddhism, there are nine openings in the body, including the eyes, nose, and mouth, and it teaches that at the time of death, if the consciousness leaves the body through the left and right channels from any opening, the dead person will enter the intermediate state (bardo), and repeat reincarnation. And it teaches that at the time of death, if the consciousness leaves the body through the central channel from the top of the head (brahmarandhra), the dead person enters Nirvana and is liberated. Therefore, the yoga of consciousness transference is a training method to help the consciousness move through the crown at the time of death. When death is imminent, the yoga of consciousness transference is done. The practitioner meditates on his or her consciousness repeatedly diving from the heart to the Pure Land above the head.

Finally, regarding my experience of the Clear Light, Nagualism teaches that the essence of the real world is made up of fibers of light called Eagle's Emanations (energy fields). The fibers of light are described as innumerable, vibrating, alive, aware, and overwhelming pressure, and the Clear Light I experienced was just such a thing. In Tibetan Buddhism, too, the Clear Light is the foundation that creates the real world, and experiencing the Clear Light is an

important goal of practice.

Programmer Days

After graduating from university, I joined a software company. I chose this company not because I had a particular career in mind, but simply because it was a large company that offered a two-day weekend. Looking back, with computers now playing such a significant role in my life, I believe choosing a computer-related company for my first job out of university was a good decision. Moreover, the company's credo, "Link your personal goals with the company's goals," became a lifelong creed for me.

However, the job itself wasn't a good fit. Having actively cultivated relationships since university, I had no trouble getting along with my colleagues; however, it was mentally draining for me to sit at a desk and work on a computer all day long, surrounded by other people. I felt as though I was gradually losing touch with my humanity.

About a year into my time at the company, I was transferred to a new department. It was there that a girl who perfectly fit my type worked. She sat where I could see her, though she was some distance from my own workspace. I didn't have any opportunities to talk to her at work, so I would focus my attention on her while I worked, hoping to establish some kind of

rapport with her. Perhaps that focus had an effect. I remember one day at a company social gathering, as we were taking a group picture, she rubbed her breasts against my back. Then, a few days later, a mystical experience occurred.

The Mystical Experience of Co-Emergent Joy

One day at work, as I was on my computer, a woman walked about ten feet from me. At that moment, a mystical experience unfolded. From deep in my abdomen, I felt my superconscious mind awaken. A tremendous force then surged up my spine. When it reached my head, an intense light flashed momentarily. Immediately after, the dualistic distinction between us dissolved, and I felt as if I were in two places—both her and me. This was accompanied by an intense bliss that lasted for some time. During this period, I recall the woman sitting at the desk in front of me, hitting the keyboard intensely, as if half-crazed.

Now, let me analyze this mystical experience from the perspective of Tummo, the yoga of mystic heat. In Tummo, the practitioner first inhales, directing prana (breath) from the left and right channels to a position below the navel. The practitioner then compresses the prana from above and below the navel, holding it for as long as possible. The prana flowing in the left and right channels is then drawn into the central channel, which is normally hollow. Next, the practitioner visualizes the Tummo fire below the navel being kindled and intensified by the prana. Additionally, contemplating sexual intercourse with a

visualized consort can also be used to ignite this fire.

The heat from this Tummo energy causes the bodhicitta (amrita, or the white drops) in the head to melt, and it drips downward through the central channel along the spine. As it descends through each chakra (head, throat, heart, navel), four distinct joys are experienced, known as the four descending joys. Finally, the bodhicitta reaches the phallus, located below the central channel.

When the bodhicitta is retained in the phallus and accumulates without leaking, bliss and emptiness unite, and innate wisdom awakens. Subsequently, the bodhicitta ascends along the central channel, accompanied by non-dual co-emergent joy, which are known as the four ascending joys. I believe my mystical experience was similar to these four ascending joys because my superconsciousness (innate wisdom) awakened from deep within my abdomen, a tremendous force rose upward along the central channel, and I experienced a blissful non-duality between me and her (the non-dual co-emergent joy).

Chapter 3 Age 28 to 35

Teacher Days

After three years, I eventually quit my job as a programmer to become a high school English teacher. I made this change because I was tired of working on a computer all day and wanted a job where I could interact more with people.

At school, many students were passionate about sports but not so keen on studying. Some even rebelled against me, which meant I spent more energy trying to improve their attitude toward learning than actually teaching English. Twice during my time as a teacher, students crossed a line, forcing me to use corporal punishment to clearly distinguish between a teacher and a student. I observed other experienced teachers and often wondered what it would take to get students to listen to me. As a result, I thought I needed "aura power," so I began practicing a Qigong method in the classroom.

The Qigong Method

The Qigong method I developed isn't something I learned from a book; rather, it's a training technique I devised myself. Simply put, it involves silently chanting the word "Will" while concentrating on my abdomen. Through this practice, I gather Qi energy (prana) in my abdomen, hold it there, and then release it with a specific action.

Here's how I practice it:

Collecting Qi: During breaks before a class, I'd silently chant "Will" and focus on my abdomen to accumulate Qi.

Holding Qi: During class, I'd continue silently chanting "Will" while concentrating on my abdomen to retain the Qi.

Releasing Qi: At the moment of an important action, I'd release the stored Qi with that action.

Looking back, my time as a teacher often felt like being on a battlefield. However, I believed that through my work, I was also training my own Qi

energy, which made it feel worthwhile. Although teaching was tough, I think this Qigong method became the foundation of my behavior in the years that followed. Interestingly, I've found that this method connects to the meditative concentration of the Six Paramitas in Buddhism, the concept of stalking in Nagualism, and the repose of souls in Japanese Shintoism. I'll elaborate on these practices in later chapters.

Beyond work, I also applied this Qigong method in my personal life. For instance, I once continuously directed Qi energy toward a girl sitting next to me on a train. After a while, she leaned against me. This experience relates to Aikido, which I'll explain later. I believe that as you build up your Qi energy, you'll be able to knock down opponents with your Qi without even touching them, or perhaps even manipulate them with your Qi energy.

Chapter 4 Age 36 to 45

Computer Instructor Days

After seven years as a high school teacher, I transitioned to working primarily as a computer instructor for about ten years. Unlike being a programmer, this role was less stressful because it allowed me to not only work with computers but also interact with people. While working as a computer instructor, I continued to practice the Qigong method. I believed that Qigong could be used for communication in the workplace, so I actively integrated my Qigong training into my work as a computer instructor.

