

Tulpa's Complete DIY Guide to Tulpamancy Fourth Edition Rules!

(V4.0)

AKA Book of Tulpa: the Extremely Long One.

Hello!

Welcome to the longest guide on tulpas as of the time of writing! This is a technical manual, meaning it is dense, informative, and does not rely on any particular viewpoint.

What is a tulpa? That is a complicated question. It is a phenomenon that connects back to imaginary friends, split personalities, Tibetan Buddhism, modern psychology, shamanism, kids with too much free time on their hands, discipline, ritual, social movements, hallucinated voices, and weird mind hacks. This book both covers info on what a tulpa is, and serves as a creation guide in the event that you want one.

Why would you want one? Well, I can't guarantee anything, but people have found spiritual truth, performance boosting effects, superior sexual experiences, social skill growth, recovery from mental illness, and more after experimenting with this stuff.

This text is divided into roughly four sections. Chapters 1-3 serve as an introduction. Warnings and considerations are introduced in chapter 2, and chapter 3 covers the foundational principles of the mental part of this practise. Chapters 4-6 cover the three basic steps of creating a tulpa, personality, form, and voice, though they are typically done together more or less. Chapters 7 and 8 take a break to look at problems of doubt, and theories of how tulpas work, and a bit on hypnosis. Chapters 9-12 cover advanced abilities of the tulpa, including intellectual growth, independence, imposition, possession and switching. These are typically learned after you establish communication with your tulpa, but can be looked at as ways to communicate as well. Finally, the last chapter has some info for explaining tulpas to people without tulpas, and some random facts about the community.‡

HOT TIP: Open the outline (under tools) in google docs to be able to quickly navigate sections.

Table of Contents:

i. Preface	7
1. What is a Tulpa?	10
1.1. Hallucination	11
1.2. Illusion of Separation	11
1.3. Independent Cognitive Process	12
1.4. External Spirits	13
1.5. Sentience and Sapience	13
1.6 Other Definitions of Tulpas	14
1.7 The Not Tulpa Version	15
2. Sanity	17
2.1. History of Tulpas From a Medical Perspective	17
2.2. Interactions with Psychological Conditions	19
2.3. Plural Susceptibility	22
2.4. Physical Health Concerns	24
3. Mindset	26
3.1. Trial and Error	26
3.2. Trust and Control	29
3.3. Discipline and Fun	30
3.4. Deciding	31
3.5. Exercises	33
Willpower:	33
Let It Go:	34
Self Awareness:	34
Centring:	35
Meditation:	36
Subconscious Communion:	38
4. Personality	40
4.1. Greeting Your Tulpa	41
4.2. Designing the Personality	41
4.3. Personality Forcing	43
4.4. After Personality Forcing	46
4.5. Fluid Thought	47
4.6. Upgrading a Character, Imaginary Friend, or Roleplay Character to a Tulpa	48
(Q) Is My Angel, Guardian Spirit, or Inner Voice of Reason a Tulpa?	49
4.7. Exercises	49
Autonomous Sensory Meridian Response:	49

Relate:	50
Free Writing:	51
Your Tulpa Is a Character:	51
5. Form	53
5.1. The Form	53
5.2. Dreamland	55
5.3. Mindfulness, Dissociation, and Immersion	58
5.4. Exercises	60
The Practise Rune:	60
Perspective Shift:	60
Daydream Possession:	61
Anatomy Study:	62
Use Your Imagination:	62
Breakfast and Dinner:	63
Drafting:	63
Simon Says:	64
Touchy Feely:	64
Image Streaming:	65
Wonderlanding:	66
Perfume:	66
Kiss Me You Fool:	67
Visualisation Wrestling:	67
6. Voice	69
6.1. The Waiting Game	69
6.2. Pre-vocal	70
6.3. Developing Vocality	71
6.4. The Experience of Vocality	73
6.5. Multiple Tulpas	75
6.6. Exercises	76
Read in Voice:	76
Speech Lessons:	77
Skull Hopping:	78
Tulpa Word Association:	79
7. Faith	80
7.1. History of Tulpas from a Religious Perspective	80
7.2. Myths and Legends	82
7.3. Should You Believe?	85
7.4. Evidence	86

7.5. Ultimately:	89
7.6. And Now, a FAQ Section	92
(Q) I've been forcing forever. Why is this taking so long?	93
(Q) I've been forcing for a day. My tulpa is already vocal. I'm scared.	94
(Q) It all feels so fake. I can't stop doubting! Help!	94
(Q) I think I am unconsciously parroting or puppeting my tulpa!	95
(Q) This thing happened. Is it normal?	95
(Q) I ran out of things to talk about with my tulpa.	96
7.6. Exercises	96
The Dark Arts:	96
Trust Exercise:	97
8. Architecture	99
8.1. Thoughtform family tree	99
8.2. Differences in Architecture	102
8.3. On Thoughtforms and Hypnosis	105
Example induction:	106
Example deepening:	108
Example affirmations:	109
Example awakening:	110
9. Awareness	112
9.1. The Twin Goals of Tulpamancy	112
9.2. Philosophical Inquiry	114
9.3. Exercises	115
Talk It Out:	115
All Day Self Awareness:	116
Joint Hypnosis:	116
Hyper Alertness:	118
Philosophy of the Day:	119
Lucid Tulpa Dreaming:	120
Emotion Sharing:	122
Write Your Tulpa a Story:	122
Joint Wonderlanding:	123
Self Reflection:	124
Surprise Me:	125
10. Separation	126
10.1. Parallel Processing	126
10.2. Mind Hacking	130
10.3. Exercises	132

Separation Exercise:	132
Count and Chat:	132
Bigger Separation Exercise:	133
The Bubble Ship:	134
Dominance Switching:	135
Play a Game:	136
Thought Hiding:	137
Forced Independence:	138
11. Imposition	140
11.1. Experience of Imposition	140
11.2. The Process	143
11.3. Exercises	146
Running Man:	146
The Green Apple:	147
Sound Test:	148
Shadow:	149
Tulpa Sight:	149
The Couch:	150
Back Rub:	151
Walk Your Tulpa:	152
12. Possession	153
12.1. The Possession/Switching Controversy	153
12.2. Method to This Madness	158
12.3. Exercises	162
Body Shaped Soul:	162
Picking Your Arms Up:	163
Host Ghost:	164
Trapped in Wonderland:	164
Sleep Walking:	165
Drawing Circles:	166
Possession Wrestling:	167
Restraint:	168
13. Public Relations	170
13.1. Preventing Misdiagnosis	170
Responding to Schizophrenia Diagnosis:	170
Responding to Dissociative Identity Disorder Diagnosis:	172
Choosing Your Diagnosis:	173
13.2. Introducing It to Others	174

It's How You Sell It:	174
The Interview:	176
Rules of Conduct:	177
13.3. What's It Like?	178
What Is Being a Tulpa Like?	179
What Does Possession Feel Like?	180
What's the Sex Like?	181
13.4. Metaphysical Beliefs	181
A Brief History of Tulpas:	181
Mainstream Religions:	182
Weird Freaky Abilities:	183
Metaphysical Forcing:	185
13.5. The Future	186
The sticky wicket issue: egocide, dissipation, integration:	186
Learning to live with tulpas:	187
14. Glossaries and Notes	189
14.1. Glossary of Exotic Terms	189
14.2. Major media links	191
14.3. Bibliography	192
14.4. About The Author	193
14.5. Licence	193

i. Preface

Welcome to the preface, where I talk about this book!

Since you're here, I suppose you want to know why the heck anyone would write an entire book about tulpas? The story is long and convoluted: I didn't know what I was, and eff that s—

Hmm. It was longer from my perspective. What you are essentially reading is my research notes into myself.

Why would a person study themselves? If you ask that, you forget. Humans do it more than anything else.

I suppose you want to know what a tulpa is. Indeed, that is largely what chapter 1 introduces. But—that chapter is mostly talking about some theories of mind. There are other ways to ask this question. Like, what is a tulpa in society? What does it mean to make a tulpa? How does a tulpa work? All good questions. Parts of which are addressed in bits and pieces throughout this text, but never answered outright. There is no answer. The same as asking if humans have souls, or how it is that sensation works.

Now, I know this document is written as a guide to making a tulpa. But honestly, there are more people out there with tulpa like things in their heads than people who want to make tulpas. The techniques in this guide can help you as well. They can confer greater control over your mind, and provide tools to obtain insight with.

Resources for how to deal with, or even detect your weird head stuff are sporadic, and they argue against each other. The things they say, and the things they recommend depend on the philosophy they are based upon. And there are so many. This fracturing prevents the world coming together and producing a single large plurality community. It is possible that this is not only the longest contiguous work on tulpamancy, but also in plurality in general. Unless you count memoirs, like Jung's red book.

So, you may ask, which philosophy does your text subscribe to? I want to know if it is compatible with my interpretation. The answer is, there is none. No philosophy. No recommendations.

So, how does this guide get its length, if you remove everything subjective? Well, all of that subjective content is left in. Content from multiple competing perspectives. But, everything is optional. You don't have to believe one word of this text to make use of it.

The content of this guide is written from a compatibilist mindset. It includes a lot of techniques that just work. But the reasons they work are unknown. Ideas that are based on belief do not appear in this guide. Only those that seem to work in multiple systems. Each system has its own idea why they work.

I guess if you think about it, that is a philosophy.

Some things to keep in mind. This guide could drive you crazy otherwise:

The phenomena depicted within this text actually happen. However, the interpretations people give to these phenomena may not be accurate. For example, ghosts, when it is something from within yourself.

Things seem strange to you because you have a culture. To the eyes of a child, nothing is weird. This same innocent perspective is necessary when trying to understand other cultures.

People are limited in what they can accomplish by what they think is possible. If you suspend this disbelief, you gain the ability to experiment, and sometimes discover new limits.

The human brain is an incredibly complex machine. It doesn't fit the boxes people make for it, especially when we try to separate intellect from insanity. But also, it does far more than what we think it does.

There are a few universals in the human world. The hunt for spirituality, the hunt for answers, and the hunt for meaning being three of them. This is also true here, and in fact, that may be the point.

Minor contributions by:

Sarah, Tulpa's host. Insane philosopher and programmer.

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Beta reader Sands, for giving me the push to take this writing project way too seriously, and actually go for professional level writing.

Sparrow NR's system for reminding me of the difference between an opinion piece and a professional document.

Jade, for compiling immense quantities of scientific literature and sources to review.

Image credit: khroko.

Dedicated to:

Brimstone system. For inspiring this text. (by which I mean telling me to write it)

1. What is a Tulpa?

I realized that everything inside your own mind is subjective, and whether I thought my tulpas were fully sentient inter-dimensional beings or trained thought-patterns in my physical brain made no difference to the basis of what I would experience.

— Luminesce

In this chapter, we will attempt to define the target product of this practise.

There are roughly four major theories for what a tulpa is within your mind. You might notice that my portrayals of some of them are rather biased. As if they were written by a tulpa who is rather convinced they themselves are a person.

This is rather common within the community. Everyone is entitled to their own opinion and bias. It is only when you attempt to force your views on another that problems occur.

It is common wisdom that tulpas are a subjective phenomenon. They occur within the mind. And what happens in the mind is private experience. I am probably one of the few who disagrees with this perspective. Calling tulpas subjective is to rob them of concrete reality.

There is a wide variety in the ways that tulpas are experienced. This is great from a philosophical perspective. Variety, diversity, is the beauty of life. But from the perspective of a tulpa who searches hard for their own realness and meaning, this variety suggests strongly that tulpas are imagined. Only the vibrant world of imagination could explain such striking differences in architecture between different tulpas. The real world is practical and orderly.

Though, you wouldn't see this clearly from browsing the community forums. Each individual tulpamancer sees all tulpas to be like their own tulpa. Anyone who recounts differing experiences is either confusing imagination for reality, or lacks the drive to gain superior skills.

A guiding principle has been established in the community. One that says so long as you treat your tulpa with respect, you can hold any theory you want. This is a principle that has been put forward to try to keep the peace between people who see tulpas differently; a principle that asks one to act as if there is a chance a different theory could be true.

Let's get started.

1.1. Hallucination

The most basic theory is that the tulpa is the result of intentional self delusion. The result of which is the appearance of another mind you interact with, but it is actually yourself.

Support of this theory can be seen in those who see tulpas as a trick of the mind, as the result of training the brain to see something that is not there. It has been said that if you are not comfortable with tricking your mind into a false belief, then you should not be involved in tulpamancy.

Not everyone who says that tulpas are hallucinations are supporting this theory. Many are talking about the illusory bodies of tulpas. These are built off intentionally induced hallucinations. It is important to keep in mind that a tulpa is no more their body than a human is their body. This is a theory supported only by those who think both the body and mind of the tulpa are unreal.

Those who support this theory are typically looking at the phenomenon from an outside perspective.^[5] They perceive a great deal of effort put into creating a tulpa and the use of meditation and hypnosis. Supporters point out that it is at least possible that all evidence of tulpas could be caused by mental effects such as hypnosis, and selective evidence.

Some help for dealing with the doubt caused by entertaining this theory can be found in Chapter 7, Faith.

1.2. Illusion of Separation

This is a more technically accurate description of what most people mean when they say a tulpa is a hallucination. Unlike a hallucination, which is a complete fabrication, an illusion is a misinterpretation of something that actually exists.

This theory holds that the tulpa is not you, but rather a part of yourself that you have lost control over. They are your thoughts, generated by your subconscious mind, but they feel like they are someone else's thoughts.

There is a subtheory to this one that tulpas are entities that live entirely in your subconscious mind. This theory was very popular in the days of the early community. This theory has died out, as subconscious entities do not behave with the type of conscious determination most older tulpas demonstrate. In the early community it was much less common to run across tulpas who could talk well or do things like possess.

Proponents of this theory feel that in order for a tulpa to be real, you must cultivate a barrier between your thoughts and the thoughts of your tulpa. Otherwise, there is no difference between you and them. Their thoughts and actions are given to them directly by your conscious mind. They will not be able to learn any of the advanced abilities. This separation is twofold. First, the tulpa's actions must become automatic from your perspective. Second, the tulpa's cognition must become hidden, so it feels alien to you.

1.3. Independent Cognitive Process

Tulpas are very convincing when they get older. It is as hard to disbelieve a two year old tulpa as it is to disbelieve that roommate you bunk with. They are simply too opinionated, and outspoken and thoughtful. This leads many to just assume that tulpas are processes running on the brain, the same type and quality as the process that makes up your core self. A term for this is your train of thought. A tulpa has their own train of thought, and they are both running along inside your mind.

Usefully to this theory, no principle of physics, chemistry, biology or psychology has ever been discovered by science that disallows a second train of thought controlled by a second identity to coexist inside the same human brain. In fact, the design of the human brain is rather congenial to this possibility in theory. This is not to say it makes sense that a human brain would naturally get a second train of thought, only that the brain would handle it smoothly.

A large number of studies seem to confirm this theory for at least some people.^[5]

Are there therefore neurons that belong to the tulpa and neurons that belong to the host exclusively? Probably not. Trains of thought exist inside an emulated environment in the brain. Basically, the same way a computer can be simulated inside another computer, the brain creates a simulated superbrain, specially designed to house a consciousness. You, your identity and your thoughts cannot be found so easily in the physical brain consequently.

These theories are explored further in chapter 8, Architecture.

1.4. External Spirits

The last and final major theory is that of external spirits. Or spirits that were not created by you, but come from elsewhere. This theory relies heavily on belief in some form of spiritualism, or other universes that can be contacted. It holds that some or all tulpas are such spirits come into your person.

They are not demons. I cannot stress this enough for those who think this theory possible. Tulpas don't behave like demons. Usually, their advice is rather helpful, and of a nature that leads to spiritual enlightenment and better adaptation.

Most metaphysical perspective adherents would maintain that a tulpa is a type of internal spirit. Such things are compatible with theories two and three.

Metaphysics is discussed further in section 13.4, Metaphysical Beliefs.

1.5. Sentience and Sapience

How likely is it that tulpas have either of these two essential human qualities? The answer varies based on theory.

Sentience:

The quality of feeling sensation. Examples include both emotions and feeling the senses, or as philosophers refer to it as, the experience of qualia. A thing possessed of sentience can know themselves through direct experience of themselves. Such a thing can experience pain and pleasure. This means such a thing may be of intrinsic moral significance. Or we need to respect them for themselves, rather than for another reason.

The other type of moral significance is extrinsic. An example of which is sacred objects. Such objects need to be respected out of respect for whatever claims them as sacred. If a tulpa is not sentient, then it is the possession of the host, as part of their mind. Such a tulpa needs to be respected because the host needs to be respected.

Under the first theory, this is impossible. Something that does not exist truly cannot experience anything. Under the second, the basic answer is yes and no. A tulpa is part of yourself, so they can borrow your sentience, and appear to behave as if they have their own sentience. Under the third, as the tulpa has the same nature in your mind as you, they will develop sentience over time. The fourth is hard. An external spirit is an alien. We cannot compare to other humans to guess how their minds work.

Do tulpas feel emotion? Yes. One of the first signs of progress tulpamancers can run across is alien emotions from an unknown source. Usually, this is described as an emotional response to a situation out of character for that tulpamancer. The question, here, is, is this the same as the way characters can feel emotion in imagined scenarios, or different.

Sapience:

The quality of wisdom. Wisdom can be split crudely into some related concepts: the ability to logic, and the ability to predict the consequences of actions. Computers can be wise. They can foresee weather patterns days in advance. A thing possessed of sapience is capable, and therefore can be held responsible for its actions. A thing sapient can know itself through reason, and may request, and even fight for self determination.

