

# The Astral Body



## Louis OBE

Learning to get out of your body to explore your multidimensionality.



# How to Materialize While Astral Projecting

Posted by [Louis](#) on November 23, 2011

### Languages Available:

I will be writing and posting more about advanced techniques that can be used while out-of-body or astral projecting. These techniques have been jealously guarded by many magical orders and psychics. I will use the terms out-of-body and astral interchangeably. Below is the technique:

### How to become visible while you are nonphysical.

This technique is to be practiced once you have exited your physical body. For a refresher on how to get into your astral body click [here](#). Now, while out of body, begin to hum. That's right hum just as if you were in the physical using your mouth. Let the hum's vibration begin to spread through out your astral body. Once you feel it all over, begin to slow down the hum. The hum that is vibrating around your astral body should begin to slow down at the same time. The lower you vibrate, the more visible you will be to others on the physical plane. You can actually fully materialize and interact with the physical world. This same humming method could be used to increase your vibratory frequency. This is also useful for entering higher frequency domains since you will be able to control the frequency of your nonphysical body. I personally have used this method to materialize in front of others. Sometimes I just lower my frequency enough to move physical objects around like a poltergeist. This is definitely a powerful technique which will help advance your nonphysical ability to interact with the physical world. Enjoy!!

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## 23 Responses to How to Materialize While Astral Projecting



July 29 2012

**justaguy300**

Hi louis, How visible/tangible can you become using this technique? For instance, could you pass for your physical self? Also when materialised, do you maintain things like flight, ESP, telekinesis etc.?

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1.

**Louis**

Hi justaguy300,

You can completely materialize as if tho you never left your physical body in the first place and one of the great perks is that you will still have all of the powers you normally have available during a projection. Your telepathy and telekinesis will still be intact 😊

July 31 2012

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•

**justaguy300**

Hi Louis, I know this is a bit off topic, but is it possible to leave the body, travel to a physical parrallel reality and permanently re-enter the physical body of your parrallel self?

August 3 2012

[Log in to Reply](#)**justaguy300**

Louis.....that's awesome..

July 31 2012

[Log in to Reply](#)**FunkyNinja**

Hi Louis,

I have several questions. Mainly, do you have to constantly control your frequency, or can you subconsciously 'flip a switch,' and keep it going that way? And also, how fast does it take once you stop humming to return to the nonphysical plane? Your replies really help a lot.

August 28 2012

FunkyNinja

[Log in to Reply](#)

1.

**Louis**

In the beginning you do have to constantly focus to maintain your frequency but that becomes less of an issue the more you practice. While mastering this, you may fade in and out of places whether physical or non-physical while your frequency fluctuates. If materialized on the physical plane and you stop the humming, you will slowly fade back into higher frequencies within a few minutes. As you become more advanced, there will be no more need for techniques like The Humming Technique. Your ability to travel into any dimension both physical and non-physical will be achieved by a focus of attention. It will become more natural. Just like getting out of the body will require no technique at all.

August 31 2012

Please don't hesitate to ask me more questions. I may not answer immediately, but I love to answer questions on these matters. I remember being frustrated because I could not find these answers when I first started and it sucked. 😊

[Log in to Reply](#)**novawave**

im going to try this for the eyes of my family

Then i'll explain everything

If i would tell just a word about this now they would think i'm crazy 😊

September 18 2012

[Log in to Reply](#)

1.

**Louis**

September 18 2012

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September 18  
2012

**justaguy300**

Ever tried materialising a device designed to keep you 'grounded'? like something that looks quite a bit like a wrist watch..

[Log in to Reply](#)

o



**Louis**

September 18  
2012

As a matter of fact yes. These types of materializations are delving into High Magic. I used to materialize an amulet that I would wear around my neck to accomplish just that. I have since out grown the need for it. You have just touched upon a topic that has been kept hidden for ages. The ability to coalesce material objects from the surrounding Ether. For example, money, cars, animals, and pretty much anything else you can think of. It is not just your own vehicle for movement. 😊

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**justaguy300**

Ok, crazy thought: could you materialise two amulets, one to keep you grounded when out of body, and one to let you out of body with total ease (and I mean ridiculous ease)

September 18  
2012

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1.