During those ten years, there was one particular pursuit I dedicated all my spare time to: attempting to foresee winning lottery numbers through astral projection. I was inspired by an American website about astral projection, which claimed its creator had successfully seen a winning lottery number this way. Originally, I had no strong desire for money, but at that time I had the idea that if I had enough money, I could quit my job and live a free life, so I wanted to somehow get a lot of money by seeing a winning lottery number through astral projection.

My procedure for trying to see a winning lottery number involved placing a blackboard in my room.

Each time I checked the lottery results, I would write the four-digit winning number on it. Then, I believed that by concentrating on a future number and gazing at the number on the blackboard during astral projection, I could foresee the winning number. Perhaps due to this financial motivation, I experienced out-of-body experiences more frequently during this period.

Challenge to See a Winning Lottery Number

At that time, in most of my astral projections, my astral body would leave my physical body as I fell asleep, floating around the room. After leaving my body, the room was usually dim, and I could vaguely discern some areas. I'd then go to the blackboard in the room and focus on the four-digit number displayed there, while concentrating on transcending time. I would memorize the number I saw on the blackboard, return to my physical body, and write it down. I did this dozens of times. In the end, however, I never won the lottery. The reason might be that my astral body couldn't yet transcend time in the real world. It could also be that what I saw in my astral body was different from what I saw in the real world. Often, the arrangement in the room during astral projection was slightly different from the real world. So, it's possible it was one of the multidimensional worlds and not the real world itself, even though it resembled and perhaps subtly affected the real world.

When I did astral projection, I would often remain in my room because my goal was to see the four-digit number on the blackboard. However, after seeing the number, I'd frequently open the door and go outside. I'd visit other rooms in the same apartment or

venture to buildings nearby. But each time I went outside and moved away from my physical body, my astral body would lose energy, and I'd be forced to return. Once, I even glided forward in my astral body to a lottery ticket booth about a kilometer from my apartment to try and see a number. That was the longest distance my astral body could travel.

According to Robert A. Monroe's *Far Journeys*, he explains that the astral body that first leaves the physical body is called the second body, which looks exactly like the physical body, and this body cannot move far from the physical body. Therefore, after leaving the physical body with the second body, Robert Monroe would then leave the second body with a third body, which was more like an energy essence, to undertake long-distance astral projection.

I often went to worlds completely different from the real world, doing so in a lighter body than my second body by jumping out of a window. These worlds were often not dim but vibrantly colored. They might be casino-like worlds, occult-like worlds, or various other realms. When I entered these worlds, I'd speak to their inhabitants and ask them for the winning lottery number. During these projections into different worlds, I often stayed for a long time. However, it was difficult to remember all my experiences because my

consciousness in those worlds was very far removed from my consciousness in the real world.

Energy Lines and the Glow

One particularly memorable out-of-body experience from those days occurred while I was playing computer games at home. Perhaps due to intense concentration, I felt a warm sensation moving up the back of my neck for a long time. Four or five hours later, when it was time for bed, I lay down. Just before drifting off, I felt something like fluid flowing in my head. Immediately after that, I experienced an astral projection in my room. Unlike my usual projections, my astral body felt exceptionally energetic, and my awareness was much clearer than my everyday consciousness in the real world. After checking the four-digit number on the blackboard in the room with my astral body, I opened the door and entered the hallway. There, a dark-skinned man stood. He grabbed my astral body by the arm and asked, "Where did you come from?" I was then instantly and forcibly brought back to my physical body, despite my astral body still retaining ample energy.

The following night, I had another unusual out-of-body experience. During this astral projection, I was concentrating on transcending time in front of the blackboard. My surroundings then grew brighter, and the blackboard transformed into something like a

television screen. On it, I saw a baseball game with a runner stepping on home base. The very next day, there was a WBC baseball game where I watched the exact same play on TV. This led me to believe I might have been predicting the future during my astral projection.

Now, let me analyze these experiences from the perspective of Nagualism. According to Nagualism, a person's astral body floats outside the human body. Typically, this outer astral body is fragmented and clings to other people's astral bodies in daily life. Since the astral body isn't usually completed during a person's lifetime, even if it temporarily becomes free after death, it eventually dissipates into space. Therefore, Nagualism explains how to complete the astral body while still alive.

The method involves first gathering the fragmented astral body back to oneself through practices such as stalking and recapitulation. Practitioners then feel energy lines rising from the abdomen along the spine. These energy lines can be used to open chakras in the abdomen, heart, head, and other areas. As these energy lines open the chakras, one can merge the inner energy lines with the astral bodies floating outside the physical body. Nagualism explains that this process enables astral projection and allows the astral body to be completed.

It was probably these energy lines that I kept feeling at the back of my neck while playing the game. I also believe the sensation of fluid flowing in my head just before my astral projection was due to the chakras in my head opening, allowing the inner energy lines and the outer astral bodies to merge. The reason I felt energy lines around the back of my neck, followed much later by these two specific astral projections, is because the energy was stored in the head chakra. Nagualism explains that energy can indeed be stored in reserve pathways (chakras).

Nagualism also teaches that in astral projection, awareness is an energetic element and a glow. When this glow merges with the astral body during astral travel, one can freely navigate astral projection through awareness. In my two particular astral projections, I experienced a very clear, energetic, and luminous sensation of my surroundings. I believe this was precisely because my awareness merged with my astral body as a glow.

Chapter 5 After Age 46

Building Maintenance Worker Days

In my mid-40s, I decided to change my career to building maintenance. I was finding it increasingly difficult to continue working as a computer instructor due to my age. I even passed the exam for the chief electrician's license, which was considered a difficult exam. However, since I had no experience as a building maintenance worker, it was tough to get a job, and I was unemployed for more than six months. In such an unstable situation, I really needed something to rely on mentally. This led me to practice the health method founded by Harumichi Hida.