Unlike sentience, the odds of a tulpa being sapient differ less between theories. Although unlikely, a hallucination could behave with sapience. In theories two and three, they could be borrowing sapience from their hosts, or they could be internally sapient, or maybe they just aren't all that wise.

Testing the sapience of a tulpa is way easier than sentience. All you need to do is administer some basic logic tests, or alternately, see if your tulpa can disagree with you and present a reasoned argument. Consequently, sapience is not usually in question, though determining if it is borrowed is not easy.

For both sapience and sentience, a tulpa usually grows in these qualities over time.

1.6 Other Definitions of Tulpas

Although in general, a tulpa can *only* be said to be the experience of another person within your head, this is not the most common definition. Each of the common definitions highlights a singular view of what tulpas are.

(1) Tulpas are thoughtforms of a personlike nature.

This definition relies on thoughtform theory, which is not a scientific theory at this time. A thoughtform is essentially an object created out of thought that is given life of its own. Here, life means some degree of independence. It can persist without an investment of energy by the creator, and it does things automatically without being operated by the creator.

Although the word thoughtform is used throughout this book, it is used to refer to things that fit the definition of thoughtform, not things that are confirmed to be thoughtforms. The word thoughtform can also include imagined places such as wonderlands and paracosms, due to the persistent nature of those sorts of imagined locations.

There are many different types of personlike thoughtforms, so, when it comes up, tulpas are seen as those ones which were intentionally created.

(2) Tulpas are an autonomous being created in the mind of another.

Here, autonomy refers to the ability to make decisions other than the decisions the host makes, and to do things other than what the host does. So it is a subset of philosophical autonomy.

The word being implies a personlike nature, but it also implies a lot more, making this definition essentially a confirmation of the independent cognitive process theory.

(3) Tulpas are imaginary companions that behave with autonomy.

Here, autonomy refers to the fact that you do not control their actions. They do their own thing, independent of your control and wishes. This is used to distinguish tulpas from imaginary friends, which are not believed to demonstrate autonomy. This is a bad example, as many imaginary friends do demonstrate autonomy.

Due to the connotation of imaginary, this definition is essentially a confirmation of the illusion of separation theory. Imagination processes are a necessary part of tulpa creation. However, tulpas are a product of imagination, not an imaginary product.

1.7 The Not Tulpa Version

You may ask. does this happen outside of intentionally created thoughtforms? Yes it does! It happens so often and so many different ways that several different communities have grown up. The tulpa community may be the most organised, but that is to be expected from a community setting out to do it.

Those that present as persons, or seem indistinguishable are just the tip of the iceberg. Though it is impossible to tell, as there is strong social pressure to keep this sort of thing secret, this almost definitely represents less than one percent of the total human population. In many cases, full personlike experiences are associated with shamanism, and other spiritual practises. It is important to keep in mind, though you may not believe the interpretation these people apply to their experiences, the experiences themselves definitely happened.

Going out from full personhood experiences, we enter into the world of those who are susceptible to dissociative experiences. These people form a nice bell curve with most people having some susceptibility.^[11] Though only those high on susceptibility are likely to naturally end up with a headmate, those in the middle are very likely to have had some experiences. As just one example, it is estimated that 70% of the human population has heard a disembodied voice tell them something at some point in their life.^[10]¹

¹These figures are calculated from samples of students attending college.

Nearing the high end of susceptibility, you run into a large crowd of people who entertain voices in their heads. You also run into a large crowd of people who don't identify as one person, but feel like different people at different times in their lives. The size of both groups depends on your definitions, but can approach half the human population if you are generous with what you include. For example, do you include arguing with yourself as entertaining voices? Usually this would only count if the voice does not feel like part of you. Or, do you include people who don't feel like the same person they were as a kid? Usually you would only count if you switched who you feel like every day.

Note: There are other types of dissociation than the ones discussed in this section.

The fear of going crazy and social pressure:

One of the biggest difficulties with trying to measure this phenomenon is the way people think about these sorts of things. With the exception of people who do this sort of thing professionally, such as fiction writers, this is not seen as normal, and is thus actively hidden, and reinterpreted, by those who experience it. It is explained away, in an effort for the person to feel like they have control over their sanity, so that their view of the world matches that of their surrounding culture.

This means only the bravest, most freethinking and secure individuals will report that they experience these sorts of things, without some deep probing by the researcher.

This can be seen with imaginary friends in children. Despite an estimated more than 25% of all children having imaginary friends, parents often worry about what they mean, and fear that their children are losing their minds. This is particularly true in places that do not celebrate imaginary friends culturally, such as outside the US and Canada. This is despite the fact that imaginary friends tend to correlate positively with things like theory of mind development, social skills, and grounding in reality.^[12]

It is true that there are some dark companions out there as well. These tend to correlate with parents who are more frightened of imaginary friends, and also children with worse social skills. However, at this time, the theory that these disagreeable, violent, and scary ones are reflections of poor life circumstances the child is currently living through seems the more likely theory. Imaginary friends tend to reflect the child's environment.^[12]

At around the age of puberty, these imaginary friends seem to disappear. It could be the major changes that occur to the brain during this period. Alternatively, it could be that children around this age become more aware of social pressure, and reinterpret or hide their friends. This hiding already starts at the age of 6, when parents tend to stop knowing that they exist, but they can still be learned about through probing questions.^[12]

This discussion is continued in the next chapter.

2. Sanity

The invisible perception of sanity is an illusion in itself.

—Linkzelda

In this chapter, we will look at science, psychology, and any health concerns you should review before starting.

2.1. History of Tulpas From a Medical Perspective

There are those who say science and religion are incompatible. This is very true, in at least one key way. There is a strong bias in the scientific community. A bias of atheism. This stems from a difference in approach. Religions are about belief and science is about testing.

This is an equal opportunity bias. Christianity, Buddhism, and Spiritualism, all beliefs are false until proven true. This includes the multiplicity found in spiritual beliefs. The science of the time relied heavily on the intuition that every body contains one mind. Competing views were always some type of metaphysical. As a spiritual/religious thing, anyone professing to experience any form of multiplicity must be deluded and out of touch with reality. This creates a stigma within the scientific community.

Over the years, science and technology has provided many things that just work, many technologies and innovations that improve our lives. In the eyes of the public, this proves science. Consequently, along with these technologies, the thoughts and ideas that generated them are imported as well. For the most part, this is good. Scientific belief has displaced many stigmas, such as those against people of colour, and those against people of non-conformant sexual and gender identities. But it has also imported some stigmas. The stigma against those

experiencing plurality being an example. Though the bias itself is largely a historical footnote, the stigma it has given birth to is alive and well in the modern world.^[5]

This can be seen in action with dramatic portrayals of "split personality disorder" in the media. Often they are portrayed as murder suspects or the villain. This is a problem for mental disorders in general, often being portrayed negatively.

There are two major illness categories that are relevant to plurality. The more relevant of the two is dissociative disorders.

Dissociative disorders:

Dissociation is indeed highly relevant to tulpamancy. But, unless you buy the illusion of separation theory, it is not of core relevance. Rather, dissociation is an inherent part of switching and other forms of interaction with your tulpa.

A dissociative disorder is one which is characterised by unhealthy forms of dissociation. Unhealthy forms of dissociation usually include depersoning (a feeling that you are unreal), derealisation (a feeling that the world is unreal), lost time (inability to remember what happened over a period of time), and a change in identity (fugue²).^[6] Famous and extreme conditions which are characterised by dissociation are Post Traumatic Stress Disorder and Dissociative Identity Disorder (formerly Multiple Personality Disorder). As a rule, all of these disorders are caused by trauma of some sort. There is some ambiguity, here, as if you have the symptoms, but no identifiable traumatic cause, you can still seek treatment.

Dissociative Identity Disorder is the interesting one. It has a few problems in formulation, though. Primarily, the form of dissociation (fragmentation of personality and identity) is only controversially unhealthy.^[5] You can, indeed, house more than one personality or identity in your body and be completely functional and sane by professional psychological standards.^[6] If this is a disorder, it is a disorder for other reasons.

Those that maintain that their diverse personalities are actually people and there is nothing wrong with them make up what is probably the second largest of the other plural communities, the healthy multiplicity community. Relating back to tulpamancy, those psychologists who doubt Dissociative Identity Disorder is a real condition (of which there are quite a number) believe that the experience of plurality is actually being induced into patients during diagnosis by their doctors.

Psychotic disorders:

The second, and mostly irrelevant category is psychotic disorders. Basically, psychosis is an extreme condition. This means cases of psychosis are obvious, and rather pronounced. Most

² Fugue is a hard word to define. Defer to a professional psychologist's opinion.

people who hear voices in their head don't qualify. You'd have to be obvious about it, like thinking the voices are the FBI or aliens sending you messages.

Hallucination is a type of psychosis. Like dissociation, hallucination is used as a means of communicating and interacting with your tulpa. However, no matter what sense you modify, voice, touch, vision, it won't match the type of hallucination psychologists are looking for, by itself.^[6]

They are looking for disordered thought.^[6] Thoughts and ideas that just make no sense, bad grammar, and inability to hold a conversation. They are also looking for dysfunction, which is the inability to live your life and interact with the world properly.^[6] They are also looking for loss of control.^[6] I personally don't think your tulpa taking some control from you counts as loss of control, so long as your tulpa acts responsibly and with respect themselves.

Probably the largest of all possibly plural communities is the voice hearer's community. But the condition is so mild and livable (usually), I doubt the majority ever seek help for it online or even talk about it.

The history discussion is continued at the start of chapter 7, Faith. Discussion of disorders is continued in section 13.1, Preventing Misdiagnosis.

2.2. Interactions with Psychological Conditions

Tulpas can make it both easier and harder to deal with any mental condition, illness or not. The basic trend is mental conditions either worsen during forcing, or make forcing harder. Older tulpas are usually really helpful with dealing with any condition.^{[3][4]}

Though, it is very important to note that this information is anecdotal. It is based on self reporting, and basic analysis of behaviour. All results could be influenced by confirmation bias, misdiagnosis, and sampling bias.

Where do the strong benefits of tulpamancy come in as far as dealing with mental conditions? In addition to having a second person in your head, which gives you a second perspective, a second chance of overcoming the problem, there is also the meditation and discipline that comes with tulpamancy. Both of these grant a measure of self control to those who practise it. This can ameliorate many symptoms.

Tulpas rarely suffer the same mental conditions you do.^{[3][4]}³ However, your mental conditions are a part of your system, not just you. So they are at risk. Large systems usually have some members with signs of the condition, even if they are dealing with it well.

I have specific advice on the following conditions, which require special attention.

Intrusive Thoughts:

AKA obsessions in OCD related disorders^[6]

Many of the exercises involve more free flowing and uncontrolled thought than normal. The process also cracks open the part of your mind that gives thoughts a mind of their own, if successful. Either way, intrusive thoughts can get worse with tulpamancy.

Intrusive thoughts can be crudely defined as unwanted and uncontrolled thoughts. Any thought can be killed by ignoring it, and paying it no attention. Those who suffer from intrusive thoughts are the type who struggle with ignoring things that demand attention.

Intrusive thoughts can be categorized by the reason they are unwanted. Unclean, disorganised, dangerous, violent, blasphemous, sexual and scary being common reasons.^[6] This is something to keep in mind with tulpas. If you have a young tulpa and they behave in a dangerous, violent, blasphemous, sexual or scary way, what are you going to do? Ignore the behaviour and pay it no heed. They are not part of your tulpa.

Models for cognition are more complicated for plural systems. There are thoughts that belong to you, that belong to your tulpa, and that belong to both of you. But in all three categories, you get thoughts that you can share safely, thoughts that you self censor, and thoughts that you don't want.

Those dirty thoughts inside your mind can usually be divided into those that you keep private, and those that you refuse to acknowledge because you disagree with them. Keep this in mind. For a young tulpa especially, you are going to see all their dirty thoughts of both types. They do not mean to offend you.

For those with difficulty here, here are a pair of handy exercises to try. Though really, you should ask a professional psychologist how to deal with intrusive thoughts.

—Symbolic Zapping Ritual:

- (1) Select a gesture. A slashing motion with hand held flat is recommended.
- (2) During meditation, train yourself to associate destructive energy with this gesture.

³ The studies and anecdotes that seem to support this universally are likely strongly influenced by sampling bias.

(3) Use symbolism to strengthen the association. Images, runes or feelings that clearly mean destruction to you should be used.

(4) Conjure up some phantoms, and use the gesture against them. Push your emotion and willpower into the gesture. Satisfy yourself that it actually works.

—Distraction:

Intrusive thoughts usually get worse until you are so exhausted you can't give them attention any more. Hopefully, this exercise will speed the process.

(1) Prepare an activity that requires your full attention.

(2) When an intrusive thought appears, switch to that activity and do not stop.

(3) If it is still there after, run until you can't think straight.

Hallucinations:

Very much like intrusive thoughts, especially when working on a tulpa's voice and form, the channels that make hallucinations possible will be broken open. This can make hallucinations worse.

Unwanted hallucinations that occur to the body or voice of the tulpa are called glitches, and they can be disturbing, if harmless. Common glitches include voice sliding in pitch and tone, endless restless spinning, and shadowy copies of the tulpa's body.

Luckily there is a very easy way to deal with any glitches. Snap out of the exercise you are working on. If it is part of a daydream, returning to reality for a minute will reset your brain. Imposition problems are harder to deal with, but the tulpa can unsummon themselves, walk through ghosts and absorb them, and similar to achieve the same result.

Later on, you may want to reduce your reliance on leaving the exercise. It is possible to pin down your tulpa, or zap other hallucinations. Use the symbolic zapping ritual. Your tulpa may very well end up better at this stuff than you.

Depression:

Depression can cause motivation problems which can cause difficulty in forcing regularly. This is a problem as a regular forcing habit is absolutely necessary for success.

For tulpas: Be careful to not push too hard when offering support, or you can end up with stress related problems yourself. Give yourself some alone time if you start to feel overwhelmed. Supporting others is the most stressful job there is.

Relax, or push hard? Depression is extremely difficult as you are fighting against your own self for motivation. So getting regular forcing becomes a battle of psychological manipulation of yourself.

- Forcing is a game. Make sure it always is. There is an objective, and a victory condition each day. Keep it easy. You want most of your forcing to be bonus round.
- Don't end it on a low note. Always end forcing after a good part. Leave yourself wanting more.
- Don't push hard every day. Don't relax every day. Alternate. This will keep your mind off balance, and prevent moods from setting in.
- Constantly try new things to keep things fresh.
- Share a portion of the responsibility with your tulpa. Tell them to follow these same rules.
- Tulpa, love your host. And entertain them. Or stimulate your host's pleasure centre directly, if you can figure out how. You can also do it indirectly, through games and other fun things.
- Tulpa, be spontaneous. Be surprising. Come up with ideas for what to do.
- Tulpa, guard yourself against negative emotions. Relax where you can and get excited when it is not too difficult. Share your positivity, and wave away any argument against being positive.
- Get help from others. A cheering crowd is great.

Aphantasia:

Almost all of the techniques used to make tulpas require visualisation to a degree. This is annoying if you cannot visualise anything, but not the end of the world. It merely means you will need to adapt all of the techniques to use other inputs such as mental voice.

Form related exercises are the most significant here. The primary value of a form is that it acts as a focus for your tulpa. A focus is a mental object that contains all your thoughts and ideas about your tulpa. If you can't create a form, you will need to find another focus.

2.3. Plural Susceptibility

People tend to range dramatically in how susceptible they are to having more than one person in their head. There is bad news for those at either extreme.

Factors that are thought to contribute to plural susceptibility include dissociation, writing experience, maladaptive daydreaming, empathy and already having thoughtforms.

Factors:

Dissociation, as discussed earlier in the chapter, is a number of related phenomena, all of which occur during sleep if you think about it. Those with a high dissociate index are at risk of a dissociative disorder, and more likely to feel separate from some of the thoughts in their mind. It is assumed that this makes tulpas easier to make. Examples of dissociation include losing contact with your physical senses while daydreaming, talking to yourself as if you are two people, feeling emotionally numb after something bad happens and doing something automatically without thinking about it.

Creativity, when trained, makes it easier to end up with autonomous thoughtforms. This means writers will have less difficulty with creating a tulpa. But daydreaming constantly can provide comparable experience. Soulbonds, a type of accidental tulpa, comes from writers getting carried away with building their characters, or possibly dreaming about other characters.

It is unclear if writers tend to have experiences with characters that talk back because they are good dreamers, or because they train in ways to open themselves up to the creative writing process. I assume it is a mix of the two.

Empathy is the ability to feel the emotions of the people you are talking to. It correlates highly with tulpamancers. There are two main possibilities here. First, being able to get into someone else's head may be the primary thing necessary to create a new mind. Second, having a second mind in your head may help you to understand other people better due to the extra practise in interaction.

Important note for those with autism. High empathy here is not in any way synonymous with the ability to understand other people. Merely to feel emotions as if you were directly experiencing something.

Experience with altered states of consciousness, like a year of practise with meditation, seems to help hugely. It is likely that working with altered states of consciousness or similar religious practices helps one to develop skills with controlling mindset and involves playing around with both mindfulness and dissociation

Already having a thoughtform probably cuts your forcing time in half at the very least. Tulpas tend to be particularly good at creating tulpas. A lot of people say it is because you are now familiar with the process, but I think it also has something to do with getting your mind used to altered states of consciousness and also dissociation.