**novawave**

that would be something!

September 20  
2012

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**novawave**

louis?

Do you think that is possible?

Can you try?

September 21  
2012

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**DCG**

Hi Louis,

I just discovered your site and I must have easily spent an hour or two on here -you make all this a lot simpler than anywhere else. With the materialisation thing, would it be possible to materialise things in the physical? (e.g. Could you materialise a car while in the non-physical and it would be there when you reverted back to your physical body)

October 17 2012

[Log in to Reply](#)

1.



**Louis**

Hi DCG, yes you can materialize things that way. AND also when you become advanced, you don't even have to go out of body to materialize anything. 😊

October 18 2012

[Log in to Reply](#)



**DCG**

Nice. Thanks!

October 18 2012

[Log in to Reply](#)

1.



**Louis**

My Pleasure 😊

October 18 2012

[Log in to Reply](#)

**novawave**



October 19 2012

do you think you can also materialize things that don't exist yet  
like something that has been in my name for quiet a long time  
a sort of flying skatebord, with jets powering it and such  
do you think it is possible to materialize it, and that it works?

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1.

**novawave**

I see now i made a mistake 😊

i mean: something that has been in my mand for quiet a long time 😊

November 26  
2012[Log in to Reply](#)

2.

**novawave**

I see now i made a mistake 😊

i mean: something that has been in my mind for quiet a long time 😊

November 26  
2012[Log in to Reply](#)November 26  
2012**novawave**

MIND

I MEAN MIND

NOT MAND

FOR GODS SAKE, WHAT IS WRONG WITH ME?!

[Log in to Reply](#)December 11  
2012**FunkyNinja**

(Falls off chair laughing)

[Log in to Reply](#)December 29  
2012**novawave**

I was quite confused back there 😊

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# Astral body

The **astral body** is a subtle body posited by many religious philosophers, intermediate between the intelligent soul and the physical body, composed of a subtle material.<sup>[1]</sup> The concept ultimately derives from the philosophy of Plato: it is related to an astral plane, which consists of the planetary heavens of astrology. The term was adopted by nineteenth-century Theosophists and neo-Rosicrucians.

The idea is rooted in common worldwide religious accounts of the afterlife<sup>[2]</sup> in which the soul's journey or "ascent" is described in such terms as "an ecstatic..., mystical or out-of body experience, wherein the spiritual traveller leaves the physical body and travels in his/her subtle body (or dreambody or astral body) into 'higher' realms".<sup>[3]</sup> Hence "the "many kinds of 'heavens', 'hells' and purgatorial existences believed in by followers of innumerable religions" may also be understood as astral phenomena, as may the various "phenomena of the séance room".<sup>[4]</sup> The phenomenon of apparitional experience is therefore related, as is made explicit in Cicero's Dream of Scipio.

The astral body is sometimes said to be visible as an aura of swirling colours.<sup>[5]</sup> It is widely linked today with out-of-body experiences or *astral projection*. Where this refers to a supposed movement around the real world, as in Muldoon and Carrington's book *The Projection of the Astral Body*, it conforms to Madame Blavatsky's usage of the term. Elsewhere this latter is termed "etheric", while "astral" denotes an experience of dream-symbols, archetypes, memories, spiritual beings and visionary landscapes. In reference to the secular scientific world view the concept is now generally considered superseded, being rooted in an attribution of materiality and dimensionality to the psychic world.