Hida Shiki Kyoken Jutsu

Harumichi Hida, born in Japan in 1881, was frail from childhood. At the age of 18, he decided to strengthen his body and mind, leading him to research and practice ancient and modern health methods. This eventually culminated in him founding his own health method, called Hida Shiki Kyoken Jutsu. Through his dedicated practice of Hida Shiki Kyoken Jutsu, he not only became strong but also developed a clear mind and became eloquent. Remarkably, he enrolled in and graduated from three different universities simultaneously, and became an athlete in judo, kendo, and archery at each university.

When Harumichi Hida was 40 years old, while practicing Hida Shiki Kyoken Jutsu, he experienced an unlimited power emanating from the precise center between his abdomen and his back. This power enabled him to step on the floor and break it in the shape of his feet. Immediately after that, he sat in the lotus position on a large rock and concentrated on that precise center. Then, the sky, the earth, and everything shone brightly, and he experienced a world of joy and light. Harumichi Hida describes in his book that since this mystical experience, his body and mind felt lighter, and he consistently felt great vitality between his abdomen

and back, along with radiance and joy in his heart. In his later years, he even awakened psychic abilities such as clairvoyance.

Hida Shiki Kyoken Jutsu is a training method that involves tensing the physical muscles and compressing the point between the abdomen and the back (the area below the navel). While other training methods also focus on the point below the navel, the unique feature of Hida Shiki Kyoken Jutsu is the compression of this point by the physical muscles. He calls this precise single point between the abdomen and the back the absolute center. He describes that by finding and compressing this precise point with the abdominal and back muscles, an immense force, called the central force, is generated from the absolute center.

Next, I'll explain the basic practice method of Hida Shiki Kyoken Jutsu. First, hold a pole with both hands and stand with your feet at right angles to each other. Next, bend both elbows and raise the pole above your chest. At the same time, exhale with abdominal breathing, tense the abdominal muscles, arch your back, and with all your strength, tense the lower back and abdominal muscles equally, squeezing them toward the absolute center. Then, hold your breath for three seconds. Afterward, inhale with thoracic breathing, relax and open your chest, and lower both arms with

the pole. This series of movements is repeated 10 times. Harumichi Hida describes that when he practices Hida Shiki Kyoken Jutsu, the central force rises from the sacrum and is transmitted through the spine to the brain, leading him to a state of thoughtlessness, and making him joyful and luminous as if he were one with the heavens.

Harumichi Hida further describes in his book that in all activities of daily life, actions can be performed with maximum efficiency by applying 10 parts abdominal central force and 9 parts target muscle force. He also describes wanting to be the absolute center himself when walking, eating, working, and speaking.

Since my days as a teacher, I had been practicing the Qigong method of chanting the "Will" mantra and focusing on the abdomen in my daily life, but I had never done any physical practice involving the tension of the abdominal and back muscles toward the center. So, I decided to incorporate Hida Shiki Kyoken Jutsu into my daily life. After I joined a building maintenance company, there was a park near my workplace. So, before going to work, I would go to the park and practice the basic method of Hida Shiki Kyoken Jutsu. Additionally, even while at work, when I was engaged in tasks or talking, I made it a point to tense my

abdominal and back muscles toward the center.

After I started practicing Hida Shiki Kyoken Jutsu, I changed drastically. Previously, I often felt a sense of weakness. However, after starting Hida Shiki Kyoken Jutsu, I began to feel energy in my body throughout the day, and I rarely felt weak. Second, I started spending more time free of all distracting thoughts. This didn't mean I stopped thinking; when I did think, I thought deeply, but I was no longer caught up in trivial thoughts. Also, since I started practicing Hida Shiki Kyoken Jutsu, my life began to unfold the way I wanted it to.

Tibetan Buddhism teaches that when energy enters the central channel located along the spine, a feeling of lightness and emptiness is felt, and wisdom is born. I believe I was able to get energy into the central channel because I started practicing Hida Shiki Kyoken Jutsu at that time.

Days in Yokosuka City

The first building maintenance company paid very little, so after working there for three years, I moved to another building maintenance company. I then relocated from Tokyo to Yokosuka City for a job that required someone with a chief electrician's license. In that role, I was an assistant chief. My boss, who was the chief, had a background as an electrician and believed that anyone with a chief electrician's license must be a professional electrician. I had no prior experience as an electrician; I had simply studied for and passed the exam to obtain the license, but he didn't care about that. I was increasingly ordered to do electrical work without explanation. When I made mistakes, my boss would often hit me on the head with his fist. Once, he even hit me with the handle of a screwdriver, which made me worried about his violence.

After much thought, I remembered a description of a "petty tyrant" from a book by Castaneda that I had once read. In Nagualism, a petty tyrant is described as a person with strong ego-consciousness and obsessions who has no hesitation about harming others. It is said that a petty tyrant brings nothing but harm to those who obey them, but for a practitioner, a

petty tyrant is beneficial because they force the practitioner to practice the art of stalking. It's even considered good luck to encounter a petty tyrant. It was only after I met this boss that I began to seriously study and practice Nagualism.

Stalking

One of the training methods of Nagualism is stalking. Stalking is related to the art of gathering your own energy (mind), which is usually attached to things like money, possessions, other people, self-importance, and so on. It is the art of freeing that energy from such attachments and gathering it back into yourself, not scattering it, but saving it. When you encounter a petty tyrant, you can either obey them and live as they wish, or you can gather your own energy and respond to them with a strategy. For this reason, a sorcerer is forced by the petty tyrant to use the art of stalking and to gather energy within themselves, which results in their own growth.

There are three effects of practicing stalking. First, stalking releases energy that has been tied up in self-importance. It allows the sorcerer to care less about what others think of them, and they are no longer bound by other people's thoughts. Second, the practice of stalking allows the sorcerer to have limitless patience. They'll have more energy, so patience will be less painful. Third, because they always have energy, they can respond immediately to any problems.

Next, I will mention how to practice stalking.

Nagualism teaches us to practice the seven arts of stalking.

1. Choose Your Battlefield

The first art of stalking is to choose your battlefield. Whenever I have events or concerns about the future, I try to think of ways to deal with them in advance and record them in an Excel file. I try to do this for everything I'm afraid of, including illness and social anxiety. Nowadays, smartphones and computers can be connected, so the files can be viewed on my smartphone even when I'm outside. So, if something happens, I can act without overthinking. And once I think of a solution and write it down, I don't have to worry about it in my daily life, and I don't have to waste energy thinking about it.