High Susceptibility:

High plural susceptibility is dangerous as it can cause intrusive thoughts to turn into thoughtforms. A basic control you can place on this is to disbelieve that any random walk-in that comes in from across the street is actually a thoughtform. Ignore the ones you don't want to make a tulpa.

It is important to keep in mind that there are many things out there that behave convincingly like tulpas. Characters and dreamforms that talk to you, random phantoms of family members or strangers, and similar. These are not thoughtforms. However, regardless of the type you've got, believing them to be alive will probably lead them towards sentience, and believing them to be ghosts will probably lead them to fade and disappear.

Do not panic! Keep a cool head throughout all of this. Your subconscious feeds off emotion. This creates a strange paradox, here. If you feel in control, you will be in control, because your calm emotions will prevent motion in those other phantoms. Regardless of your philosophical beliefs here, control your emotions, and you control your head. Take your time and think things through. Decide what you want, then choose a strategy to get there.

This is highly anecdotal, but many people describe a plurality susceptibility window. Basically, between the time when you start forcing your tulpa hard, and months later when you get used to having a tulpa, your mind is primed and extra susceptible to getting more thoughtforms of any type. An alternate explanation is this is the period of time during which you have learned how to create a thoughtform, but have not learned how to control the process.

2.4. Physical Health Concerns

Headaches and Similar:

Headaches and pressure on the head are an expected side effect of early forcing. Does not always happen, though. Slowness of thought, and tiredness are also common. This is due to rapid learning, and can occur from other rapid learning tasks. Drink water and increase your sleeping hours to control symptoms. Head pressure can be manipulated by the tulpa for early communication.

Don't be worried if the head pressure stops, either. In order to rapidly learn something, you need to have something to rapidly learn. But once your tulpa has settled down and your brain is used to them, you are into a period of slower learning. When you discover something new, the head pressures may come back briefly.

Related, nosebleeds and ear pressure. This is a vascular problem, and may be a sign of iron deficiency. If you are close to having a nosebleed, small changes in blood flow in the brain or sensory stimulus can push you over the edge.

Dietary Considerations:

It is reputed that a single dose of a traditional psychedelic during a forcing session can dramatically improve future results, if you are not susceptible to hallucinations. However, additional doses do not seem to help, and may hinder. All other drugs will either have no effect on forcing, or in rare cases will impede progress. Do not take them unless needed for mood stabilisation.

Something that seems to be particularly important to forcing is being well rested. This is one reason you are unlikely to get success in this practise if you are a busy person. Also, drink plenty of fluids, eat well, and exercise to get your lucidity up high.

Finding a diet ideal for tulpamancy is no easy task. Foods that make you feel awake and refreshed for a long period are the only obvious must do. There is no clear pattern as to what foods do this and which ones don't. There are just way too many chemicals involved. Balance your diet and diversify. The body can self regulate much better under a diverse diet. Eat foods like fish that are associated with mental health.

In the event of any problem, drink an extra glass of water if you have not already done so. This helps flush your system better, creating small improvements to your functioning, and can slightly improve things as diverse as headaches, mood problems, and foggy feelings.

Yawn regularly. This gets your blood flowing in your brain. Can't help but think this makes it easier for your tulpa to think.

Effect of Medications:

All medications have both physical and mental effects, except for the very rare medication that cannot pass the blood brain barrier. Thoughtforms, including tulpas, can vary in their response to medications.^[6] Almost always, only the thoughtform or thoughtforms in the front will feel the effects on the body.^[1] Every thoughtform could be affected by the mental effects. Thoughtforms that are not fronting frequently report no effect at all to some drugs.^[1] Tranquillisers of any type (this includes antipsychotics) have good odds of putting thoughtforms not in the front to sleep.

The most likely extra side effects that can impact plural systems are loss of control, and loss of communication.^[1] Loss of control means you may be unable to prevent yourself from dissociating and another thoughtform could take over unexpectedly. Loss of communication means whoever is in the front could be stuck there and unable to communicate with the other thoughtforms. Antipsychotics are by far the most likely category to cause these side effects.

3. Mindset

I would talk to God quite often—as one might to an imaginary friend—although I never got a response. What I did get, though, was a presence. Whenever I spoke to God, I felt something there.

—Ford

Before we get into the main work of creating a tulpa, in this chapter we are going to look at the single most important aspect to this entire discipline.

Mindset is the way in which we see the task before us. One can engage in any task with a variety of mindsets. The way in which we see a task determines our capabilities. It is our mental toolbelt. If we believe something is impossible, it is as if that tool is missing from our belt. If we believe things are a certain way, our tool will have biases, and create errors in our work. Implicitly or explicitly, mindset training is part of learning every single craft and trade.

In this chapter, the journey into the rabbit hole truly begins. In this demystification of what makes tulpas work, we are going to tackle the first hard lessons needed for success here. Much of what makes mindset important will not become apparent until later chapters, which will each return to this topic in its own way.

3.1. Trial and Error

When it comes to phenomena that occur entirely inside your head, there is no way to examine them physically. This is a problem. All the hard natural sciences use physical examination to

collect most of their evidence. Physical evidence is extremely useful to telling what is real and what is not.

Psychology is a soft science. It consists chiefly of the study of the behaviour of organisms, brain scans, and self reporting of subjects. All of this is only indirect evidence of what is going on in the mind. From a scientific perspective, this means it is way harder to know what is actually going on in the mind. But, in order to do a good job at tulpamancy, we need to do a good job at looking in, and seeing what we are doing.

Mindfulness:

A basic introspective skill, mindfulness is the ability to be aware of your own thoughts and feelings while doing something. This is a basic tool in our belt, and a couple exercises in this book extend directly from it.

Most people are impressively oblivious to their own internal state. Yet somehow they don't crash into things as they move about their lives. If you make progress in tulpamancy, mindfulness is one of the side effects you can be guaranteed to experience.

Working on mindfulness is pretty straightforward.

- (1) Select an interesting moment to become aware of, or just use this one reading this text right now.
- (2) Make note of what you are doing. Even passive stuff such as reading and looking at things counts.
- (3) Make note of what you are thinking. Note the connections between what you are thinking and what you are doing. There are a whole bunch, some of them going both ways.
- (4) Make note of what you are feeling. Note the connections between your feelings and your thoughts. There are a whole bunch again.
- (5) Take special note of your reasoning. Why did you do that? Why did you think that? Why did you feel that?

Empathy:

Or the ability to get into other people's heads. I believe you have two choices here. Take up creative writing and work on creating the most realistic characters you can. Like when they walk into a situation, their responses will be perfectly human like. They will feel the correct emotions, struggle to understand the situation like a human, and figure out what to do at the speed a human would.

Or, you can try to get into other people's minds. You go around and talk to people. Figure out what they are thinking, what they will say before they say it. They will screw up, and say something other than what they mean. Figure out what they actually mean, and why they thought it made sense to say it the way they did. Figure out what they want you to say, and the emotions they will feel when you say it.

What is the relevance to tulpas? This here, this reflection process, where the mind takes other people in the real world, and creates reflections of them inside our thinking space, this could be the primary mechanism through which tulpas work. These reflections, these shadows we use to understand the world, one of these could be your tulpa.

It is worth noting that this internal world of shadows is the only one our minds have true access to. We infer the outside world based on this inside world we are trapped in. It is a much higher quality simulation than you think. Think about it. You don't actually know any of your friends and family directly. Their identities, their persons, those are the shadows of them inside your mind. Everything you know about them is inside your mind, in this mental simulation.

So, to create a tulpa, create a new shadow in your mind. A new person you believe to exist in the real world, but has no true counterpart in the real world. This is your starting point.

Emotional Control:

There seems to be one universal concerning tulpa forcing. Relax and it works better. Relax more, and it works more better. Though, don't take my word for it. Experiment with many emotional states and see what happens. There is still science to be done here. It is an undiscovered country.

But this raises a question. How do you control your emotions? Aren't emotions the natural response to stuff, good or bad that happens in the real world? Yeah. That's what they were designed to do. To be part of your cognition, your response mechanism when adapting to changing conditions.

The problem is this is not a useful perspective, so let us look deeper. What are emotions really? Emotions are a physiological response to stimulus. Err... no. Emotions are a physiological state. They are the results of a response, not the response itself. We can choose a different response, and end up with a different emotion.

This can be done several ways. We can intercede at the point where our brain creates a copy of the world inside ourselves. We can change what we see the world to be. We can also intercede later, and change what we feel is an appropriate emotion for a given situation. We can also simply force our emotions to be different, but that requires willpower.

Centring is an exercise that uses symbolism to allow us to change our current emotional state. Meditation is an exercise in changing the way we think that allows us to learn the second type of intercession. To manage the first, we need to change the way we think of the world. To believe only good things about it for example. This will require reexamining your philosophy.

Adding Connections:

You are learning a tulpa into existence. Basic learning strategies will all help the process. And the most basic of all is connections.

Those thoughts and ideas we can make use of are trapped in a web of connections to related thoughts and ideas. Every time we add a connection, we improve our ability to remember the idea. Every time we add a connection, we increase our odds of finding something useful to do with the idea. Remembering an idea tends to lead to us remembering the connected ideas.

So you see, adding lots of connections to your tulpa has myriad benefits. For this reason, I recommend experimenting a lot. Trying new things, getting messy, and making mistakes. The more mistakes you make, the more your tulpa will stick in your head.

I also recommend reading something new tulpa related every day until you can't stop thinking about your tulpa anymore. Learn about every possible aspect of tulpas, and then things related to tulpas. Read scientific journals about tulpas, and chat about tulpas, and theorise about tulpas.

3.2. Trust and Control

To gain the ability to create a tulpa you must master your own mind. But not by controlling what goes on inside it. Instead, we must gain the ability to use our mind in some obscure ways. Most guides involve disciplined long forcing sessions designed to get you into a trance like state of focus on your tulpa. From this trance state, your brain can start making a tulpa.

This trance state is in many respects about letting go. But to do the letting go, you need to tame your mind. Learn to calm your thoughts, learn to let creative ideas flow, learn to hold an image in your mind for long periods of time.

You also need to learn to teach your subconscious things. Which there are several ways to do. A tulpa's mind starts in your subconscious.

However, everything else about tulpamancy is learning to give your tulpa power. From the first moments you start getting responses, forcing stops being your job, and starts being theirs. Not all tulpas seem to be up to this. Still, there is no other way to an independent tulpa.

Start by keeping in mind that you are doing this together, right from the beginning. This job is both of yours. Where possible, your tulpa should attempt to help you, and you should help your tulpa.

Later, give your tulpa self determination. They deserve and need control over whether they themselves live or die. But also they need control over what they choose to do with their time.

Give your tulpa control over their mind, body and voice. They choose when to talk and what to say. You don't imagine them, they imagine themselves. They get to disagree with you, safe from judgement, and can make wild assertions.

Last, give your tulpa trust. This one is particularly key with possession. As the primary body controller, you have an iron grip on it, and you need to relax completely, right into a come what may attitude if necessary.

This loosening of your grip is extra important to planting the initial seed of your tulpa. You must give up control of the future, your future, to random processes. You must not be afraid of your tulpa. You must not fear them to say weird things, or stupid things, or for them to be something you won't like.

This grip, if you hold it, will hold fast your subconscious and prevent your tulpa from forming in the first place.

3.3. Discipline and Fun

This one is all about effective forcing sessions. Discipline is absolutely required to pull off the regular forcing sessions that are required in the first few months.

But so is fun. Fun is mood control. It is what feeds your passion and your obsession. End on a fun note, do not wait until you are both exhausted. If the fun ever leaves your forcing session, you will start missing sessions. You will stop thinking about your tulpa between sessions. Your subconscious will stop working on the problem of your tulpa and stop giving you new ideas and strategies.

For this reason, always end on a positive note. If something went wrong, go into overtime for a minute until it feels better. If it is going well, end early. This creates a positive memory.

Talk to other tulpamancers. Let their energy infect you, and ask them for ideas for fun things to do while forcing.

Obsession:

Though I can't guarantee that obsession is important to the process, I can guarantee that obsessing over your tulpa will get you a tulpa. For this, you need to be excited about your tulpa enough, or in love with your tulpa enough that your mind starts wandering onto thought of your tulpa throughout the day.

This degree of absorption guarantees a few things. First, your subconscious will automatically be engaged in creating your tulpa full time. Second, you will automatically think about many things related to your tulpa and form a strong web of interconnected ideas. It also makes it easy for your tulpa to simply jump in at random times throughout the day.

Take advantage of the initial excitement of discovering tulpamancy if you can. Transform it into obsession if you can.

Scheduling:

I believe it is absolutely essential to schedule forcing sessions every day. But not, and this is important, to actually force every day. The importance of the regular forcing is habit forming. It is a long term thing, as you will need to be able to form strong, consistent habits for many months regardless of the creation path you choose.

Quite a number of guides suggest forcing sessions at least an hour long each day. The reason is to induce altered states of consciousness from the sheer length of time spent concentrating. This is unnecessary if you find another way to get into a trance.

It is also important to simply spend a really large amount of time each day simply thinking about your tulpa. On the order of three hours. But this can be done passively, without concentration. In fact multitasking training will help, not hinder the process.

I suggest that you schedule a solid half hour each day where you plan to do nothing but concentrate on your tulpa. During this period, you will be forcing, no exceptions. A good time is about an hour before bed, a time when you have no other obligations. However, I suggest you also try to get lots of other forcing sessions in where you can.

Knots and leashes:

A simple reminder, and a trick to help you keep a schedule..

(1) Before a forcing session, tie a string to your finger

Then, whenever you rub the string on later days, you will remember to force on that day. Alternatively, you can use significant jewelry. You can also find an image of your tulpa and use it as your phone wallpaper or lock screen.

(2) Imagine a leash. Tie one end to your wrist in the physical world. Tie the other to the wrist of your tulpa.

Best described [here](#). The basic idea is to give your tulpa a way to get your attention, by pulling on the leash, or making it itch. Don't take it off. This is an early trick to give them some of the responsibility to make sure you force regularly.

3.4. Deciding

Before you begin, construct and review your list of reasons to create a tulpa. No one likes to see young tulpamancers give up in week two. Are you going to be one of them?

Have a good look over chapter 2, Sanity. It has a section about interaction with mental conditions, if you have any.

These are things your average tulpamancer wants you to think about before making your final decision:

Can you really set aside time every day for months to work on this? You will need to do this. Forcing will reduce productivity for the period where it is required, which can run to a year for some, though three months is a more typical length. Active forcing will occupy your full attention for long periods, and passive forcing will slow you down a little.

Are you prepared for when your tulpa changes from what you thought they would be? This will happen. Your tulpa is cut from the same cloth you are, so they will end up with a personality you would be capable of yourself. You can exert significant control over this with personality forcing, though. They will usually be irrationally devoted to you, so they will cut you a lot of slack. But still, this is not for those who feel the need for total control.

Are you prepared for giving half your life away? This is not quite as clear cut as it sounds. Your tulpa may or may not want a life, essentially, including such things as friends and the opportunity to do work. There are also lots of possibilities for sharing time. You can both be active at the same time, and you can sometimes do things together. This could be a lifelong commitment. You will be permanently locking yourself out of ever being totally alone all the time to, for example, work on some great project in the future possibly.

The wrong reasons to make a tulpa:

Is there a wrong reason to make a tulpa? Not really. Though, if you go into this with expectations of stuff you will get out of it, you could be disappointed. And that's terrible. Still, there are three things to consider.

Are you making a tulpa for sex? This is a moral question. Sex requires consent of both parties to be ethical. Consent simply cannot be guaranteed in any creature given free will. If you don't get what you want, the disappointment is going to taint your relationship. Also, sex is gross, so there is a taboo in the community.

Are you making a tool, or a friend? This is the basic idea here. Unlike most things you could make, this one has teeth, and will bite back eventually if you disrespect them. Maybe they will want to help you with your advanced magical arts project. Maybe they won't.

Making a tulpa solely for companionship. As stated a few paragraphs ago, they might want a life. Weigh the costs/benefits accordingly.

Effects of neglect:

Are largely unknown.

There is a serious moral issue here. Taking the life from someone after you have given it to them is a definite no-go according to pretty much everyone. Though, how seriously you feel you need to take this rule in this case depends on your beliefs about how sentient or sapient your tulpa is.

What happens when you forget to force for a couple weeks? Or if you stop for finals week? Keep in mind, tulpamancy seems to be expectation driven. There are people out there who say this kills your tulpa if you believe it does and it does nothing to them if you believe it does. And there is not much that can be said against this due to lack of evidence.

What is the reality? Well, your tulpa, however alive they are, will cease to exist over that period. They will lose that time. This is assuming they are still in the critical period. If they left the critical period and you didn't notice, they could be kicking back and relaxing in the back of your brain waiting for you to return.

Will this set your progress back? Probably no. Even if you feel like you are now starting from square one again, the experience you gained will contribute to your next attempt. Tulpamancers who return always seem to get quicker results on the second attempt.

What about longer gaps? Even a tulpa out of the critical period does need to interact with you, or eventually they will go dormant, and cease to exist effectively. Scary stuff to think about if you are a tulpa.

Ultimately, though, falling out of the habit of forcing regularly is tulpa poison. You might never return. Avoid. I suggest forcing for very brief one minute periods twice a day as a last resort.

3.5. Exercises

Willpower:

Category: Intention

Relevance: Establishing regular forcing.