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## The classical world

Neoplatonism is a branch of classical philosophy that uses the works of Plato as a guide to understanding religion and the world. In the Myth of Er, particularly, Plato rendered an account of the afterlife which involved a journey through seven planetary spheres and then eventual reincarnation. He taught that man was composed of mortal body, immortal reason and an intermediate "spirit".<sup>[6]</sup>

Neoplatonists agreed as to the immortality of the rational soul but disagreed as to whether man's "irrational soul" was immortal and celestial ("starry", hence astral) or whether it remained on earth and dissolved after death. The late Neoplatonist Proclus, who is credited the first to speak of subtle "planes", posited two subtle bodies or "carriers" (*okhema*) intermediate between the rational soul and the physical body. These were; 1) the **astral** vehicle which was the immortal vehicle of the Soul and 2) the spiritual (*pneuma*) vehicle, aligned with the vital breath, which he considered mortal.<sup>[7]</sup>

The word "astral" means "of the stars", thus the astral plane, consisting of the celestial spheres, is held to be an astrological phenomenon: "The whole of the astral portion of our earth and of the physical planets, together with the purely astral planets of our System, make up collectively the astral body of the Solar Logos". There are "seven types of astral matter" by means of which "psychic changes occur periodically".<sup>[8]</sup>

## The modern era

Such ideas greatly influenced mediaeval religious thought and are visible in the Renaissance medicine of Paracelsus and Servetus. In the romantic era, alongside the discovery of electromagnetism and the nervous system, there came a new interest in the spirit world. Franz Anton Mesmer spoke of the stars, animal magnetism and magnetic fluids. In 1801, the English occultist Francis Barrett wrote of a herb's "excellent astral and magnetic powers" - for herbalists had categorised herbs according to their supposed correspondence with the seven planetary influences.

In the mid-nineteenth century the French occultist Eliphas Levi wrote much of "the astral light", a factor he considered of key importance to magic, alongside the power of will and the doctrine of correspondences. He considered the astral light the medium of all light, energy and movement, describing it in terms that recall both Mesmer and the luminiferous ether.<sup>[9]</sup>



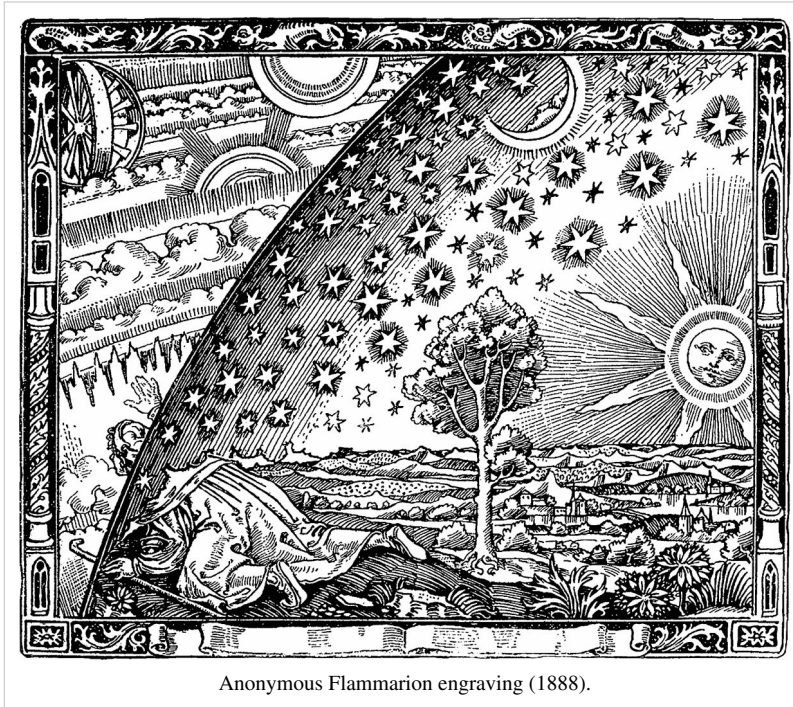
Levi's idea of the astral was to have much influence in the English-speaking world through the teachings of The Golden Dawn, but it was also taken up by Helena Blavatsky and discussed in the key work of Theosophy, *The Secret Doctrine*. Levi seems to have been regarded by later Theosophists as the immediate source from which the term was adopted into their sevenfold schema of planes and bodies, though there was slight confusion as to the term's proper use.