2. Discard Everything That Is Not Necessary

The second art of stalking is to discard everything that is not necessary. I divide the things I do into three categories. My life's work, which is spiritual training and research, is in the first category. I try to devote as much energy and time to it as possible. The trivial things that I have to do are in the second category. I try to do them as quickly as possible. For example, when I go shopping, I try to buy what I need

right away. If I don't buy it right away, the thoughts of "I have to do it" or "I have to buy it" cling to me and waste energy later on. The things that are not necessary belong to the third category. I try not to do what I don't need to do. For example, I try not to develop my friendships at work any further than I have to. I also make it a rule not to play games. This way, I avoid expending energy and getting caught up in unnecessary thoughts.

3. Put Your Life on the Line in Every Battle

The third art of stalking is to put your life on the line in every battle. In Nagualism, death is an eternal friend. By feeling close to death, you are motivated to do your best in your life. Furthermore, Nagualism also uses the concept of death as a means of shifting the assemblage point from the First Attention to the Second Attention. This is because in times of crisis, you naturally gather energy into yourself and move the assemblage point within the human cocoon. Even in everyday life, for example, there is the risk of being run over by a car. And in everyday life, by having such a sense of crisis, you can move the assemblage point within the cocoon and save energy without dissipating it.

4. Relax, and Fear Nothing

The fourth art of stalking is to relax and fear nothing. Fear comes from being controlled by others or being attached to self-importance, money, and so on. When you free your energy (mind) from such things, fear naturally disappears, and you can live a relaxed life. All you have to do is prepare for possible dangers in advance and fight with full force when you are faced with them. Nagualism teaches that even if you lose the battle by doing your best, as a warrior you will have no regrets.

5. Retreat for a Moment When Faced with a Difficult Situation

The fifth art of stalking is to retreat for a moment when faced with a difficult situation. When you practice stalking, you are able to free your energy from your self-importance so that you can retreat without worrying about what others think of you. Instead of clinging to a losing battle, you can temporarily step back and rethink your strategy.

6. Compress Time

The sixth art of stalking is to compress time. When you conserve energy (mind) for yourself by stalking, you feel time compressed. On the other hand,

when energy (mind) is dissipated by being trapped outside yourself, you lose yourself, and your consciousness becomes blurred.

7. Do Not Push Yourself to the Front

The seventh art of stalking is not to push yourself to the front. If you are in the foreground, you will attract the attention of others, and you will be attacked, and you will spend unnecessary energy and effort. You have to avoid attracting attention and focus your energy only on what you want to do.

I recite these seven arts of stalking before I go to work in the morning. According to Nagualism, as you practice stalking and save energy for yourself, the assemblage point slowly but steadily moves from the surface of the cocoon to the inside of the cocoon, and the normally unused inner emanations of the cocoon begin to glow. And the glow of the second attention allows you to do astral projection. In addition, if you become skilled in stalking, you can become a business manager who is good at dealing with people in everyday life. In fact, since I started practicing the art of stalking, things have gone the way I want them to, and I have become more fulfilled in the real world.

The Recapitulation

Recapitulation is one of the training methods of Nagualism. It's a practice of remembering your past life. You write down all the people you've met and recall every event associated with them. This isn't just about memory; it involves reliving all the emotions you felt at the time, as if you were experiencing the event again. The purpose of recapitulation is to gather the energy that's attached to past events or people and bring it back into yourself.

Breathing is also crucial in recapitulation. As you inhale, you imagine taking in the energy lost in the past. As you exhale, you visualize expelling any unwanted external energy associated with it. Similar to the Buddhist concept of karma, Nagualism teaches that human energy (mind) is bound to people and events beyond time and space. Through the practice of recapitulation, you can free your energy (mind) that's bound in this way.

What I realized through practicing recapitulation was that, at turning points in my past, there had been intentional interventions of intent beyond my consciousness, as explained in Nagualism. These interventions had directed my life in a positive direction. Recapitulation strengthened my belief in

Nagualism even more, and my life's goal became one with that of Nagualism itself. In other words, my life's aim became to attain the third attention, to continue my present consciousness after death, and to be free of reincarnation.

The Mastery of Intent

According to Nagualism, intent is a force that cannot be expressed in words. It's a pervasive force, existing everywhere. Nagualism uses various terms to describe intent: spirit, abstract, light, nagual, infinite, and silent knowledge. Ordinary people are typically unaware of intent, even though it exists nearby, and are therefore unable to use its power. A sorcerer, however, lives by striving to connect with intent, which is why they can use its power to achieve their goals. They don't need to take special means to make their purposes come true; they simply need to intend what they intend. Ordinary people cannot use intent because they lack a connection to it, but a sorcerer's connection allows them to invoke intent and bring their purposes to fruition. To realize their purposes, a sorcerer begins by commanding themselves. By repeating the command to themselves, it becomes the command of the Eagle (the source of all things), and the command is then achieved.

Furthermore, a sorcerer can perform sorcery through intent. Human beings are made of emanations (energy fields) and resemble a cocoon. The glowing part of the cocoon is consciousness (the assemblage point). Normally, the human cocoon only glows on one part of its surface, allowing perception only of the real world.

However, when the assemblage point moves to the inside of the cocoon and the inner emanations glow, one can perceive a multidimensional world beyond this one. Intent is the force that makes these inner emanations glow. Therefore, simply by touching intent, the emanations inside the cocoon glow, enabling the perception of a different, multidimensional world. Thus, by invoking intent, a sorcerer can perform sorcery by causing the emanations of their own or other people's cocoons to glow.

To invoke intent, energy is first required. This energy must be stored in reserve pathways (chakras) through practices such as stalking and recapitulation. Also, Nagualism frequently mentions the training method of stopping the internal dialogue in books by Carlos Castaneda. This is a practice of silencing your thoughts for half an hour or an hour to achieve inner silence. In this practice, you must stop your internal dialogue with the same strong will with which you learned a language. This frees energy from reason and allows it to be gathered into intent. Since the place of intent is far from the place of reason, it is necessary to stop the internal dialogue and free the energy from reason.

Nagualism explains the connection between a

sorcerer and intent in terms of six abstract cores.