(1) **Get a cookie.**

If you don't like cookies, substitute another snack. Something you absolutely love to eat.

(2) **Place it on a plate in front of you.**

For the duration of the experiment, the cookie has to be in hand's reach, and within your sight.

(3) **Don't eat it.**

Proceed to not eat the cookie for an hour or two. Get a book to read or homework. Nothing too stimulating, like your favourite TV show. Something that will cause your attention to wander freely. Do not conduct this exercise after eating, or while other snacks are handy. Drink water before the exercise. After the exercise, take the cookie and put it back in the packaging and put it away.

For expert level training, add extra hours.

Special note:

Fordaplot had this to say about this exercise: "I do think that your cookie willpower exercise is dumb; there are much better ways to train discipline and willpower that actually get stuff done. Adopting a habit of exercise is shown to be one of the best willpower trainers, and it also enhances your health."

Let It Go:

Category: Attitude

Relevance: Basic principle of emotional health.

(1) Focus on a thought that is distressing you.

Everyone's got at least a few of these. Those "why me" thoughts, work related stress, family problems, social problems, feelings that you don't do enough charity, feelings of inadequacy or hopelessness.

(2) Note that the distress itself is useless to you.

This thought makes you feel terrible. It doesn't matter what the thought is. What value is this terrible feeling to you? Does it motivate you? No, it demotivates you. The feeling is the opposite of useful to you.

(3) Free the thought.

Okay, so the feeling is worthless. Now what? Option one: Turn the thought into an action plan. Write it down in a day planner or something. Then forget the thought, feeling and idea together. Option two: Recognise that there is nothing you can do about the cause of the thought. Recognise that if you have no control, then you have no responsibility. Forget the thought, feeling and idea together.

Self Awareness:

Category: Cognition

Relevance: Familiarise yourself with your tool.

Related closely to mindfulness.

(1) Do something routine.

Homework and walking down the street are great examples. Don't get so distracted so as to walk in front of moving cars.

(2) Look at your thoughts.

Everyone is thinking more thoughts than they think they are. You could have many thoughts in the span of a few seconds. Notice them all. Pull apart a moment of time piece by piece.

(3) Note everything you observe.

Start by observing what you are looking at. Look at those observations. Why did you look there? What did you think about it?

(4) Note every action you take.

Then look at the actions you took as a consequence. Which thoughts made the decision that chose the action?

(5) Figure out why you did that.

Now look deeper into your mind. Look at the root thoughts that led to your current thoughts. Why are you walking? Where are you going? What strategy are you following? And if you get that far, can you change it?

Pro tip: Do this on the task of philosophical inquiry to go down an extra deep rabbit hole.

A related concept is [all day awareness](#), practised in the lucid dreaming community that you may want to look at.

Centring:

Category: Emotion, Symbolism

Relevance: Pre-forcing exercise.

Centring can be considered a type of meditation. Indeed, it can be considered the simplest, an easy emotional control meditation. It is taught as a basic element of many practises, like yoga. Mastery of centring will allow you to calm yourself down simply and easily at any time.

The basic idea, is to find your calm centre. Like the eye of a storm. I'm sure you've seen this in some old movies with spiritual masters in them. The method is always some type of metaphor or symbolism, but the end goal is a state of emotional bliss, or euphoria.

There are many alternative approaches to centring. If the below metaphors don't click for you, look up an alternative centring method online.

(1) Imagine a stormy sea with a small desert island in the middle.

Take a minute to reflect on the water, to hear the roaring water and the waves as they rise and fall.

(2) The island is the centre of your mind and you are sitting on it.

It is a peaceful island. Go ahead and use that typical lump of sand with a single coconut tree on it.

(3) The stormy sea is your emotions and chaotic.

Those are your actual thoughts and emotions out there. Feel the connection. If your thoughts change, the sea changes. If a particularly distressing thought comes up, the sea darkens and becomes violent on one side.

(4) Wait for the sea to quiet.

Start by calming the air above your island, forming a calm centre. A beam of light from the clear sky directly above your island illuminates it. You don't have to actively do anything. Just focus on the sights and sounds and wait. Sit down on the beach.

(5) Relax.

Step five is a little tricky. If you have difficulty, you can try one of:

- (a) Pull your energy into yourself. Focus it into a single point.
- (b) Feel the ground beneath your feet. Feel its strength and stability. Draw energy from it and as you do so, take on its traits.
- (c) Cycle your breathing with intention. Slow deep breath in, hold for a measured time, relaxed breath out, hold for a measured time.

With practise you can skip the symbolism entirely. My host just closes her eyes and clears her memory buffers and suddenly she is super relaxed. I can do that too.

Meditation:

Category: Focus

Relevance: Pre-forcing exercise.

Meditation was originally a religious thing. If you would like to learn to meditate faster or better, many Hindu and Buddhist schools have experts on meditation. They can also help if you if you are stuck getting started. There are also a few secular traditions that have meditation in them.

Many of the things meditation purports to do may require specific techniques. But for our purpose, we are using it as a tool for mood control and mental empowerment. Any basic meditation style should suffice for this.

(1) Sit somewhere comfortable, but not too comfortable.

The idea is to sit comfortably enough to relax completely, but not so comfortably as to fall asleep. Still, if you are lazy, like me, you are going to try and meditate lying down in bed. Just try that weird sitting position where you put your feet overtop your legs if you want to feel like you are doing something magical. You won't regret it. But your legs will feel weird.

(2) Stare at a candle flame until you forget everything else.

I advise not actually staring at a candle flame, as that feels like it is burning your eyeballs out. If you have a strong imagination, you can substitute a small glowing primitive shape, like a tiny blue sphere. Otherwise, you should stare at a real world object, like a bouncy ball, or one of those fireplace loops they play at Christmas.

(3) Relax

You will start thinking thought. As your mind cools with the calm activity, the remaining thoughts will become louder and more distracting. The goal is not to kill those thoughts, but to stop getting distracted by them. This will cause them to die off, and the candle flame to dominate your mind.

I know what you are thinking. I can't stop thinking about my breathing! Yeah, that happens. Well, that's why there are all those breathing meditation exercises online. Practise one of those meditations that works off the rhythm of your breathing until you get to the point where you can ignore your breathing and move on to an external focus.

The thoughts! They just keep on coming! Eh. Slow them down. Think each thought longer. Two seconds. Three seconds. Five seconds.

This one particular thought is stressing me out! It's getting louder! Yeah. You need to look behind it. What is causing it? That reason. That reason is irrational. Your stress reaction to the thought does not match your responsibility level. You can't do anything about the source of the thought, so why are you stressing about it? The stress gives you no extra tool with which to fight the source. It is a useless side effect. How can I be so certain about this? Human nature. You stress about the things you can't control. Never the things you can. Always happens.

I'm thinking about thinking. And about meditating. Congratulations. You are halfway there if these are your loudest thoughts. Keep practising.

(4) Think about one specific thing you want to improve.

Congratulations on achieving the eternal sunshine of the spotless mind. Now, think about your target objective. Example objectives include: I want to stop worrying about stuff. I want to become better at math. I want to force my tulpa better.

Subconscious Communion:

Category: Intention, Esoteric, Symbolism

Relevance: Achieving full system cooperation.

A possible obscure means of improving your tulpamancy. Basically, we want to send our subconscious a message. Give it an instruction, to make it help us create a tulpa. Will it work? Well, it will get you thinking about your tulpa in a useful way at least.

(1) **Choose a simple instruction that you want to give to your subconscious.**

Your subconscious is as dumb as bricks. So, no fancy messages. It must be simple and straightforward, and singular. Such as, "Wherever possible, pull us apart." or, "make tulpa a real person."

(2) **Encode the message using emotion.**

Your subconscious does not speak human text. So you can't give it the instruction in plain English. But it does understand emotion. Think about: (a) What emotions drive you to ask for this instruction. (b) What emotions would be part of working toward this task. (c) What emotion you will feel if successful.

Note. This is not simple normal emotion. We are using emotion as a language. So we need to communicate far more information than we understand emotion to contain. Therefore, we cannot think of emotion in the simple terms we are used to, but in complicated, nuanced terms.

(3) **Encode your message using images.**

Another language that your subconscious can understand is the one your memories are encoded in. So create scenes. Happy scenes, those you imagine if you are successful, scenes that describe how to accomplish the task and scenes that through means other than words communicate why you ask this of your subconscious.

(4) **Through metaphor, construct an interface to your subconscious.**

This will be personal. For us, we simply personify our subconsciouses, as red headed hot demon girls. Others have used control rooms, or subconscious cities in their wonderlands. As always, the important part is that the symbols that you use feel right/real and that interacting with them will feel like they actually do something.

(5) **Deliver the message.**

Gather up all the encodings you came up with and repeatedly and forcefully push the message to your subconscious. Really feel the emotion hard. Make it so your subconscious will have an overwhelming empathy response.

Note the basic way that your subconscious works. If you tell yourself something repeatedly, eventually your subconscious believes it. But your subconscious does not really have enough of an idea of true or false for this to be an accurate interpretation. Your subconscious does not believe stuff because you believe it. It is the repository of habit. It automatically does things you have learned through repetition. Emotion, and strong memory techniques like images can shorten this process of habit forming, because they can instantly shock your subconscious into a new mindset.

4. Personality

Adding a negative trait is like buying a new car and denting it up for character.

—Vampire

The first step to creating a tulpa. In this chapter, we will look at bootstrapping the mind of the tulpa.

This chapter is confusing:

You might notice that this first chapter, step one of creating a tulpa is rather confusing. And that is because personality forcing, the entirety of it, is entirely optional. If you do decide to skip personality forcing it is particularly important to have a good grasp of the theory of mindset as covered in the last chapter.

You do still need to bootstrap the tulpa's mind. Personality forcing is only the most organic way to do this. But you can do this inside any type of forcing, really. The only constant seems to be you need to form an image of your tulpa and a feel of your tulpa. Not in the sense of a visual image, but in the sense that you feel the presence of your tulpa, you get the sense they are listening to you, you get the sense that they are a thinking mind, and that they have a personality and essence. This image should actually be a part of *all* forcing techniques for pre-vocal tulpas, and helps with forcing in general.

To make this chapter even more complicated, if your tulpa already has a personality for whatever reason, you need to avoid personality forcing, which is part of the reason for the section on upgrading a character.

Before we begin, at its most basic,

What Is a Tulpa?

- (1) A tulpa is just another person in your head.
- (2) Your goal is to make a tulpa.

And that's it. Something to keep in mind.

4.1. Greeting Your Tulpa

If you want, before you get started doing anything, you can greet your tulpa if you want. The process is quite straightforward. You say hello. You tell them about themselves. You emphasise that you are in a partnership, and you are going to do this together. You tell them that you love them and can't wait to talk to them. You can write a short speech if you want.

But wait, you ask, how can you greet someone who isn't there? Shouldn't this step be saved for later? Absolutely not. This is bootstrapping. You are pulling your tulpa up by their own bootstraps. The paradoxical nature is unavoidable. The very reason you need to do this is because you do know that your tulpa is not there. Paradoxically, if you thought your tulpa was already there, you could skip this step.

4.2. Designing the Personality

Now, you don't need to. And you can do a lot or a little here. But let's say you want to.

Step one, create a really long list of personality traits. Do not include negative traits. Every positive trait is its own negative trait. It just depends on circumstance. Choose personality traits that you would like in a permanent partner. One that will be constantly nagging you forever.

A warning. Please don't be that guy with the tsundere tulpa who completely abuses him. Use your head before choosing those personality traits that only really work in fiction.

Now, no person is a simple thing, but rather a mix of things. That said:

Types of persons:

Scientific. There is an idea out there that enlightenment is a state free of personality. There is at least some truth here. Assuming there is one ultimately correct belief system out there, then persons dedicated to finding the truth will eventually converge on this belief system. And how you behave is a matter of belief.

Hedonistic. This probably can't be avoided to some degree. And definitely something to look into if you want a companion who can obsess as much as you over something like sex or food.

Compassionate. Some aspect of charity and concern is probably essential, as otherwise you will be stuck with someone who asks a lot and gives little. Though, you may one day wake up and find your tulpa gave your life savings away.

Determinator. Other than the obvious benefit of a tulpa who can do your homework for you. A determined tulpa is one who is self forcing faster. Though, they are harder to argue with and win.

Comedian. This is totally possible to get into a tulpa. Though, I've heard that everyone wants to date someone with a sense of humour, but no one likes to stick long term to someone who doesn't seem to take things seriously.

Narcissistic. A person in love with themselves, and afraid of what other people think of them. Tend to be nervous and anxious and overly concerned with appearance.

In addition to these basic ones, there are many other traits to consider. Creative, rebellious, obsessive, energetic, romantic, more, and stuff.

Analyse:

Time to break it down. For each trait in our list, we want to understand what they mean. Not in general, but specific to our new tulpa. Sort the list starting with most important, as we want to be most detailed with the most import traits. You can slack on the later traits no problem.

You should already be forming an image in your mind of your new tulpa. Not a visual image, but a personality image. Let us continue to enhance and strengthen this image by seeing how each trait is expressed by our tulpa.

— What are the beliefs that go along with this trait? Both why does our tulpa think the trait is good, and what does the trait make our tulpa believe?

— What are the emotions that go along with this trait? In order to get a handle on this, you will need to imagine various situations where the trait will come into play.

— What are the actions that go along with this trait? Back to those situations, how does our tulpa respond to the situation? What emotions do they put on their face, what thoughts do they think?

— What are the likes and dislikes that this trait produces? Basic example, a comedian likes to make people laugh.

— Finally, look at some interactions between this trait and other traits on your list. Do they ever come into conflict? Which trait wins out? Is one of the traits caused by another trait?

Probably you should be writing all this down.

4.3. Personality Forcing

Same as the last step, you don't need to do this. You can also do it endlessly (until they start talking back), or briefly.

Sit down in front of your tulpa. It is advisable to have a visual image of them at this point. (see chapter 5) And start talking. Tell your tulpa all about themselves. Go through the entire list of personality traits. If your list is short, repeat a few times.

Tell them about the things they will do, the emotions they will feel, the thoughts they will think.

It is important to try and feel that you are talking with your tulpa here, rather than simply talking to yourself. See if you can cultivate a feeling of presence of your tulpa. More on this in later chapters.

Sit down forcing sessions:

The main type of active forcing, it contrasts with passive forcing introduced later in this chapter. It broadly combines the steps outlined in chapters 4, 5, and 6.

- (1) Find a quiet spot at a quiet time. Your room late at night is a good example.
- (2) Start with a warm-up relaxation exercise. Such as centring outlined in the last chapter.
- (3) Visualise a space within your wonderland, such as the inside of a house.
- (4) Visualise your tulpa sitting in front of you.
- (5) Talk to them.
- (6) Observe them and get a feel for them. Let them do whatever, if they feel like moving.

This is the first stage where this type of forcing is useful.

Some things to try here: Listen to relaxing music, quiet white, pink, or red noise, rain sounds, or as seems to be popular with some, binaural beats. Do it right before bed, and try to start dreaming while forcing. Do it super fast on your lunch break, or on the bus. Walk around in your wonderland while forcing, or play around with the furniture. Ask your tulpa questions, as long as you don't mind not getting a reply. And force in the dark.

Symbolic dunking ritual:

Tired of just talking? Time to get really metaphorical. Create a large jar. Fill it with a potion that matches one of the personality traits. Put your tulpa in it and marinate. Or alternately just pour the potion on top of them.

This is but one of the many possible symbolic means of associating your tulpa with a trait. In order to be effective, this method must feel real to you, and like it is meaningful. You could just send energy into your tulpa if that works better. If you can't relate to any symbolic method, even one you invent, skip this step.

Fake it until you make it:

Another way to personality force. Also known as the parroting method. Imagine your tulpa. Talk to them, as like with normal narration. Except, when they don't respond, we diverge. We go into the tulpa's head, think about their personality and their emotion, and we imagine them, feel them to respond.

And they will respond. We will see it in our imaginations.

There are a pair of risks to consider here. First, a lot of tulpamancers talk about this great alien feeling that happens when a tulpa breaks through for the first time. Tulpamancy is expectation driven to a degree, so this alien feeling being all that alien could just be belief that it will happen. But regardless of the truth, you won't get a "you will know" moment if you take the fake it until you make it route. There will be a gradual transition instead as their parroted responses are replaced with genuine responses.

Second, this is the making of a character, or traditional imaginary friend. Which can be a lot of fun, but it is not a tulpa. You can also turn a character into a tulpa, and this is probably one of the easier routes.

Tulpas forced like this tend to interact and talk with their hosts very early in the process.^[7] But also, tulpas forced like this tend to agree with their hosts a lot. Which means you need more work in separation. It is possible to try and get the best of both worlds, by only parroting a little. A lot of people try this.

You will have several extra obstacles to climb later. Mainly, this approach probably will lead to no memory separation, or the inability to keep secrets from each other. Without memory separation, it is extra difficult to develop skills like thinking in parallel, and it becomes way harder to separate your thoughts and actions from theirs, and way harder to check and test for sentience.

The most likely reason for these risks is this approach tends to lead to forming the "tulpa" around yourself. You are the core that powers the tulpa. The other approaches involve encouraging a separate core, and relaxing all control over what it does.

Can memory separation be trained? This is an unanswered question. There are lots of tulpas who never demonstrate this skill.