## Theosophy

Blavatsky frequently used the term "astral body" in connection with the Indian *linga sharira* which is one of the seven principles of human life. However, she said that "there are various astral bodies"<sup>[10]</sup> For example, she talked of one as being constituted by "the lower manas and volition, kama"<sup>[11]</sup> According to the Theosophical founder William Q. Judge "There are many names for the Astral Body. Here are a few: Linga Sarira, Sanskrit, meaning design body, and the best one of all; ethereal double; phantom; wraith; apparition; doppelganger; personal man; perispirit; irrational soul; animal soul; Bhuta; elementary; spook; devil; demon. Some of these apply only to the astral body when devoid of the corpus after death."<sup>[12]</sup>

C.W. Leadbeater and Annie Besant (Theosophical Society Adyar), equated it with Blavatsky's *Kama* (desire) principle and called it the *Emotional body*. *Astral body*, *desire body*, and *emotional body* became synonymous, and this identification is found in later Theosophically-inspired thought. The astral body in later Theosophy is "the vehicle of feelings and emotions" through which "it is possible...to experience all varieties of desire". We have a "life in the astral body, whilst the physical body is wrapped in slumber". So the astral body "provides a simple explanation of the mechanism of many phenomena revealed by modern psycho-analysis".<sup>[13]</sup> To this extent, then, the "astral body" is a reification of the dream-world self.

## Post-Theosophists



According to Max Heindel's Rosicrucian writings the Desire body is made of desire stuff from which human beings form feelings and emotions. It is said to appear to spiritual sight as an ovoid cloud extending from sixteen to twenty inches beyond the physical body. It has a number of whirling vortices (chakras) and from the main vortex, in the region of the liver, there is a constant flow which radiates and returns.<sup>[14]</sup> The desire body exhibits colors that vary in every person according to his or her temperament and mood. However, the astral body (or "Soul body") must be evolved by means of the work of transmutation and will eventually be evolved by

humanity as a whole. According to Heindel, the term "astral body" was employed by the mediaeval Alchemists because of the ability it conferred to traverse the "starry" regions. The "Astral body" is regarded as the "Philosopher's Stone" or "Living Stone" of the alchemist, the "Wedding Garment" of the Gospel of Matthew<sup>[15]</sup> and the "Soul body" that Paul mentions in the First Epistle to the Corinthians<sup>[16]</sup>

Many other popular accounts of post-Theosophical ideas appeared in the late 20th century. Barbara Brennan's *Hands of Light* distinguishes between the emotional body and the astral body. She sees these as two distinct layers in the seven-layered "Human Energy Field". The emotional body pertains to the physical universe, the astral body to the astral world. The Mother sometimes referred to the astral body and experiences on the astral plane. The Indian master Osho occasionally made use of a modified Theosophical terminology.

According to Samael Aun Weor, who popularised Theosophical thought in Latin America, the astral body is the part of human soul related to emotions, represented by the sephirah Hod in the kabbalistic Tree of Life. However the common person only has a kamarupa, body of desire or "lunar astral body," a body related to animal emotions, passions and desires, while the true human emotional vehicle is the solar astral body, which can be crystallised through Tantric sex. The solar astral body is the first mediator between the Cosmic Christ, Chokmah, and the individual human soul.<sup>[17]</sup>

## George Ivanovitch Gurdjieff

Gurdjieff refers to the astral body as the "body Kesdjan" or "vessel of the soul": it is of the sun and all planets, just as the physical body is of the earth. While it is not developed one is a "human being only in quotation marks", who cannot be considered in any meaningful sense to have a soul and who will "die like a dog".<sup>[18]</sup>

## Depth Psychology

Parallels drawn between the idea of the astral and that of the unconscious mind have been noted above, for Sigmund Freud inherited Mesmer's awareness of the animal self, the value of hypnosis, trance and dream, replacing the physical idea of the life-force with a purely psychological paradigm of libido, id and subconscious mind. Later Wilhelm Reich tried to use vitalist biological theory and experiments to re-establish the materiality of the life-force.