1. The Manifestation of the Spirit

The first abstract core is called the manifestation of the spirit. When the connection between a sorcerer and intent is activated, the spirit (intent) can manifest to the sorcerer through intuition. From my own experience, I've often faced important life decisions, and each time I followed my intuition (the voice of my heart), it benefited my life. For example, when I was unemployed, I got a job as a computer instructor at a large electronics store. On the very first day, I felt an uncomfortable sensation in my chest—a feeling that this job wasn't right for me. Ultimately, I followed my intuition, quit the job after just one day, and decided to pursue building maintenance instead. That turned out to be the right decision. In another instance, when I decided to quit my job in Yokosuka and move to Shizuoka City, the decision came to me as an intuition. Just to be sure, I decided to wait until the next day. The next day, I still felt the same intuitive conviction, so I followed my heart's voice. In retrospect, that was also a very good decision.

2. The Knock of the Spirit

The second abstract core is called the knock of

the spirit. In this, the sorcerer recognizes the spirit's intervention through a series of events. For example, in my experience, there were several times when my uncle transferred money from my grandfather's inheritance to my bank account only when I was in financial trouble. As another example, there were several times when I didn't get sick when I didn't have a health insurance card, and I only got sick when I did have one.

3. The Trickery of the Spirit

The third abstract core is called the trickery of the spirit. Here, intent plays a trick on the sorcerer, causing them to behave differently than usual and forcing them to use the art of stalking. In my experience, I believe that the isolation in high school, the tough work as a teacher, and the petty tyrant boss in Yokosuka were all instances of the trickery of the spirit. These events forced me to act differently than I normally would and to examine myself deeply, leading to my personal growth.

4. The Descent of the Spirit

The fourth abstract core is called the descent of the spirit. This is an experience in which the spirit reveals itself to the sorcerer. Specifically, the sorcerer

has a mystical experience of seeing emanations (energy fields) that resemble threads of light. The sorcerer must keep the memory of this mystical experience vivid and continually try to recall and relive it. Two mystical experiences from my past, namely the clear light and co-emergent joy, would be examples of the descent of the spirit.

5. The Requirements of Intent

The fifth abstract core is called the requirements of intent. The name changes from "spirit" to "intent" from this point because it represents an action from the sorcerer toward intent, rather than from intent to the sorcerer. In the requirements of intent, the sorcerer uses the shine of their own eyes to move their assemblage point. For example, the sorcerer can move their assemblage point by recalling a particular shine of the eyes experienced in a past mystical experience, thereby reliving it. Intent is light, connected to the shine of the eyes, and Nagualism explains that intent can be invoked through the shine of the eyes.

6. Handling Intent

The sixth abstract core is called handling intent. In this stage, if a sorcerer has enough energy, they can move their assemblage point from the place of reason

to the place of intent at will. The place of intent is called the place of silent knowledge because it holds wisdom that transcends conventional thinking. When the assemblage point moves to the place of silent knowledge, the distinction between subjectivity and objectivity vanishes. Thus, the sorcerer feels as if they are in two places and perceives two places simultaneously. In the mystical experience I had as a programmer, I also felt like I was in the same place as the girl, from which I inferred my assemblage point had moved to the place of silent knowledge at that moment.

Days in Shizuoka City

After working in Yokosuka City for three years, I moved to Shizuoka City and started a new job at a building maintenance company there. Moving to Shizuoka City turned out to be a good decision because I later had to care for my mother, which meant visiting my parents' house in Shizuoka City several times a month. My apartment was comfortable with cheap rent, and I appreciated being close to both the mountains and the sea, as well as convenient shopping. My train commute to work took about 50 minutes, but unlike in Tokyo, the trains weren't crowded. I actually looked forward to my commute because I used the time for standing meditation. At work, I often worked alone and had a lot of freedom.

After moving to Shizuoka City, I became interested in Buddhism because my ancestors were Yamabushi monks. Also, as the coronavirus pandemic spread around the world, I began to think more about death. This led me to Tibetan Buddhism, as it teaches that one can free themselves from the cycle of birth and death even after death. Since there are many similarities between Tibetan Buddhism and Nagualism, studying Tibetan Buddhism helped me understand Nagualism more deeply. In particular, the influence of

Tibetan Buddhism has made me more aware of the central channel, and I often feel the flow of energy through it in my daily life.

Tibetan Buddhism

Tibetan Buddhism encompasses both exoteric and esoteric teachings. These aren't separate doctrines but rather two sides of the same coin, both being essential. Let's begin by discussing exoteric Buddhism.

[Be Islands unto Yourselves]

The Buddha's teachings include the principles that the body is impure, all things are suffering, the mind is impermanent, and all phenomena lack inherent identity. So, what did the Buddha ultimately advise us to rely on?

In his final sermon before his death, the Buddha taught, "Be islands unto yourselves, refuges unto yourselves." While the original Sanskrit for "islands" could also be translated as "a lamp" ("Be a lamp unto yourselves"), I believe "Be islands unto yourselves" is a more fitting translation. Here, the river serves as a metaphor for the harshness of the world, and the island represents a refuge where "mud and stones" have accumulated within that river.

Next, let's explore the concept of winds in Tibetan Buddhism. These winds are akin to the concepts of prana or Qi. They represent your energy

and your mind, and they are often attached to people and things outside of yourself. The goal of Tibetan Buddhism is to free these winds from external attachments and gather them in the central channel, which is located along the spine.

This brings us back to the Buddha's teaching, "Be islands unto yourselves, refuges unto yourselves." It means to gather these winds—your energy and your mind—which are currently scattered throughout the world like mud and stones in a river, and to form an island, relying on it as your refuge.

[The Six Paramitas]

The Six Paramitas are core teachings of Mahayana Buddhism and are considered especially important in Tibetan Buddhism. The six paramitas are giving, morality, patience, diligence, meditative concentration, and wisdom.

1. Giving

The first paramita is giving, which is the practice of doing good for others. Buddhism teaches that if you do good, positive karma will accumulate and return to you as positive rewards. It also teaches that you can accumulate more positive karma by giving

spiritual teachings to others than by giving money or material goods. This is one of the reasons I wrote this book—it's a practice of giving.