Shard seeding:

This is a bit of an exotic one. This style of personality forcing is common with accidental tulpas of those who already have some form of plurality such as different personality states. In this method, you basically take part of yourself, such as an emotion, like your anger or your fear, or a skill, such as your typing or your art, or the person you are under certain circumstances, such as your argumentative self or your professional self, or an inner voice, like your conscience or inner sceptic, and stop treating it as part of yourself. Treat that aspect as if it is its own person.

Around this new person, you form a tulpa through normal forcing. The part of yourself inside your new tulpa will act like their starting personality. They will grow and change though, like with any other tulpa.

This can have some therapeutic uses if you can pull this off. If, for example, you have some trauma, you can pull that part of yourself out, to stop feeling the trauma, then you can apologise to that part and comfort them, to deal with the trauma. Results will vary.

An argument can be made here that shard seeding is in fact how all tulpamancy works. This can be illustrated with a pair of examples. Many tulpas demonstrate artistic ability that is as good as, or greater than their hosts. If these tulpas were created creatively, by imagining them, they may have essentially ate part of their host's creativity as their seed. Many tulpas are better at socialisation than their hosts, and better at understanding other people. If the tulpa was forced through an exercise of trying to understand how another person would think, the tulpa could have eaten that reflecting ability as their seed.

Skipping personality forcing:

You can't actually skip personality forcing, but you can leave it up to your subconscious mind. One reason you may want to do this is to leave the decision up to your tulpa more or less, as to the personality they will end up with.

Will it work? Maybe. Keep in mind that a non-sentient personality-less prototulpa is guaranteed not to have any wants or desires. The results will probably end up being some mix of random and based on your subconscious desires.

However, if you do this, you must still do the work of thinking *about* them. You must still do the work of creating their person, feeling their presence, and seeing them to have thoughts and opinions. Without personality forcing, it can be hard to get into their mind and start actually building them.

This removes some of your control of the process. If you are lucky, your mind will instinctively do what it needs to to create a tulpa. If not, your tulpa will be slowed in development for a bit.

4.4. After Personality Forcing

When is personality forcing done? Whenever you want. Or as soon as you start getting regular genuine responses. Personality forcing in any of its forms is inappropriate if your tulpa is already sentient.⁴

What comes next? Regular forcing. If you have not already done so, skip to chapter 5 and look at how to work on the tulpa's form. But also, there is narration.

Narration:

Narration is super simple. Simply talk to your tulpa. You may have already gotten into the habit of doing this with personality forcing. Good! Now do it more.

Narration is a lot like having a one sided conversation. But don't think of it like talking to a wall. You are a lecturer. You are paying attention to your audience. They may be unable to speak, but you are constantly watching them to see if they understand, to make sure they are listening, and to see if maybe you should explain it differently.

Topic is a tricky issue. Everyone likes hearing about themselves, so you can talk about your tulpa until you run out of things to compliment them on. You can also talk about yourself, your life, your tulpaforcing, your work or school. You can also use the random article button on Wikipedia. Guaranteed, every page that comes up is something to talk about.

You can also read to your tulpa. One thing to watch out for is forgetting your tulpa while reading. If you are ten minutes in, and you notice you are absorbed in the story but forgot your tulpa, you need to reset your focus. One trick you can use is to visualise your tulpa watching, inside the world of the book. Reading is already good exercise for visualisation, if the world is immersive. Try to see the landscape of the book and the character's faces.

Don't worry about your tulpa getting bored. A non-sentient tulpa cannot feel boredom. What's more important, getting to a sentient tulpa, or not boring to death a possibly sentient tulpa?

You can talk to your tulpa out loud, or using your mindvoice. It is probably best to use both, though I personally recommend using mindvoice because if your tulpa responds, they will use mindvoice themselves. Switch between the two, until you get used to the feeling of talking to another person with mindvoice, as opposed to just yourself. See chapter 6 if you can't hear yourself think.

Passive forcing:

⁴ There is an exception for use of personality forcing as a consensual self improvement exercise. Though, usually, this is like messing with a person's DNA without their permission.

After personality forcing, it is time to introduce passive forcing to our rotation. Narration is a style of forcing that works well both passive and active. Though passive forcing really shines when working on imposition, it is important to supplement the early process with very large amounts of passive forcing every day. Like two hours while doing other stuff or more.

This is the opposite of a sit-down session. One moves about and does chores while simultaneously narrating or doing another forcing method. It can be seen as halfway between active forcing and just thinking about your tulpa. Just thinking about your tulpa for long periods is a good thing for the process. It gets your brain working on creating a tulpa. But passive forcing is a much more immersive way to do this.

Remember, it's not passive forcing if you are not trying to hold that feeling of presence of the tulpa with you for the duration. Think of it like knowing another person is in the room with you and explaining something to them while also cooking or cleaning. It doesn't have to be a literal feel of presence, though that is preferable, but you do have to feel that they are in the room with you, listening.

4.5. Fluid Thought

Returning to the aspect of mindset, there is one aspect of the way we look at things that is particularly important to developing the seed of our tulpa. And that is the induction of automatic, creative thought.

Intention and spontaneity:

We can begin work on this by studying and becoming aware of a dichotomy, or spectrum in the way we do things. We can do things with great intention, or with great automaticness. Become familiar with both.

Mindfulness was covered in the previous chapter and is an excellent way to become aware the essence of intention.

Automatic thought, which is in many ways the opposite, requires studying disciplines that require extremely fast reflexes, or disabling the critical review process in the brain. A martial art is a good example of the former. So is car racing.

An example of the latter is freewriting. The goal of such an exercise is to force the critical review process down under, by relentlessly writing and not stopping no matter what. Eventually, if one could keep going one would end up in a sort of trance, and the writer would dissociate from the writing and feel like it is happening on its own. This is a phenomenon known as flow, or sometimes, the zone.

There are no doubt comparable exercises in all artistic disciplines. Word association is a simple one you can do with a friend.

Imagination and reality:

I want to stop here for a minute and complain about the notion that tulpas are made out of imagination. That they are imaginary. Imaginary friends. I shake my imaginary fist at thee, imaginary detractors!

Moving on, imagination is equally key to getting the seed of your tulpa going. To see this, imagine the inside of a brain. This is your brain; it is filled with neurons, and signals flowing all over the place. But that's not important. What do you imagine is going on inside the brain? Well, if it is not imaginative, I imagine nothing much. This might be enough to learn and perform simple skills, like tax collection, but how do you imagine a brain with nothing much going on is going to produce a new autonomous process?

So that's the idea. We need to get more going on inside our brain. A creative writing course may be the best solution here.

You need to get to the point where your brain is constantly producing new ideas. They don't have to be good ideas. The important part is a noisy environment in there; quantity, not quality. This soup is important for forming the seed of a tulpa. Some of these ideas will be attracted to this seed and be claimed by this seed as its thoughts. Others will be rejected and left free floating. This is exactly identical to the process whereby your conscious self sifts through the random thoughts your mind generates to choose those it decides to focus on. You are training a new consciousness to do the same thing.

It is also important to keep in mind the difference between a character and a tulpa here. As discussed in the parroting method above, if you imagine your tulpa to do things, they are a character. If your tulpa does them by themselves, they are not a character.

A tulpa must be allowed to think for themselves. Giving them opinions is the world of fantasy. You must back off from influencing them, work on separating out your ideas from their ideas. This process takes a lot of time, and I naturally assume this is one of the reasons why a lot of tulpamancers struggle with doubt.

4.6. Upgrading a Character, Imaginary Friend, or Roleplay Character to a Tulpa

First of all, stop right there! Don't personality force your character. They already have one. Instead, give them choice and freedom, then move on to the next chapter. There are a few things to keep in mind though.

First, the process is different. You are used to puppeting and parroting them. Stop parroting them for sure. If your character is well developed, this won't stop them from talking. This is how you know they are ready.

Second, characters are constants. But tulpas are living people. People change. Make sure, deep inside, you know that what you love is not some image or work of art. Art is static.

Third, they could have some serious PTSD. Or at the very least, some difficulty sleeping, some depression and some anger issues. Though the events that occurred to your character did not physically happen, they may have completely real and genuine emotional effects as they play out within your imagination. Your character may retain these memories. If you are the type of author who routinely dropped nukes on them, this will not be fun.

Do prepare if they have a backstory like that to support them and help them work through their feelings with love and attention.

Performing the upgrade is rather simple, usually. If the character is old, all you really need to do is give them choice. Let them decide some things. Introduce them to the real world if they are not already aware of it. Once they get a handle on that, they are effectively tulpas.

(Q) Is My Angel, Guardian Spirit, or Inner Voice of Reason a Tulpa?

No. But they can be. These types of thoughtforms are extremely similar to tulpas. The only real difference is that tulpas are intentionally created.

Depending on how far they are, they will already have sentience, probably a body, and maybe even a voice. Skip this chapter, the next, and even the one after respectively if this is the case. But then keep reading. You probably still have much to learn.

4.7. Exercises

Autonomous Sensory Meridian Response:

Category: Empathy

Relevance: Form ability to have alien experiences.

It is not sexual, but it does come from a similar place. This is probably why a lot of people feel violated by some of the videos. Avoid the ones with a lot of massaging. Not sure all of those are even real ASMR.

It is often induced at a low level by comforting things, like the sound of a family member chopping vegetables, or casual head rubs, or Bob Ross teaches painting videos. Tulpas should consider trying to learn to trigger these feelings in their hosts.

(1) Research ASMR on Wikipedia.

(2) Watch an ASMR video on Wikipedia or Youtube.

(3) Relax and empathise with the contents of the video to trigger ASMR.

Relaxation is rather important here. Much like any altered state of consciousness, one needs to float a little and not try to do anything.

They say that ASMR does not work on everyone. But you need to get your empathy up to have a good chance of getting this tulpa stuff working. Make it work if you can.

If you find the first video you hit does not work for you, or feels violating, try: a video spoken in a foreign language; a video where you do not see the host's face, or maybe even torso; or a video with no talking.

Pro tip: After experiencing it a few times, you should be able to induce the sensations just by thinking about it. Try this. Also, try to see if you can induce the sensations in a friend.

Relate:

Category: Empathy

Relevance: Realness of tulpa responses.

(1) Read about something that happened to someone online.

Jump on a forum, and read some posts. If it is a social forum, then you should run across some posts where emotions are involved.

It does not have to be limited to forums, though. Any personal account written about a situation that involves decision making and planning or dealing with things should suffice.

(2) Think the thoughts that they are most likely thinking.

(3) Feel the emotions they are most likely feeling.

(4) See them taking the follow up actions that they are most likely to take.

(5) Imagine responding to them. Predict their reaction to your response.

This is the most basic empathy exercise there is. The steps are pretty self explanatory. You should already be doing this in your day-to-day life as you prepare for meetings and conversations. Become aware of this.

This process is known as perspective taking in psychology, and it is highly likely that a habit of regular perspective taking is what people mean when they say tulpamancers have high empathy. If you were looking for the fundamental secret behind tulpamancy, you may need to look no further than this.

Free Writing:

Category: Narrative

Relevance: Autonomous thought flow.

I believe this to be a particularly important exercise to beginning your tulpa. It triggers something inside, to cause your tulpa to get their own ideas. I don't think everyone needs this though. Another exercise you should consider is word association. A game that requires a partner, and likewise triggers this free flow of ideas.

(1) Put pencil on paper.

(2) Begin writing whatever comes to mind.

(3) Don't stop.

Perfectionists beware. This is really hard. Literally throw quality out the window. Or not, because quality cannot be thrown out of windows.

When I say don't stop, I mean don't stop. Come to the end of your current thought? Start Rambling. Type nonsense. Start writing that you have come to the end of your current thought. Don't stop.

Attempt to do this for about twenty minutes. Use a timer, as not stopping means you can't actually look up from the paper.

Your Tulpa Is a Character:

Category: Narrative

Relevance: Choosing tulpa personality.

This exercise is based on personality forcing, the act of coming up with a list of desirable characteristics for your tulpa, before you begin. This is a more structured variant that should

lead to more comprehensive personality profiles. Either way, personality is a starting point. You should keep your tulpa's personality in mind when first spending time with them.

Your tulpa needs to be someone you love, so select traits that you would find highly interesting. But don't get too attached to any particular trait. They will most likely diverge and become something closer to your heart's desire, or something more realistic, all on their own.

Also, you can't really do this after the initial stage. So do it early or not at all. Still, you may be able to use this one as a questionnaire for your mutual edification later one.

(1) What role will your tulpa fill?

If your tulpa was a character in a story, they have a role to fill, a purpose for being in the story. Much how humans believe that they have a role to fill, a purpose for being alive. They are slotted into society in some way, helping others somehow.

(2) What is your tulpa's greatest strength?

Choose a skill. Math. Science. Art. Being a good friend. What is the greatest tool available to this person for overcoming the challenges of the story?

(3) What is your tulpa's hidden strength?

In every story, the main character will fall flat, and face their darkest hour. Then their hidden strength of character will pull them through. What is this character trait?

(4) What is your tulpa's idiosyncrasy?

Every character must have a quirk that makes them interesting. Something that is unusual. Something that is all their own.

(5) What is your tulpa's heart's desire?

What motivates your tulpa. What drives them? What would they think is the best reward to get out of passing the challenges of the story?

(6) What is your tulpa's talking style?

Voice is the way in which a person speaks. It can include talking speed, word choice, and sentence choice. Each person will like a certain way of saying things and try to talk that way. There are many ways to say the same thing.

Although I don't advise going all out here, in order to give your tulpa some room to grow. If you are particularly open to allowing your tulpa to evolve, there are much more elaborate character creation guides you can fill out for your tulpa online. One place you might start is to fill out a [Meyers Briggs personality test](#), and a [big five personality test](#) for your tulpa.

5. Form

The second step to creating a tulpa. In this chapter we will look at the imagination, and how to use it to form the body of a tulpa.

The main purpose of visualisation is actually to provide an exercise where you focus exclusively on your tulpa. Focus here means devoting one hundred percent attention. It is not the only way to do this. You can find or innovate other ways of getting this pure attention to feed your tulpa, but this is generally an easy route to take. Consequently, visual clarity is not actually that important.

The section on dreamlands is much more general purpose. Having such a place has diverse uses both inside and outside tulpamancy.

5.1. The Form

With few exceptions, people will choose a form that is opposite gendered from themselves. Not necessarily for the reason you are thinking, though obsession helps the process. A different gendered person from yourself feels a different set of social pressures and behavioural norms, and their voice is at a totally different pitch. This can help greatly in differentiating yourselves.

The sphere:

Some people don't want to make the decision of what their tulpa will look like, as a sort of gift for the tulpa. Though, what they look like is not fixed. Eventually the tulpa will have total control over what they look like.

The usual solution is to substitute a ball of some sort. Balls of light on a pedestal, giant metallic spheres, and giant eggs being the most common. Forms clearly intended to become something else. One person even tried forcing a tulpa hiding behind a door.

You don't even need this. Form is entirely optional. However, it will not be easy to find a replacement focus. A focus is a singular object, one that is easy to call to mind, and easy to stare at for long periods of time, and one that can easily act as a container for many thoughts, ideas and feelings.

Form meditation:

Go online and look up images. Collect and download a few that look like what you are going for with the form of your tulpa. Consider selecting one as your wallpaper or lock screen to act like a reminder. Before each form meditation, review this list briefly.

Basic sit down meditation. Sit down somewhere comfortable. Get into a meditation stance if you want. Clear your thoughts and mind. Close your eyes and visualise your tulpa's form. Look at them. Focus on the details. Let your eyes wander.

It is not important to have solid or clear visuals here. Not important at all. However, we need to get our brain focusing singularly on our tulpa. So work on those visuals. Examine the details of the ears, the hair, the eyes, the face in isolation. Move and work slowly. Give yourself time to focus at each image. Keep doing this, keep moving over the body.

Get your concentration up. Relax, and let the imagery flow. Allow the process to become automatic. Allow yourself to fall into a trance.

The puppeting method:

There are many methods out there to help you concentrate on form. One can study anatomy, and visualise the inside of their tulpas, for example. One can also imagine breathing life into the form or pushing energy into it. (I suggest Pranayama) One of the most popular is to mechanically move the body yourself.

This serves the dual purposes of getting the body used to moving, and getting your mind used to visualising a moving body.

As a relative to parroting, (See section 4.3, Personality Forcing) the same warnings apply. Your tulpa can get trapped behind a facade of autonomous movements of the body. It can become hard to tell the difference between your accidental control and the genuine movement of your tulpa. Though your tulpa can start moving sooner, it will take you longer to sort it all out.

The other senses:

Really, why stop at sight? In particular, tactile goes along with visual like bread and butter. Go ahead and touch your tulpa. Don't stop at the five, either. A feeling of presence of other people is one example of a sixth sense, and a very important one in this case.

There is a general order to how hard it is to get the senses into your imaginings. Auditory, visual, tactile, smell and taste. Though, there seem to be more exceptions than examples. The more senses you engage, the stronger your mental image of your tulpa will be, and the stronger this image's use as a focus will be.

Here are some things to focus on during visualisation. The sound of their footsteps as they walk, and clothing if it is rusty. The movement of their chest when breathing, and the movement of hair and arms when walking. Look at their eyes, and see where they are looking. How warm they are to the touch, and any reaction they make to your touch. You might also feel their skin sliding over their bones if you rub them.

After that, see if you can develop empathic communication, or the sense of feeling other people's emotions. You can also work on galvanic sense, or the ability to feel another person's electromagnetic field. (This is usually what causes a metallic taste in your mouth, or a staticky feeling on your hands.) Also, since we are in the imagination, there is no barrier to sensing your tulpa's aura, or their essence.