Carl Jung has been aligned with the idea of the astral body by Jungians and Theosophists alike.<sup>[19]</sup> Jung himself drew on alchemical and classical imagery to explore the dynamics and symbols of memory, dream and religious initiation. He saw the astral journey as a paradigm of "modern man's search for a soul", and pictured a collective unconscious memory, driven by archetypal forces and knowable in the symbolic language of dreams and visions.<sup>[20]</sup>

Moreover, Jung saw this archetypal world as, like the astral plane, an "objective psyche", extending in the world at large, bridging mind and matter.<sup>[21]</sup> He worked with physicist Wolfgang Pauli in his attempt to lend rigor to an idea largely absent from European science since the renaissance. Early twentieth-century biologists like Ernst Haeckel viewed embryology as a recapitulation of evolution, which implies a kind of organising memory, and a few modern biologists, such as Rupert Sheldrake, influenced by Jungian ideas and by vitalism, have posited organising fields of life consisting of memories and drives.

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- [4] Powell, op.cit.
- [5] C.W. Leadbeater, *Man, Visible and Invisible*; Barbara Brennan, *Hands of Light*; Dora Van Gelder Kunz, *The Personal Aura*; Barbara Y. Martin, *Change Your Aura, Change Your Life*.
- [6] Plato, *The Republic*, trans. Desmond Lee, Harmondsworth.
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- [8] Powell, op. cit. page 9.
- [9] Chic Cicero, Chic C., Sandra Tabatha Cicero *The Essential Golden Dawn*, Llewellyn Worldwide, 2003.
- [10] Helena Petrovna Blavatsky, *Collected Writings* vol. XII (Wheaton, IL: Theosophical Publishing House), 705.
- [11] *Collected Writings* vol. V (Wheaton, IL: Theosophical Publishing House), fn. 81

- [12] William Judge, *The Ocean of Theosophy* 2nd Ed. TPH, 1893, Chapter 5, book online June 2008 at <http://www.theosociety.org/pasadena/ocean/oce-hp.htm>
- [13] Powell, *op. cit.* Ch.1 *passim*.
- [14] Currents in the desire body (<http://www.rosicrucian.com/images/rccen02c.gif>)
- [15] Cf. Matthew 22:1-14
- [16] Cf. 1Cor 15:44 (<http://www.blueletterbible.org/cgi-bin/c.pl?book=1Cr&chapter=15&verse=44&version=KJV#44>) (concordance Greek/Textus Receptus): "It is sown a soul body [Gr. "soma" – body and "psuchicon" – psy(y)che – soul; mistranslated "natural body"]; it is raised a spiritual body (...)"
- [17] Samael Aun Weor (1953), *The Seven Words* (<http://www.gnosticteachings.org/content/category/10/100/103/>), Thelema Press,
- [18] Kenneth Walker, *A Study of Gurdjieff's Teachings*.
- [19] Dr. Roger J. Woolger, *Beyond Death: Transition and the Afterlife*, accessed online June 2008 at the website of the Royal College of Psychiatrists <http://www.rcpsych.ac.uk/PDF/RWoolgerTransition.pdf>. - "*Buddhists from Tibet talk of the bardo realm in which many states of the spirit/soul, i.e. bardos, exist between lifetimes on earth. The Spiritualists in their teachings call it the Spirit World, following the great visionary Swedenborg....In the Celtic tradition, the intermediary realm is often called the Middle Kingdom or the Faery World. Australian aborigines call it the Dreamtime, the Sufis of Persia called it the alam al-mithal or Mythic World, which Henry Corbin (1995) has dubbed the mundus imaginalis. Jung called it the collective unconscious....*"
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- [21] Jung, C.G. (1947/1954) par. 420 *Collected Works*

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## External links

- Barbara Brennan on the Astral Body (<http://www.kheper.net/topics/subtlebody/BAB-astral.htm>)

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