2. Morality

The second paramita is morality, which is the practice of not harming others by following moral precepts. According to the law of cause and effect, if you do evil, you will accumulate negative karma that will eventually return to you. As a daily practice of morality, I make it a routine to mentally recite the rules I've set for myself before I go to work. For example, I remind myself not to get angry or use negative words. This helps me protect myself from performing those actions and from accumulating bad karma.

3. Patience

The third paramita is patience, which is more than just endurance; it's an active form of endurance. For example, if someone is hurting you and you simply endure it, you will only suffer and not grow. However, if you think positively that this person is helping you grow, and you respond strategically and with patience, you yourself will grow. Nagualism also calls such a person a "petty tyrant" and teaches that it's fortunate to meet one.

4. Diligence

The fourth paramita is diligence, or continuous effort. This doesn't mean making a painful effort, but rather a pleasant one. If effort is merely a means to an end, it can be painful. But if the effort itself is the goal—a life's work or mission—then the effort becomes enjoyable. For instance, I practice continuously both at work and on my days off. Even concentrating on the point below the navel can be a form of training, so I can practice while working. And before I go to bed, I always try meditation techniques to attempt astral projection.

5. Meditative Concentration

The fifth paramita is meditative concentration, or keeping your mind to yourself. First, you must discard various attachments to free the mind. Then, through mental concentration, you gather the dispersed mind and keep it focused. Tibetan Buddhism has a number of methods for practicing this.

6. Wisdom

The sixth paramita is wisdom, the practice of observing the truth deep within your own mind. Tibetan Buddhism teaches that everything arises from a foundation with three aspects: emptiness, light, and wisdom. By first keeping your mind to yourself through

meditative concentration, you can see the truth within. The ultimate goal of Tibetan Buddhism is to unite your mind with the clear light. Meditative concentration and wisdom are considered the two most important of the six paramitas.

[The Creation Stage]

There are four main schools of Tibetan Buddhism: the Gelug school, the Kagyu school, the Nyingma school, and the Sakya school. While the previous chapter described the Kagyu school's training method, the Six Yogas of Naropa, this chapter will cover the training method of the Gelug school. The Gelug method consists of two stages: the creation stage and the perfection stage. You must first practice the creation stage and reach a certain level before moving on to the perfection stage.

The creation stage is the practice of mandala visualization. You visualize the mandala as yourself and as the deity. For example, the five Tathagatas shown in the center of the mandala represent the five aggregates (form, sensations, perceptions, mental activity, consciousness).

There are four main types of mandala meditation:

- * Meditating on the mandala by classifying each of its elements into 100 clans.
- * Meditating on the mandala as the five Tathagatas.
- * Meditating on the mandala as the three clans of body, speech, and mind.
- * Meditating on the mandala as Vajrasattva and as yourself.

Ultimately, you should be able to visualize the mandala clearly for about four hours. Visualizing the mandala as yourself is the practice of meditative concentration, which helps the mind remain focused without distraction.

[Channels (Nadi), Winds (Prana) and Drops (Bindu)]

Next, I'll explain the perfection stage, which follows the creation stage. While the main practice of the creation stage is to visualize the mandala, the perfection stage involves manipulating the winds and drops within your own central channel. To understand how to practice this stage, it's necessary to first explain the concepts of channels, chakras, winds, and drops.

<Channels>

According to Tibetan Buddhism, many invisible channels run through the human body. The main ones

are the central channel, which is said to be located along the inside of the spine, and the left and right channels, which are on either side of the central one. The central channel extends from the top of the head (Brahmarandhra) down to the secret place (genitals). The left and right channels join the central channel at their upper ends near the nostrils and at their lower ends below the navel. The central channel is normally hollow, but with practice, the winds (life energy) can be made to flow through it.

<Chakras>

Chakras are the points within the central channel where the winds (life energy) are collected.

<Winds>

The winds are like the concepts of prana or Qi. They are invisible to the eye but circulate throughout the body in the main and smaller channels. Bodily functions such as movement, breathing, nutrition, excretion, and the five senses are also manifestations of the winds. The winds can also circulate outside the body. Since the winds are the vehicle of the mind and are connected to it, they can be moved by the mind. For example, when you concentrate on your abdomen, the

winds also gather there. Because the winds manifest as breath at a physical level, there are methods, such as vajra recitation, that use breath to manipulate them.

<The indestructible drop>

The indestructible drop is a tiny, spherical drop located in the center of the heart chakra, with a white upper half and a red lower half. It is a combination of four elements: the white drop from the father (sperm), the red drop from the mother (ovum), a very subtle wind, and a very subtle mind. The indestructible drop remains inert in the heart chakra until a person's death. When a person dies, the winds that flow throughout the body are gathered into the central channel and then dissolve into the indestructible drop in the heart. This awakens the very subtle mind from its inert state, and the subtle mind then proceeds to the next life.

<Drops>

After birth, part of the white drop from the indestructible drop moves to the top of the head, which becomes the center of the white drop. Likewise, part of the red drop moves to the navel, which becomes the center of the red drop. At the head and navel, white and red drops are generated on an ongoing basis. The training method for moving these drops in the central

channel is the yoga of mystic heat (tummo).

<The relationship between the central channel, the wind, and the drop>

The goal of the perfection stage is to unite the winds (mind) and emptiness (clear light). This is achieved by first gathering the winds into the central channel and then dissolving them into the indestructible drop in the heart. If we compare the relationship between the central channel, the wind, and the drop to a carriage, the mind is the rider, the central channel is the road, the wind is the horse, and the drop is the rider's food. In other words, with the help of the wind, the mind travels through the central channel and is collected in the indestructible drop. And with the help of the drop, the mind can be more closely united with emptiness.

[Body Isolation]

The perfection stage proceeds in a series of steps: body isolation, speech isolation, mind isolation, the magic body, the ultimate clear light, and communion.

First, let's look at body isolation. The purpose of this step is to bring the winds into the central channel, which is normally hollow.

The training method for this is to contemplate a drop at the base of the central channel, located at the tip of the genitals. You can also meditate on the mandala within this drop, visualizing yourself as the mandala. By meditating on the drop at the base of the central channel and keeping your mind focused there, the winds (which are the mind) that flow in the left and right channels are collected into the central channel. This allows the winds to enter the central channel, which is normally hollow. When the winds enter the central channel, your body and mind feel lighter, and you lose attachment and feel bliss.