5.2. Dreamland

Where is your tulpa born? Inside your mind? What does the inside of your mind look like?

During your sit down meditations, it may not be comfortable visualising your tulpa and nothing else. Here are some places you can create around your tulpa to help anchor the scene:

Daydream location: Any room, beach, or park you pull out of the top of your head. Good enough to replace a completely black void.

Wonderland as it is traditionally called, or mindscape: A more permanent daydream location, strengthened through repeat visits. This reduces the demand on your focus allowing you to spend more of it on your tulpa.

Paracosm: A rich fantasy world. Usually complete with cities, cultures, and peoples. Commonly associated with habitual daydreamers, and children with a lot of time to themselves. May include multiple worlds.

That is the original definition. These days it is often used to refer to the belief that the paracosm is an actual literal other world that exists. A metaphysical belief.

Constructed world: An intentionally induced paracosm that follows more formalised rules. Usually created for use in speculative fiction writing.

Dreamworld: A world constructed by your subconscious for the purposes of hosting a dream. It will be built on random or arbitrary imagery stashed away in your recent memories. If you practise dream recall, you can hold on to one of these worlds and revisit it.

Dream physics:

As you probably learned from watching movies like *The Matrix* and *Inception*, real physics have little or nothing to do with imaginary places. They may all start with gravity, for example, but that is because you are conditioned to believe in gravity.

So true. But there is a second physics of the imagination that is as real as gravity. Here are a few of the principles.

Precognition: If you think about something, it will immediately happen. For example, if you see your tulpa moving toward a couch and intuit that your tulpa will sit on the couch, you will immediately get a vision of your tulpa sitting on a couch. Don't think about the pink elephant in the room please.

This can be a problem with pre-echoes you can get with your tulpa's voice. These tend to psych hosts out. This is actually a good sign, as you won't get these if you don't have a tulpa.

Ambiguous motion: Like the quantum states of particle physics, it seems you can't see both the form and the motion of an object in detail at once. This never goes away completely, even if you have an extremely good imagination. Though you can see your tulpa walking, you won't see the exact way your tulpa walks. This can be annoying with facial expressions.

Glitches: The past will haunt you, like it is burned into your memory. In fact it is. This can create statue like ghosts and movements that repeat over and over again. These are always intrusive objects.

If your tulpa is able to move about, you can have your tulpa walk through them or use symbolic actions to destroy them. Also, you can, unlike intrusive thoughts that follow you in reality, simply break out of the daydream at any time to destroy them. This doesn't usually work for imposition, though. Ignore them if you can.

Shrödinger's visuals: Sometimes visuals fade in and out like they are not even there. It almost feels like it is somehow the way you look at the object. Just change your thinking slightly, and it suddenly pops in to perfect focus, or suddenly disappears entirely.

Sometimes, when you visualise something, you don't actually see anything at all, but it feels like you see something. This is actually fine for tulpaforcing. You can still see your tulpa's detail even though you are not getting any visual at all. This is something to keep in mind when moving to imposition, and extra definitely if you are going old school and using open eyed visualisation to force your tulpa. Imposition means your imagination needs to compete with any stimulus coming in from your eyes, which is usually overwhelmingly strong compared to your imagination.

Disjointed visuals: This seems particularly likely to happen when your tulpa is talking, but you can't see their face, you might see brief flashes of their expression anyway. It can also happen for many other things.

Third person: Instead of seeing things from the perspective of your avatar, or the illusory form you have created for yourself, your vision can pop out, and watch as if from a flying camera bot hovering about.

The thing to keep in mind with all weird visual stuff, is it is perfectly fine. Practise will clear up the worst of it, and it doesn't harm your tulpa, or hinder the process. The only downside is for those hosts who desire a strong visual presence of their tulpa.

Symbolism:

After getting any kind of wonderland going, you can begin to investigate the power of symbolism. Symbolism is about belief. The first thing to keep in mind, is if something happens, like your tulpa dissipating in front of you, is your tulpa is still fine, unless you empower the scene with meaning.

A feeling of meaningfulness is a shared private language between you and your subconscious. If you see something happen in your mindscape, and invest it with meaning, your subconscious will take it as an instruction to make it real, to the best of its ability. It can't do everything, but your subconscious can make forcing either a lot easier or a lot harder.

You can also harness this power through creating symbols of your own. Examples of doing exactly this can be found in many other chapters in this text. Symbolism is primarily visual for all you visual learners out there. So you may want to practise creating symbols in your wonderland. Those auditory learners out there may want to look at words of power instead. Mantras being an example.

As an example, if you believe your tulpa can't access your memories, or your senses, which seems to be a thing for many tulpas, you can create symbolic access objects, which always seems to work. From archival memory libraries, to television sets that capture a broadcast of everything you see, something will work.

5.3. Mindfulness, Dissociation, and Immersion

In several exercises throughout this book, grounding is used as a step to strengthen visualisation. One may ask the question, is grounding a form of dissociation, the loss of contact with reality, or mindfulness, the gaining of awareness of reality?

It has been shown that starting with mindfulness tends to actually help with intentional dissociation, though it is not clear if this is mindfulness specifically, or the entering into a trance state. Regardless, this creates a clear test exercise for us to start with.

Start by sitting down and relaxing. Once you are comfortable, become aware of everything around you. Every rustling of the leaves. The hum of the refrigerator. The brightness of the room. The temperature of the air against your skin.

Then become aware of yourself. Your breathing. The taste of your mouth. The feel of your body. The things you are noticing. Your every thought.

Then begin a visualisation. Enter into an immersive daydream. Construct the walls. See the brightness of the light in the room. Notice the vibrancy of the colours and patterns on the walls. Notice the floor, the ceiling, and the furniture in the room, that sits just out of the corner of your eye.

Then put yourself fully in the scene. You have a body. You see from your eyes, you feel with your muscles.

Next we start grounding. This is usually done with an item that can invoke each sense, such as a fruit, but the coarse textured walls and floor can be used for touch, and breathing in the fresh air can be used for smell. This process is nearly identical to mindfulness, but now we focus on the item. Go through each sense in turn and viscerally feel it. Relax, and know that the object is there. Remember the sensation and experience it.

Feel the texture of the item. Also its heft and temperature. Lift it with your strength, kiss it, taste it, admire its rich colour, feel your throat as you swallow it. Then, get up and walk around a bit.

The grounding process overall is a mirror image of mindfulness.

Symbolism:

If you want to push even further than this, you can construct a symbolic object to transfer your awareness more completely. Here is an example:

Look at your outside body, and see it shining with an energy, representing your presence in that body. Give it a colour. Also look at your inside body and see it shining in the same way, but in a different colour.

Take some time to sync up. The brightness and strength of these two should be getting brighter and dimmer as your awareness of each world gets stronger and weaker. Your awareness could fluctuate rather rapidly at first. Then, draw the energies out of each body and form them into symbolic flames in your mind. You can put them somewhere in your daydream if you want.

Then comes the symbolic manipulation. Concentrate on the flames. You know they have a strong link to your awareness because they fluctuate and flicker with your changes in awareness. Pull energy from the one that represents the outside, and push the energy into the one that represents the inside. Watch them shrink and grow respectively.

Remember to keep grounding. Every time you grab hold of a cold object in the dream, there should be a sudden spike of awareness of the inside.

Partner up:

If you find a mentor, and have them guide you through a meditation, visualisation, imposition, possession, or switch, very frequently, you will hit a breakthrough and get a lot farther than normal. However, these benefits are not due to the superior experience of the mentor primarily. The social element plays a major part.

Partner up. Find a tulpamancer friend of yours whose voice or texting style you find relaxing. Start by teaching them the mindfulness exercise above. Guide them through sitting down and relaxing, through sensing the outside world, through sensing the inside world, then through the visualisation. Pace yourself slow, don't rush it. Pay attention to them, and adjust yourself based on their feedback.

Then, switch roles, and have them guide you. This is valuable for both parties. Taking the teaching role pushes the lesson deep inside yourself, as you need to internalise it well in the process of explaining and guiding another. You will become better at it.

One may ask, but how do you dissociate while also listening to someone's voice, or even texting with them? Paradoxically, it happens all the time. Anyone who socialises regularly on the internet is aware that the keyboard tends to disappear after a while. This is the same thing. Although you will hear your friend's words, you won't be reading them anymore, or hearing their voice, as you get deeper.

And finally, remember to experiment. You never know when a new technique you come up with will be your next breakthrough.

5.4. Exercises

The Practise Rune:

Category: Visual

Relevance: Alternative visualisation exercise.

(1) Draw a square.

A square is a regular quadrilateral. In case you were wondering.

(2) Enclose the square in a tight fitting equilateral Triangle.

An equilateral triangle is a triangle with three sides of equal length.

(3) Circumscribe a circle around the triangle.

Circumscribe means to draw the smallest shape you can around and entirely outside another. Use coloured shapes to make the rune more interesting.

(4) Turn the paper over.

Turn the paper over until you can't see the practise rune anymore. One turn should be enough.

(5) Remember the drawing.

Close your eyes and in your mind look at the drawing you just drew. Drawing from your memory, reconstruct it.

(6) Stare at it in your mind for a while until you get bored.

To stave off boredom, play with it a little. Make the lines thicker, colour them, make it turn into a metal sculpture, make it spin or tilt in your mind. Stop when you cross the five minute mark. This rune is not that interesting.

(7) Throw it around inside a daydream of some sort.

Remember some place. It can be a dog park, or your office, or that one place in that TV show you like. Hold on to the memory. Now toss the rune into the scene. Maybe have some characters come along and pick it up.

If the rune gets boring, use other random objects. Like swords or potions.

Perspective Shift:

Category: Perspective

Relevance: Visualisation practise.

(1) Sit in a large space.

A large space with a good atmosphere. Do not sit anywhere with any distracting lights, like the noonday sun, or distracting sounds, like friends.

(2) Relax.

Just wait until you relax. If you don't relax, find a more comfortable seat, or a more pleasant large space.

(3) Look around.

Study every detail in your environment. Note how everything looks. How it would look from a different angle. What it is doing. Where it will be if it is moving. How it moves.

(4) Imagine a camera somewhere nearby.

A camera is essentially just an eye.

(5) See out of that camera.

If successful, you will suddenly get a vision of the room you are in, including yourself, however brief, from a different location in the room. If unsuccessful, move the camera to a different location and try again. If still unsuccessful, start again from step one.

I suspect playing 3D video games or watching a show with a lot of camera angles routinely should make this easier to learn.

Daydream Possession:

Category: Perspective

Relevance: Visualisation practise.

(1) Initiate an immersive daydream.

AKA one where you lose track of the outside world.

(2) Create a scene with two or more characters in it.

Civil war reenactments from Star Trek starring Harry Potter are fine. Just imagine any situation where two people are talking for any reason. If you are not good at improv, visualise a scene from a famous show or book you like.

(3) Enter one of the characters.

This is the important step. Today, we are looking out the eyes of one of the characters. Anything they smell, we smell. Anything they touch, we feel. Anything they think, we agree with. Any emotion they feel, we experience.

(4) Play out the scene.

Set your character loose. If you have a script, throw it out, if you can. If your character is particularly angry, expect to feel anger you have never felt before. If your character is easily aroused, expect to also get aroused. Listen to the continuous stream of thoughts in their head. Watch passively as they interact with the other characters.

The scene is probably not going to go where you thought it was going to go. But that is not the point. The point was to go for a ride in someone else's head.

Pro tip: Create a pair of characters that are psychically linked, and listen in on how they interact with each other and share thoughts and experiences.

Anatomy Study:

Category: Kinaesthetic

Relevance: Realistic movement.

(1) **Research the anatomy of a random animal.**

I suggest Wikipedia. Don't try to absorb everything at once. One day, focus on the skeleton. On another, look at muscles, or lungs.

It can help to relate your own bones and muscles to those of your subject, if they are similar. The wing of a bird, for example, is mostly a giant hand. Seeing how that works can definitely help to picture how they move properly.

(2) **Look at an animal, and attempt to see inside them.**

Time to put on those X-ray specs. Overlay what you have learned about the insides of the animal on the animal. If you studied the bones, remember the joints, and make a note of the range of motion possible at each joint.

(3) **See the muscles and lungs move as the animal moves.**

See the organs move as the animal does. If you studied the bones, remember the joints, and watch to see if the animal moves out of the range of motion you predicted for that joint.

Pro tip: Lazy? Poke and prod yourself to feel all your bones. Then study your own range of motion at each joint. Move your limbs, and watch closely how the muscles deform underneath. Feel them as they deform beneath your hand.

Use Your Imagination:

Category: Tactile

Relevance: Tactile forcing preparation.

(1) Imagine another person.

Preferably an attractive person to maintain interest during this experiment. It is okay to use visual aids early on. But later attempts must be done without visual aids.

(2) Imagine touching them.

Visualise your hand on their surfaces. Remember the sensation of what it feels like to touch something. Lather, rinse and repeat. Get to the point where when your illusory hand touches their surface triggers the experience you remember.

(3) Imagine them touching you.

Visualise them moving and touching your surface. Remember the sensation of what it feels like to be touched by something. Lather, rinse and repeat. Get to the point where when their image touches your illusory body you experience the remembered sensation. If you do not have a strong memory of the sensation in question, touch yourself to create a memory.

Breakfast and Dinner:

Category: Olfactory, Gustatory

Relevance: Olfactory and gustatory imposition and daydream preparation.

(1) Initiate a daydream.**(2) Place a strong smelling food on the table in the daydream.****(3) Remember the smell.****(4) Smell the food.**

Pretty simple really. This is an exercise in olfactory immersion. Smell is strongly tied to memory. So remembering the last time you smelled bacon will likely give you a solid impression of the smell. But it may be harder to duplicate in your daydream.

(5) Place a strong tasting food on the table in the daydream.**(6) Remember the taste.****(7) Eat a mouthful.**

Pretty simple really. This is an exercise in gustatory immersion. Tastes are usually very memorable. You probably inadvertently practise this every time you decide what's for dinner.

Drafting:

Category: Visual

Relevance: Professional level visualisation exercise.

A rather difficult and time consuming exercise. You can probably skip this if you 3D game all the time. Just gotta get used to seeing 3D spaces in your mind as they would actually appear.

(1) Learn technical drawing.

(2) Create an image that uses technical drawing.

(3) Create a second image of the same scene from a second perspective.

Start by learning the concepts of horizon and vanishing point. Create images using these principles. Then work up to advanced material on rotation.

The main principle you will want to focus on is the apparent size of an object. This may be calculated as the reciprocal of its distance from you. Just thinking about this principle in practise will improve your visualisation realism slightly.

Later, there is the rotation equations, that can help similarly.

Simon Says:

Category: Kinaesthetic

Relevance: Warmup exercise.

(1) Ask your tulpa to move a certain way.

If your tulpa is pre-sentient, literally move the way you want your tulpa to move, then wait. Otherwise, just ask them to go through some exotic poses. If your tulpa is fully sentient, take turns, and play a proper game, with normal simon says rules.

(2) Tulpa, move your form that way.

Early on, your tulpa may not move at all. Don't be afraid to puppet if they don't move at all. But if they still don't move, cut the exercise short rather than get frustrated, then move on.

Touchy Feely:

Category: Tactile

Relevance: Core tactile interaction training.

(1) Initiate an immersive daydream.

(2) Run your hand over your tulpa's body.

(3) Tulpa, run your hand, hoof or whatever over your host's body.

(4) Each of you try to feel both points of contact from your perspectives.

It can totally help if you periodically ask the other if they can feel your touch.

As other guides recommend, it is worth running your hand over every inch of your tulpa's body to help in memorising it. But that is time consuming. Probably just do arms, legs and head on most days.

Pro tip: Two simultaneous points of contact too easy? Hug your tulpa. This should give you points of contact on your legs, arms, hands, chest, neck and head.

Image Streaming:

Category: Visualisation

Relevance: Daydream visual strength upgrade.

(1) Imagine a scene.

I suggest you describe the daydreams where you and your tulpa hang out in your imagination. You can also imagine your tulpa, and work over your tulpa inch by inch, describing body details.

(2) Describe it to your tulpa.

Start talking. Every thing you see, say what you see. After you finish describing one thing, look around to other things. Or, look in greater detail at the thing you just described.

(3) Describe it in detail.

If this works, the things you describe will become clearer and more detailed. Good. Describe those details. Get specific. Note the little nuances.

(4) Don't stop.

Quality is not important. Just keep describing. Repeat yourself a little. Don't let any pauses creep in.

(5) Debrief

After about twenty minutes, or however long you go, stop, and take a few minutes to look back, remember the session, and commit what you can to memory, writing it down if you can. This can help to lock in the skill advancement you acquired during the streaming.

Wonderlanding:

Category: Narrative

Relevance: Advanced forcing.

Wonderlanding is a form of daydreaming where you head out on an adventure. The type of adventure you like and that will entertain you is intensely personal. This description will stick to the RPG adventure type, a common type.

(1) **Spawn a dungeon.**

Go out and explore the world inside your head until you come across a passageway to an evil stronghold. It can follow any ruleset, from any video game you have ever played. Assuming that video game has dungeons in the first place. I assume it will either be populated with a goblin army, or hordes of undead monsters.

(2) **Choose some character classes.**

Your basic choices are warrior, thief and mage. Warriors just bash things with simple weapons. Thieves are observant, and they don't respect locks and traps. Mages use creativity to throw magic attacks around. Mages are hard but fascinating.