[Speech Isolation]

Next is speech isolation. Knots above and below the heart chakra block the winds. The purpose of this step is to open these knots and bring the winds into the

indestructible drop at the heart center.

The first method is to meditate on the letter "A" in your heart. The winds gather wherever the mind is focused. Therefore, by meditating on the letter "A" as the indestructible drop in your heart, the winds will gather there.

The next method is vajra recitation. The winds manifest as breath at the level of the gross body. Vajra recitation is the practice of consciously manipulating the winds through your breath while chanting a mantra. First, while chanting "Om," you inhale and imagine pushing the upper winds down to the center of your heart. Then, while chanting "Ah," you hold your breath and imagine holding the winds in your heart. Finally, while chanting "Hum," you exhale and imagine pushing the lower winds up to the center of your heart.

By repeating vajra recitation, you open the knots above and below the heart chakra. This practice should be done day and night. With continued practice, your breathing itself will become vajra recitation, and the formal practice will no longer be necessary.

In addition, because the winds are kept in the central channel through repeated vajra recitation, the inner fire below the navel also burns. Contemplating sexual intercourse with a visualized consort can make the fire burn even more intensely. The heat from this

fire melts the white drop in the head, which is called amrita. This white drop then drips down through the central channel. With this drop, the winds (or the mind) can become more closely united with emptiness.

[Mind Isolation]

Then we have mind isolation. The purpose of this step is to dissolve the winds, which are the mind, into the indestructible drop in the heart. This allows the mind to approach emptiness and the clear light.

First, use vajra recitation to gather the winds and drops into the heart center. Then, without thinking, bring your mind closer to emptiness. As the winds dissolve into the heart center, a feeling of bliss arises. When you feel this bliss, you unite it with emptiness, understanding emptiness through bliss. In Tibetan Buddhism, this is called the wisdom of bliss-void union.

When the winds dissolve into the indestructible drop and the mind approaches emptiness, a white vision called luminance appears. This is followed by a red vision called radiance, and then a black vision called imminence. Finally, the metaphoric clear light appears. The metaphoric clear light is like the sun hidden behind clouds. In this state, because the mind is not completely dissolved, subjective and objective views

still remain.

[Magic Body]

Next is the magic body. The purpose of this step is to create an astral body of winds from the metaphoric clear light. The astral body that comes from the metaphoric clear light is incomplete and temporary. It is called the impure magic body because passions still exist within it.

Once you have mastered mind isolation to a certain degree and can approach emptiness during waking hours, you can use sleep to attain the magic body. This is because in sleep, just as in death, you lose your senses and approach emptiness and the clear light. Before you fall asleep, gather the winds and drops in the center of your heart. Then, unite bliss and emptiness and approach emptiness. By mixing the emptiness of waking with the emptiness of sleeping, you will experience the metaphoric clear light, and the astral body will arise from it.

[Ultimate Clear Light]

Then, we have the ultimate clear light. The purpose of this step is to completely dissolve into the

clear light to create an immortal astral body. Therefore, when you project your astral body, you should try to make the objective clear light appear.

First, contemplate that your astral body is the deity. Then, meditate on emptiness. When the objective clear light appears, you should use either the holistic holding contemplation or the serial dissolving contemplation to enter into the clear light.

* In holistic holding, you contemplate the light emanating from the heart of the astral body, then press the astral body into the heart light from the crown to the feet.

* In serial dissolving, you first contemplate the whole world around you dissolving into the clear light. Then, you contemplate your astral body dissolving into the clear light.

When you completely dissolve into the clear light, there are no subjective or objective views. This is called the ultimate clear light.

[Communion]

The final step is communion. The purpose of this step is to create an immortal astral body from the ultimate clear light. When you dissolve into the ultimate clear light, where there are no subjective and

objective views, your rebirth-causing compassion is purified. The result is the pure magic body, also known as the rainbow body.

The learner's communion is the stage where a pure magic body has been created but there is still more to learn. By repeatedly creating the pure magic body from the ultimate clear light, one can be liberated from rebirth. This final stage is called the non-learner's communion, because there is nothing more to learn.

Aikido

I had a small problem at my workplace in Shizuoka City. I had a colleague who didn't use polite language, even with his boss. He was also self-centered, constantly finding fault with others and being aggressive. As I'm not one to simply obey others, I argued with him several times, and on one occasion, we almost got into a physical fight. This made me realize I needed self-defense, which sparked my interest in Aikido.

Now, I view that colleague as akin to the "petty tyrant" described in Nagualism, and I consider him to have been a beneficial influence on me. This is because he inspired me to start Aikido and motivated my consistent practice. Subsequently, I began watching Aikido videos and practicing basic Aikido techniques for about five minutes every day at home. I also explored the philosophy of Morihei Ueshiba, the founder of Aikido.

Building up the Astral Body

[The *Nen* (Mind Power) and the Universe]

Morihei Ueshiba's philosophy was heavily influenced by the religious leader Onisaburo Deguchi. As a result, his philosophy is a fusion of Shintoism, an ancient Japanese religion, and Aikido. Ueshiba's teachings are described in his book, *Aiki Shinzui*, which was published in Japan.

In this book, Ueshiba explains that the world is born from what Buddhism calls emptiness—a world of light without subjectivity or objectivity. From this emptiness, a single point of sound (vibration) emerges. This single point then divides into a spiritual center and a material center. He says the world is created by the flow between these two sources.

Ueshiba also states that the purpose of Aikido is to return to a state of oneness by uniting spirit and matter. He describes this duality as the relationship between fire and water, or the universe and Nen (mind).

According to Ueshiba, by uniting the universe (fire, spirit) with his Nen (water, matter), he generates light, heat, and energy within his body. He explains that whenever he practices Aikido, he always unites his Nen (mind) with the universe. This unity generates

light, heat, and energy within his body, which he then integrates into his Aikido movements.

[Center]

So, how do you unite your Nen (mind) with the universe? Morihei Ueshiba states that the first step is Chinkon (repose of souls), a practice derived from Japanese Shintoism. Shintoism believes that a person has many souls, which are often scattered or trapped outside the body. Chinkon is the method of gathering these scattered souls into the abdomen (the point below the navel) through focused mental concentration.