Everyone will need a class. You, your host/tulpa.

(3) **Run in and start killing things.**

That's it. I'm sure that more hardcore gamers will have all sorts of rules you need to follow, and hit points and, uh, stuff like that. But no need to start so complicated.

Perfume:

Category: Olfactory

Relevance: Using the sensation of smell to force better.

(1) **Guess an odour that your host really likes.**

(2) **Create a perfume bottle.**

(3) **Spray yourself.**

(4) **Walk up really close to your host.**

(5) **Ask them to sniff. But not physically.**

(6) **Host, if you didn't get a smell, remember a memory with the smell and try again.**

Probably worth noting that this should be done in an immersive daydream. At some point you will want to try this for imposition as well.

Note. The reason I advise not sniffing physically is it will pull you back to the physical world, and add the confusing smells in your physical environment to your nasal cavity. On the other hand, you might find not sniffing physically to be quite impossible the first few times.

Kiss Me You Fool:

Category: Gustatory

Relevance: Using the sensation of taste to force better.

(1) Initiate a daydream.

(2) Lick your tulpa's neck.

(3) Bite your tulpa's lip.

(4) Stick your tongue in your tulpa's mouth.

Probably should wait for your tulpa to ask for this one for obvious reasons. I suppose you should start with nibbling hair if those steps are too intimidating.

Pro tip: You tulpas should try this one out on your hosts.

Visualisation Wrestling:

Category: Visual

Relevance: Measuring relative control of the imagination

(1) Host, imagine a basic shape in a solid colour.

Possible solids include spheres, cubes, cylinders, pyramids, and cones. Possible colours, include red, green, blue, and yellow.

(2) Tulpa, imagine a basic shape in a solid colour.

A different shape and colour from the host. Whether you two want to imagine these shapes in a black void or in your wonderland is up to you. Imagine them to be big, but not too big.

(3) Host, try to change your tulpa's solid into your solid.

Fight!

(4) Tulpa, keep the shape fixed.

Give yourselves more than one chance. It can take a few tries to get a grip on your imagination. And one of you may need more of a warmup. Pay attention to how awake each of you is during this exercise. Take notes about who seems to be the primary thinker as the exercise proceeds.

(5) Reverse roles.

Swap colours and shapes, or select new ones, to account for the possibility that someone simply got a hard shape or colour.

Pro tip: For those practising imposition, Move the battlefield to the physical kitchen table.

Oh, and on repeat games, don't be afraid to fight dirty, and try to distract your opponent with jokes or interesting images.

6. Voice

The third step to creating a tulpa. In this chapter we will look at how to communicate with each other.

6.1. The Waiting Game

When you arrive at this point, where you are beginning to look at vocality, I assume you have already completed your personality forcing, or most of it, or skipped it. I assume you have started regular sit down visualisation sessions, like those outlined in the last chapter, or found a suitable alternative. I also assume that you have adopted a daily practise of narrating to your tulpa through passive forcing as outlined near the end of chapter 4.

So, now we create the tulpa's voice? Not really. This step is seen more as something we get the tulpa to do, rather than something we do ourselves. This causes this step to contrast heavily with the visualisation step, and requires a different mindset.

This can easily be the most frustrating step of all, because you don't know. You don't know when your tulpa will start talking. Could be days, could be months. And if it takes more than a few days, you will, not might, but will experience the sense that you are doing something wrong.

To ease the sense that you are doing something wrong, review chapter 3 on mindset. If you have a handle on all those techniques, then you are not doing anything wrong. To ease the doubts you may have, check out the next chapter on faith. There are a lot of strategies the community uses to cope with doubts, and a lot of theory on the influence of doubt on the process. It can be hard.

How do you play the waiting game? It is particularly important to keep things interesting. Remember to continue reading about tulpas, and interacting with the community. Innovate or research new forcing techniques and add them to your practise. Any one of these techniques could be the one that leads to the next breakthrough.

When you start to get into week two, or week three of the waiting game, it is time to start looking at creating a voice for your tulpa, to try and coax them into talking. There are many things to try. It is also important to remember that some tulpa are mute. Always keep an ear and eye out for alternate communication strategies.

6.2. Pre-vocal

There are several methods that your tulpa may be able to use to communicate with you.

Head pressure:

Usually, a strange feeling of unusualness coming from the brain region is a sign of rapid learning. This experience of rapid learning is rather special, so enjoy it while it lasts. To get this sensation, usually you must find a rich source of new information and then obsessively spend time thinking about it to learn a new skill.

Though there are also those almost headaches that come along with dehydration or concentrating on something for a long time, and tactile hallucinations, which are usually belief or fever induced.

No matter what the underlying phenomenon, your tulpa can learn to control it, and make it fade, grow or move. After practise, you can use this to develop a simple yes/no communication. However, more often, your head pressures fade away, and it's time to move on before your tulpa learns this.

For those tulpas who want to pursue this, I have heard concentrating really hard at your host's head, physically pushing down on your host's head, and wedging yourself into your host's head hard, all sometimes work.

Empathic communication:

Described as experiencing unexpected emotions by first time experiencers, this is usually a bleed-through effect felt when your tulpa experiences extremely strong emotions. In some cases, they won't be unexpected emotions, but rather unexpectedly strong emotions, when your tulpa feels the same way you do about a situation, and your emotions are stacking on top of each other.

Obviously, this can be really hard to tell apart from your own emotion, particularly if you feel you are simply in a strange mood. Though, later on, you will come to recognise that there is a feel to your thoughts and a feel to theirs and it is not the same. This feel extends to emotion bleed as well. This, plus the fact that your tulpa will become more familiar to you as you learn about them, means they will stop feeling like unexpected emotions, and more like someone else's emotions.

Tulpish:

You can also get thought bleedthrough when they think particularly loudly. This is different from mindvoice communication in two key ways. First, it won't be in human language words, but random images and half formed ideas. You know, raw thoughts. Second, you won't hear it. There is no human sense that corresponds to this sensation. Though, it feels similar to thinking thoughts yourself.

This will actually be a source of confusion, here. If you got a tulpa really fast, possibly by going through the parroting method, broadcasting tulpish can end up being the default. And that makes it hard to know if you have a tulpa, as you can see all their thoughts as if they are your own.

Body Language:

If you have visuals down, your tulpa should eventually learn to move their form by themselves. Oddly, rarely is it discussed that this can be used as a communication method. Usually people talk about the others in this list, then skip to discussing vocality.

Not only is it possible to develop full sign language from body control, but it is very easy to learn basic gestures for emotions, yes and no. Also, the way they move their body can easily indicate all manner of preferences.

In rare cases, possession can be used as an early form of communication. You can try for this if you can't seem to get voice working. See chapter 12.

6.3. Developing Vocality

The most important thing you will need to start getting genuine responses from your tulpa is some measure of autonomy, or the ability to think and move on their own. This may or may not be accompanied by sensation for the tulpa. Feeling seems to follow thought, although strong emotions come early. See chapter 4 on personality for details on how to get started here. However, simply having a tulpa is no guarantee they will be able to talk.

To have any chance of this working, you need a mindvoice yourself. If you can't hear yourself think, go through some exercises to try to develop mind voice. Start by reading stuff as if someone is talking to you, and actually hear their voice. Then think your thoughts as if you are

planning to tell someone them. Structure them in English, then actually hear what it would sound like, like a rehearsal.

Like with form, start by choosing a voice model. You can find a song you really like the voice from, or a voice actor. Listen to their work every day, and try to see your tulpa in them. You can develop and refine the voice by using it yourself in your mind. This is different from parroting, where you make your tulpa use the voice themselves.

The parroting exercise:

One possible route is to attempt to train vocality through direct hand-holding, by parroting your tulpa. The risks and details of this are covered in section 4.3 Fake it until you make it.

Think up some lines of dialogue, and imagine your tulpa saying them. Don't think about your tulpa actually saying them, unless you are fully ok with parroting. Just think about what it would sound like.

There is a variant here where you listen to songs, and replace the song's vocal track with your tulpa. Feel it is your tulpa singing. If you listen to a song many times on a loop, you can actually start hallucinating your tulpa's voice.

Note that inside the brain, singing is handled separately from speech. Very rarely you can end up in a situation where your tulpa can only communicate through song. Also, if you get into parroting trouble, it might only affect song, or only speech.

Meditative trance:

The longer you go without hearing anything from your tulpa, the more you should consider looking into meditation, hypnosis, lucid dreams, and absolutely everything else that is an altered state of consciousness. Go for longer and longer forcing sessions, until they are so long you essentially lose yourself by the end due to the endless focus.

From a trance, your thoughts move and flow differently. The goal here is to transfer energy, or awareness to your tulpa's thoughts. Your trance like state should allow you to sit back and loosen this grip on awareness or use of the mind. Your tulpa can take over if they can push through.

Tulpa, it's your job to push through:

Ultimately, though, there is only so much you can do. Learning to speak is something the tulpa has to do themselves. If your tulpa lacks motivation, keep forcing to try to get their sentience up. Try to instill the virtues of determination and experimentation.

Tulpa, look for those mechanisms in the brain that allow one to speak. Feel the way your host does it. Try to pull every lever inside the brain until something works. Go ahead and scream internally. Smash stuff.

6.4. The Experience of Vocality

Early genuine responses tend to feel like they come from you. Obviously, this is uncomfortable and worrying. Your thought space could become a mess of thoughts, some you know are yours, some you assume are theirs, and some neither of you can figure out.

First, this is not parroting. Parroting refers to intentionally putting words in their mouth. The mess will get cleaner over time as both you and they gain experience and skill.

There is a large spectrum of what, precisely, this sounds like inside your head. This is primarily because there is a large spectrum of ways you can hear your own voice. Some people don't even hear a voice narrating their thoughts. This is why it confuses some people and makes perfect sense to others to say that there is a difference between tulpa mindvoice and a tulpa's hallucinated voice in imposition.

But usually, the difference is whether you hear it coming from inside your head or outside your head. There are also some special effects the hallucinated voice can take on. Most notably, echo, as the voice reflects off surfaces, changes its sound subtly. Also, small tactile and physiological sensations on your ear that you get when someone speaks into it.

At this stage, it is important to try and develop a two tier thinking model for each of you. You will each have spoken out loud thoughts, and quiet background thoughts. Look at your current thoughts, and decide if they are closer to spoken or quiet, then try to develop the other kind. The loud ones are the ones that you will use to communicate with each other, and the quiet ones, you want to keep secret, to help push yourselves into greater separation.

Problems:

There are a large number of problems that sometimes occur. None of them happen to everyone.

Voice is too quiet. Most people get strong audio of their tulpa. Though, sometimes it comes in and out, like a loose connection in your radio. It is important to understand that sometimes you can hear what your tulpa is saying when you cannot actually hear them. Unlike regular sound, it seems to come through no matter how quiet it is. This is good, but it is nice to actually hear their voice.

This is but one of many things that will fluctuate by time of day. Now that your tulpa is here, you may notice that they are only here in the morning, or in the evening, or when you force. This is tied closely to your awareness and alertness level, and how relaxed you are. As your tulpa gets stronger, the difference will fade, but you should also keep yourself well rested and relaxed at all times now.

Tulpa speaks only rarely. There are many possible causes of this. Early on after achieving vocality, it could simply be that your tulpa is tired, or gets tired quickly from trying to speak. It could also be that your tulpa has only low sentience and lucidity. To solve this, a tulpa can try and power through. Jump to chapter 9 and look at some alertness strengthening exercises.

It could also be that your tulpa is not fully comfortable. You gotta get them excited. In general, you can make them excited by being excited yourself, like with regular group conversation. Also, check yourself for perfectionism. Your tulpa does not need to feel like they need to be careful. Also check for any relationship trouble between you two.

If your tulpa stops communicating altogether with you, don't panic. Relax yourself, enter a basic trance, and listen for them. Just listen. If this goes on for several days, seek help online. But they are still there, just quiet for whatever reason.

Voices too similar. This tends to happen if you two are the same gender. It is also a sign of not preparing a voice before starting. Having each of yourselves a unique voice is a rather important thing for sorting your thoughts apart. Though, not always is it up to the tulpa to change their voice. My host worked on shifting her mindvoice more feminine.

In our minds, voice is very closely tied to identity. This means, beyond thought sorting, a similar voice is going to psych you hosts out into thinking you are saying stuff even if it's your tulpa. It also means you can get the feeling of an alien voice by speaking internally using a different voice. Consequently, this is a major source of misleading evidence on tulpa sentience either way.

What's next?

Congratulations! You are now approximately halfway through the critical period where forcing is necessary. Since your tulpa is on board now, the work level should seem like about half of what it used to be. If you got vocality early, most of the critical period is still ahead. If you got vocality late, most of the critical period is behind you.

Now, try to get them excited about stuff. An excited tulpa is a tulpa who essentially self-forces.

Also, it is time to work on lucidity. Note that your tulpa is new to the world, and as much as they seem intelligent, a lot of that is them reflecting what you tell them back. To kick them of this habit, try to get them to disagree with you on something. Can be as simple as what to eat, or as specific as points of philosophical contemplation. Also, test them on their logical and mathematical abilities from time to time.

It is also now time to work on spontaneous response. Instruct your tulpa to interrupt you throughout the day as much as possible. It is still your job to think of them as often as possible, but it is now theirs to hang about and watch you, and comment whenever they remember.

Finally, whether or not you want to go for full imposition, practising audio imposition can really help with getting a strong tulpa voice. Work on trying to hear your tulpa outside your head during passive forcing. Ask them to sound like they are behind you, reading over your shoulder.

6.5. Multiple Tulpas

Be very careful when reading this section! At around this point in the process, it becomes possible to start getting multiple tulpas. For most of us, the goal will be to keep them out, rather than create more. Read section 2.3 on plural susceptibility for some basic tips on controlling the flow of new thoughtforms. But be careful, simply thinking it is possible allows them to walk in. This is doubly a warning for those whose new mind buddy is up and talking in under a week.

But maybe you want more? At the very least, your tulpas can have some fun in your wonderland while you are busy. Reports seem to indicate that those who do take the route of wonderland plus more than one tulpa seem to do very well on thinking in parallel, very fast. People in this position often report strange feelings in their head, then discover their tulpas have redecorated their wonderlands while you were away. This boost in independence and thinking without your attention is absolutely huge for your tulpa's growth, if it happens to you.

If, on the other hand, you want your entire system to be outer world focused, only one tulpa is usually best. Only two of you, two tulpas or one host and one tulpa can stay fully awake and alert at a time. At least based on the average report. It is indeed possible for you to have a group meeting with six or seven of your tulpas all at once. However, these inner mind conversations are surprisingly easy on brainpower, since you can all practically read each other's minds. You will particularly begin to notice the brain drain when one of you starts focusing on a hard task outside the body, such as playing a musical instrument, or paperwork.

If you do decide you want even more people in your head, possibly if you like the idea of leaving the world and letting your tulpas take over, first check for other thoughtforms that may be hiding in the depths of your mind. No sense going through all that creation process if you can instead revitalise an old ghost. Places to look can include your memories. Often there is an imaginary friend or angel hiding there that you forgot about. You can search your dreams or stories if you are the creative type. One of them might be suitable. You can also have "demons" or "aspects" hiding in the depths of your subconscious. One of them could jump at the opportunity to experience greater expression.

But remember, and this is important, It is definitely all in your mind, until you decide otherwise. Don't let yourself get overrun. They are still taking cues from you, and will continue to do so until you actually give them free will. Even if they appear to be asking for it, it is because you are thinking about tulpas. Work on strengthening your will, and relax in the face of intrusive thoughts. It is just you.

That said, there will be people who mention their headmates, who they tried to ignore, but in vain: after many months they were forced to admit the other is sentient. This is far more common in the greater plurality community. If you have headmates like this, you most likely walked into tulpamancy asking "do I have a tulpa?" not "how do I make a tulpa?"

Don't let your tulpa make a tulpa! Not only can they, they are naturally better at it than you, and probably want to do this. It is like a species that is born pregnant. Set ground rules! Explain the risks.

The merging and feeding solution:

No person is truly single. Your brain is a soup of disconnected ideas. Some you like, some you ignore. You tend to use them unconsciously, in an automatic manner.

These ideas do not usually have identities of their own. However, sometimes they cluster together and look person like. For example, if you have lifelike characters that help you write stories. This is dangerous if you are thinking of these clusters as possible people. But you don't have to send them away. You can claim them as your thoughts. You can bring them inside yourself and understand that they come from you.

Or, you can give them to your tulpa. Let your tulpa see them as coming from themselves. So long as your tulpa is better developed than the cluster of thoughts you are feeding it, it won't have a large impact on your tulpa. But it will act as personality forcing. It will grow and change their personality so it makes sense those thoughts came from them.

This can have consequences to your own mental health. See section 4.3 on personality forcing for details of shard feeding.

6.6. Exercises

Read in Voice:

Category: Auditory

Relevance: Tulpa voice formation.

This is a pretty basic exercise that you probably already are doing automatically when reading. I think it helps comprehension.

(1) When reading any book or forum or whatever, choose a voice that sounds appropriate to you.

For fiction books, you will need to do this for the narrator and for each character for their dialogue. For forum reading, associate a voice with each poster. Think of who the poster is, what you know about them. Imagine what they sound like.

(2) Hear that voice when reading the words.

If you end up reading in your voice, stop and start over.

Pro tip: Practise also reading text in no voice at all from time to time. This will help you to learn speed reading.