Once the souls (Nen) are collected in the abdomen, they are unified with the Divine (the universe) and activated. This activation is known as Kishin in Shintoism. Ueshiba explained that he gathers his Nen in the abdomen by visualizing a circle in the void of the abdomen, thereby uniting his Nen with the universe. Breathing is also crucial: he imagines inhaling his Nen into his abdomen, unifying it with the universe there, and then exhaling that unified energy.

In summary, when Morihei Ueshiba practices Aikido, he uses the visualization of a circle and controlled breathing to collect his Nen in the abdomen, uniting it with the universe. This process generates

light, heat, and energy within his body. He then integrates this energy with the movements of Aikido to perform his superhuman arts.

Fundamentally, the basic movement of Aikido involves maintaining the center in the abdomen. It also involves moving circularly around the opponent while simultaneously unbalancing the opponent's center.

[The Foot Stance]

The basic foot position in Aikido is to place the front foot a step and a half forward. The back foot is then turned to the side so that it is at a right angle to the front foot. In Aikido, this triangular foot stance is so important that even when the body changes direction, the movement is made without breaking the foot stance. In this foot stance, the anus is tightened, the back is straightened, and the spine is naturally aligned. I tried to stand in this foot stance in my daily life, and the effect was tremendous; soon, I began to feel energy in my central channel.

Morihei Ueshiba says that water and fire are united by the intersection of the spiral breath from above and the spiral breath from below. In order for these two spiral breaths to intersect, it is considered important to straighten the spine. Tibetan Buddhism

also teaches that the posture for meditation should be to straighten the spine in order to improve the flow of the winds through the central channel. Aikido teaches that the foot stance is necessary to straighten the spine. Morihei Ueshiba says that light, heat, and energy are generated by practicing the triangular foot stance. In other words, he probably means that the foot stance strengthens the spine, improves the flow of the breath spiraling from above and below, and unites water (Nen) with fire (the universe), resulting in light, heat, and energy in the body. For this reason, the basic movement of Aikido is to move while maintaining the triangular foot stance.

[Building up an Astral Body]

According to Morihei Ueshiba, the purpose of Aikido is to rebuild the mind and create an astral body (Qi) by uniting the Nen (mind) with the universe.

When he was 45, Ueshiba had a mystical experience where his entire body was enveloped in golden Qi (life energy). This golden Qi spread throughout the universe, and he became one with it. Later, at age 57, he had another mystical experience where he encountered a white astral body—which was himself—and practiced sword fighting with it for two

weeks. In some videos, Ueshiba is seen defeating opponents without even touching them, seemingly due to his astral body (Qi) built up through the union of Nen and the universe.

Ueshiba also taught that by uniting one's Nen with the universe, a person can transcend life and death and stand at the center of the universe. Ultimately, his goal was perhaps to build an immortal astral body, achieve liberation from reincarnation, and transcend the cycle of life and death.

[Mysterious Effect of *Qi* Energy]

When you unite your Nen (mind) with the universe, you can build up the astral body and use the mysterious power of Qi energy (prana). At 41, Morihei Ueshiba went on an expedition to China. He was shot at multiple times, but before the bullets could reach him, he saw them as flashes of light. By instinctively dodging them, he was able to escape harm. Because he had cultivated his astral body, Ueshiba could sense his opponents' lethal intent through their Qi energy, allowing him to move before they even acted.

Even without senses as keen as Morihei Ueshiba's, everyone can sense the ill intentions of others in daily life. So, how should you react? Ueshiba

taught that when you sense malicious intent, instead of confronting it, you should dodge it with your Qi energy. Rather than aligning your Qi with the other person, you should unite your own Qi energy with the universe. He believed that when your Nen (mind) is connected to the universe, the other person is compelled by natural laws to adjust their actions accordingly.

Aikido is a Qi energy technique where your Qi prevents an opponent from attacking you. Once you've built up your astral body, you can also apply this to your relationships.

Conclusion

I've outlined the distinct training methods of Hida Shiki Kyoken Jutsu, Nagualism, Tibetan Buddhism, and Aikido. Each approach has unique characteristics:

- **Hida Shiki Kyoken Jutsu** focuses on physically compressing the center between the abdomen and the back.
- **Nagualism** employs techniques like stalking, recapitulation, mastery of intent, and stopping the internal dialogue.
- **Tibetan Buddhism** emphasizes exoteric teachings and various meditation methods.
- **Aikido** utilizes basic movements that involve maintaining a centered abdomen and a triangular foot stance.

Despite these differences, a fundamental commonality underlies them all. The initial step in each discipline is to liberate your intrinsic energy (referred to as wind, Nen, soul, or Qi) from its scattered, externally bound state and gather it within yourself. Subsequently, this internalized energy must unite with the universal source (variously called emptiness, light, or intent). This union generates internal energy,

allowing you to feel a flow within your central channel.

This energetic flow is, in essence, the astral body. By developing and strengthening this astral body, one can learn to manipulate Qi energy and manifest their desires in the physical world. The ultimate aim is to construct an immortal body, often termed the "pure magic body" or "third attention."

Astral projection is not merely the astral body separating from the physical form. It represents a profound self-transformation into an energetic being. This transformation offers liberation from the constraints of the material world and, even after death, freedom from the cycle of reincarnation. Astral projection holds immense potential for personal transcendence.

Postscript

Writing this book about my life has been my own recapitulation of Nagualism. While I had already performed this process before writing, the act of writing the book has allowed me to reflect even more deeply on my past experiences.

Although the book is now published, my life's journey is not over. I will continue my spiritual training and research for the rest of my life. I will update this book and release new versions as I gain new experiences and refine my training methods. If you own the Kindle edition, you can get these updates for free, so I hope you'll continue to read it in the coming years.

I also have a YouTube channel called "My Life with Astral Projection," where I discuss theories like Nagualism and Tibetan Buddhism. You can find a QR Code to the channel on the last page of the book, and I hope you'll check it out.

My sincere hope is that this book will help as many people as possible become aware of the great theories and practices of Hida Shiki Kyoken Jutsu, Nagualism, Tibetan Buddhism, Aikido, and more.

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: Secrets of Sorcery, Tibetan Buddhism, Aikido

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