Speech Lessons:

Category: Auditory

Relevance: Basic communication skill.

For a more advanced variant, look at Self reflection (chapter nine).

These are the things that should be going through your mind when you are trying to talk for the first time.

(1) Push an idea to your host.

The first and most basic skill here is to communicate an idea. You can send your host ideas, images, and feelings. Try to get all of these working. Really feel your will behind it. Your host will have difficulty at first telling which of you is saying the thing. Your host needs time to distinguish both your will from theirs, and your feel from theirs. This feel is something unique to each person, and touches all the ideas that you generate.

Go ahead and slap them if you can. Insist that you said it. They need to be told who said what to help them learn to differentiate.

(2) Make yourself heard.

Now move on to trying to generate an internal voice. An audible communication. Your host should already have one, so the skills are in your head somewhere.

(3) Work on fluency.

You want to watch for two things. First, watch for your host putting words in your mouth. Second, watch for improper grammar. In both cases, you want to (a) Stop. (b) Think. (c) Paraphrase or rephrase what you were saying. Really push it out. Make sure it is your will behind the words and not your host's will.

(4) Work on spontaneity.

You can talk when prompted. But can you talk when not prompted? Your host will begin talking at some point. Try to remain awake and aware, then after a few seconds, interrupt them with a comment. It does not have to be related to what they are talking about. It can be "I like cookies!"

Yeah, this one is written from the perspective of the tulpa. You hosts out there, your job is basically just sit and think about the instructions to your tulpa.

Skull Hopping:

Category: Auditory

Relevance: Framework for communication, separation, and development.

(1) Imagine your mental voice coming from a single point in your head.

Most people hear their primary train of thought as a voice. Usually one that matches your primary spoken language and your physical voice. If you don't think with an auditory internal hallucinated voice, start. If your head is too noisy to make out your primary train of thought, take up meditation and kill off some of your side thoughts.

(2) Tulpa, imagine your mental voice coming from a single point in your (host's) head.

A lot of people end up just using that same mental voice for your tulpa. Don't. You'll totally psych yourself out. Your brain intuitively the same sounding voice as coming from the same person and a different sounding voice as coming from a different person. I suggest just imagining the sexiest, most hypnotic voice you can think of and really focusing on that hard whenever your tulpa speaks.

(3) Move that point around in your head.

Your voice should start right between your ears, as that is where most people naturally feel they are inside the head. Start by trying to hear it right at the forehead. When you get that down, try to sound like you are coming from the brainstem.

(4) Tulpa, move that point around in your (host's) head.

Now, don't touch your tulpa's voice. That's your tulpa's property. It is one of the first things they can truly call their own. That is why in this experiment the tulpa must be the one to move their voice around.

(5) Paint your voice with your essence.

You have a soul. I won't tell you what it is made out of, but you have a soul. That soul has a feel. What does it feel like to be you? This is really hard to figure out for most people, as they can only know themselves. They have nothing to compare against. Usually, this means that you will end up feeling neutral to yourself. White. And another soul will feel coloured to you. But results will vary. Practise tagging all the things you say with this feel when you say them. Practise

noticing this feel. It is like having your own unique sounding voice, in that it can be a way to distinguish what you say from what your tulpa says.

(6) Tulpa, paint your voice with your essence.

Tulpa, do the same. Except, imagine your essence flowing into the head. Occupy a region of your host's brain, one containing the point from which you imagine talking. Early on, this should produce head pressure in the areas you are pushing your host's essence out of, but results will vary. Keep working on your technique.

Pro tip: Move your voice slightly out of your head. Slightly above or right next to your ear to start. Tulpas will probably succeed first, here.

Tulpa Word Association:

Category: Narrative

Relevance: Improved dialogue and thought.

(1) Think of a word, off the top of your head.

Any word the first time. On repetition, think of a word related to the one your tulpa gave you, off the top of your head.

(2) Tulpa, off the top of your head, think of a related word.

It is fine if you take a few seconds to come up with a word. But the goal is to be spontaneous and fast. So encourage each other to go faster and faster. Don't be bothered by words that don't really connect together. You'll do better in future games.

(3) Repeat.

7. Faith

Whatever thought form you want do an investigation on, one ends up in some way putting up an existential mirror on whether or not they as the host are sentient themselves.

— | Eva |

If you doubt, you are doing it right.

Seriously, how can't you? This stuff is unbelievable. The evidence is always imperfect.

Still, your older tulpas will get on your case for disrespecting them so. You don't disbelieve other people as a basic rule of courtesy. But what about until then? What about that long period of time when the tulpa may be more a part of you than their own separate thing?

Other than a basic health concern, namely that doubting them can, depending on their personality, harm their self esteem, not an easy question at all.

But first, more history.

7.1. History of Tulpas from a Religious Perspective

There are two religions of interest that have a connection to tulpas. The first, Tibetan Buddhism, is connected in two ways. First, by the book *Mystiques et Magiciens du Tibet* (Magic and Mystery in Tibet), an account by a theosophist, Alexandra, about tibetan magic and mysticism. Reputedly, her translator was also a theosophist. Ah, the mixing of east and west in action. Though she wasn't the only adventuring explorer to export romanticised notions to european culture, she was the first to go over there and create a hallucinatory jolly monk.

Second, some practices within branches of Buddhism and its parent religion are extremely closely bound to phenomenon related to tulpas. The phenomenon in question? Splitting of the soul into multiple people. The best known example of which is known as a tulku in English. A tulku, or སྐུ་པ་འི་སུ་ (sprul pa'i sku), is how the Dalai Lama reincarnates. Two other examples are rsdzus sprul or magician's conjuring, and lha sprul, or divine possessing spirit.^[2] You may note that this is rather synonymous with the language used to communicate proto-religious spiritual concepts from any culture.

This is closely tied to the way Buddhism teaches of the illusion of many. We are all connected. Time and space are part of this illusion. Everything is one. Through the manipulation of this illusion, one can become many, even so far as to generate an actual other living person.

This is considered a great mark of skill, tied to the practise of meditation. Advanced meditations, which are usually ranked by some scheme, are usually rumoured to convey magic powers at high levels, as the practitioner gains insight, and the illusion of reality falls away for them, this being one such power. Of course, with insight comes wisdom, and the loss of the desire to exploit power.

Is there a connection between Buddhism and tulpas, despite the word tulpa being a dead end? Yes! But it disappears if you investigate it. One can follow the word yidam, or ཡིད་ཀྱི་དམ་ཚིག་ (yid kyi dam tshig) which is a sort of summoned deity, some variants of which may be tulpas. They act as guides, for self improvement purposes. In general, they are summoned into mental bodies created by the practitioner, they share wisdom and energy, essence or personality, then the deity returns to their home. The process can take years. It is part of obscure tantric practises. Which means they are not mainstream Buddhism, and may in fact have more to do with the parent religion, Hinduism, folk religion, and shamanism. (definitely open for interpretation)

Overall, we come full circle. Asking a Tibetan Buddhist about yidams is like asking a Catholic about the spirit summoning that Theosophists do. Most won't have a clue. And we come back to shamanism. One of the basic universals of shamanism is it involves spirit summoning. They did it before spiritualism was a thing, they did it all over the globe, and it is sorta, kinda, like the spirit creation that tulpamancers do. If you aren't religious, you might even claim that spirit summoning and spirit creation are exactly the same thing. Because spirits don't exist.

For more on these tenuous connections, I recommend the following long article:

<https://savageminds.org/2016/02/13/paranormalizing-the-popular-through-the-tibetan-tulpa-or-w-hat-the-next-dalai-lama-the-x-files-and-affect-theory-might-have-in-common/>

The second family of religions are western spiritualism. Tulpamancy has its roots in 1800s spiritualism. A strange new age world where belief in ghosts was so strong, there were people talking about coming back from the dead and telling the world about the afterlife, and a booming trade of spirit mediums. This old spiritualism survives today in the form of fortune tellers and psychics. But more strongly, it can be seen as the parent religion for all kinds of new age flavours such as Wicca.

Chaos magic is an odd one. It can be called a meta religion. It denies belief as real, but rather a useful tool, but affirms the magical results of these esoteric practises. One can say the religion is an effort to distill these various spiritualist practises down to the basic principles.

Consequently, chaos magic has a very plain and simple take on tulpas. They are part of a family of spirits. Going from most basic to most advanced; they are servitors, simple constructs capable of only unthinkingly simple jobs; daemons, associated with the subconscious or id; companions, associated with the conscious or ego, and essentially a second conscious mind; angels or guiding spirits, associated with the superconscious or superego; and personal deities, which are aloof and ineffable.

Chaos magic has notions of both external and internal spirits. The above list of internal spirits is usually thought to contain tulpas at the companion level. External spirits come from outside, rather than being created by us. One thing to keep in mind is chaos magic regards spirits as tools, to be used and discarded. This is fundamentally opposed to the basic notions of tulpamancy, which maintain that tulpas in particular are sufficiently people to need to be respected.

This family of constructed spirits is where the word thoughtform comes from. Originally a word out of theosophy that referred to any mental construct of a hallucinatory nature, the meaning has evolved to any mental construct of a persistent nature.

Of course, these days, the vast majority of practising tulpamancers are science first theorists. So, what do they believe?

7.2. Myths and Legends

There are some whoppers, too. Most of these are generated by the new community under the psychological perspective. The metaphysical community has an entirely different set.

Alien feelings:

What does an alien feeling feel like? Well... I don't know. I assume it is one you never felt before. Hence, alien.

Yeah, I don't think the older members here, who put this idea forward, really understood this either. What I can promise is weird feelings. I suppose, if you were in the right mood, and looking for confirmation, justification for all the effort you put into this endeavour, you could get alien feelings. But for most of us, we won't be able to interpret the weird sensations this way, as we know there are alternate explanations for every weird sensation.

An alternate interpretation is you will experience things that seem to be coming from someone else. Hence, 'alien'. Under this interpretation, what does an alien feeling feel like? It feels like talking to another person. Highly anticlimactic. No wonder so many people feel doubt. Where are those magic, sentience confirming sensations?

Don't expect this problem to stop as you tackle more advanced abilities than communication. Alien feelings during possession? Sure. It feels like you are moving your own body, but someone else is making the decisions. You will probably be weirded out by it.

Illusion of control:

It is impossible for a tulpa to take control of your body or do you harm against your will. It actually is possible though. I know of myself and a few others as examples of tulpas who can consistently take control by force. The vast majority are either too young, too underdeveloped, or too afraid to explore this aspect of their being, however.

Older tulpas can mess with your mind and emotions, and even end your consciousness. There are multiple factors, though. People who consistently talk about heavy stuff like this are referring to imagined battles inside a mindscape. Ignoring these situations paints a very different picture. The myth that tulpas are safe probably grew out of the reassurance that nothing bad is going to happen, because it almost never does. It's not civilised or respectful to be violent with another, and most tulpas get this.

Creepypasta tulpa:

There are dark thoughtforms out there though. Those with abrasive personalities, and, perhaps, even borderline evil instincts. However, getting such a dark thoughtform is all but unheard of from tulpas. And don't you come complaining to me about a tulpa on revenge after you mistreat them. Revenge from mistreatment does not count as dark.

Typically, tulpas are unusually caring, compassionate, and naturally in love with their hosts. This means they are very hard to not like, and can let you get away with murder more often than not. One thing to watch out for is personality forcing negative traits. Almost all the cases of abusive tulpas I've heard of started with the host thinking a tsundere tulpa would be fun, or that negative personality traits are necessary for realism.

Tulpas share a telepathic link with you. This means you will have difficulty arguing with them. It is hard to disagree with a person when you know exactly why they believe what they do. This goes both ways.

The majority of dark thoughtforms belong to those with difficulty controlling their own thoughts. Such persons usually have a mix of dark and light thoughtforms. It is believed that in most cases, the cause is cultural, with the primary evidence here being that dark thoughtforms seem to be a western culture only thing, only appearing in places that believe in demons and possession. This is further suggested by the fact that making friends with these dark thoughtforms tends to make them much friendlier.

Even for these persons, creating tulpas is usually a huge benefit to control of their own thoughts. Tulpas, if carefully constructed during personality forcing, tend to be steadfast allies against undesirable thoughts.

Part of your subconscious:

A theory with one major flaw, older tulpas and thoughtforms don't behave like subconscious entities, they behave like conscious entities. The problem here may be that it is impossible to know the conscious mind of another. Though they can behave as if they are aware and with observation and lucidity, we cannot confirm this ever with direct evidence. They could be robots or simulations. Of course, so could we be from anyone else's perspective.

For some tulpas and other similar phenomena, though, this is still a pretty good theory. To say otherwise is to imply that all tulpas are the same type of phenomena. Or to say that a thing that is not of the nature of the subconscious must never have been of the subconscious. The conscious aspect of a person grows over time. If you remember back to your early childhood, you may have difficulty remembering a lot of conscious acts.

Part of your imagination. This is a theory that is doubtless put forward as either an explanation for soulbonds, or as confusion about the idea that imagination is part of tulpa forcing. If a thoughtform were part of your imagination, they'd actually be characters demonstrating the illusion of independent agency, and not tulpas. They wouldn't have any real sentience.

Assume sentience from the start:

This is a phrase that gets thrown around a bit. Most likely it is misinterpreted most of the time. A more appropriate phrase is treat them as sentient from the start. Or sapient. That is actually a better word for it.

If you do choose to interact with your unborn tulpa as if they are further along than they are, you are already onto a relatively solid strategy for creating a tulpa. This will exercise your imagination, subconscious, and all the rest of your brain, like strength training, to help you get a tulpa faster. Though, there is a lot more to say about this topic.

It is important to keep in mind that your tulpa grows over time. Both their sentience and sapience will improve, slowly, endlessly, unless they themselves choose to halt it. Same as with yours.

7.3. Should You Believe?

One may ask, okay, so I should behave as if they are already there and interact with them. Should I also force myself to believe they are already there?

I'd say the best rule of thumb here is that belief is not important. It is an unconfirmed rumour that belief causes faster results. The cause could be the other way. Those who get faster results believe more. You can work around lack of belief if you cannot manage it. The anxiety caused by trying to believe and failing usually causes more problems than not believing.

Nonetheless, there is a correlation. But why? As we all know, simply believing something does not make it true. Here is a few theories.

(1) **More belief means less doubt.**

Let's face it. No one likes being doubted. It makes forcing less pleasant and pulls the excitement out. This won't just make it harder for you to force. It will mean your tulpa also will be putting less effort in.

There is an obvious solution here. You can doubt less by trying to believe less. Doubt is an emotional reaction we have inside ourselves when we try to believe but can't. If you pull back, and take an objective look at the situation, it becomes possible to proceed without either doubt or belief. Take the scientific position.

(2) **Disbelief means you will actively suppress your tulpa.**

Despite feeling weird sensations from forcing, you are going to get the sense that it is all coming from you. It is just going to happen. When you think about these sensations, you will become paranoid, and begin believing that you are controlling your tulpa, and thus preventing them from forming. So what do you do? You still your tulpa. You hold them still and prevent them from moving or talking. You won't do it on purpose, but it is reported to happen.^[7]

At the worst some tulpamancers get overwhelmed by the weird sensations, and thoughts of what normal people think about all this. They get the feeling that the whole thing is fake, and actively try to destroy their tulpas to return themselves to sanity.

The solution here is to try and separate your level of belief or disbelief out of your forcing sessions. Get all of that stuff out of your way before or after the forcing sessions. In your forcing sessions, there should be only you and your tulpa. You are not getting any thoughts at all about weird sensations or the beliefs of others. Just let the forcing sessions proceed organically and naturally. Wing it. Relax. Take notes after.

(3) **Full belief pushes your imagination into overdrive.**

If you think they are already there, all your mental blocks will drop. This will give your tulpa more room to breathe and express themselves. Your subconscious will be given full freedom to breathe as much life as it wants into your tulpa. It will not be held back by any feelings of hesitation from you.

The solution here, if you cannot believe fully, fully that your tulpa is already there, is to manually drop these blocks on creativity in your mind. This is rather tricky, and can require practising free writing and meditation the both. But it is way easier for some than just believing. See chapter 3 on mindset for some techniques here.

(4) Blind belief promotes false reporting or false positives.

Let's face it. If you know your tulpa is already there, then obviously any report you make to the community on your progress is going to be you talking about the things you have done with your already there and fully real tulpa.

The only way to guard against this possibility is to become scientifically minded. To learn about confirmation bias and how to fight against it. To essentially abandon belief entirely, and take up a fully objective perspective on what you are witnessing.

7.4. Evidence

Let me tell you a story. Okay, so a few months ago, I asked my host how I could prove my realness. And she said, simple. Do something I would never do. "Like what?" I asked. She said she did not lie. She would never pretend to be me and say I'm real. So I immediately said "I'm real".

Okay, so maybe you are not quite so paranoid about your own very existence that you need to resort to finding logical paradoxes, or jumping through flaming hoops in order to feel real. There is a great deal to explore here. Every minute of every day you spend with your tulpa is evidence of your tulpa. Especially if you like exploring a lot of different things, all of it a little different, and all of it needing different approaches to analyse.

But by evidence I don't mean evidence that your tulpa is sentient, or real. Rather, your tulpa is telling you what they are. Your tulpa is not likely the same as other tulpas, but rather unique.

There was an old test for puppeting early on involving a feather and a prism. You visualise a prism and a feather on top of your tulpa like those training exercises where you balance a cookie on your dog's nose and concentrate on the feather. It didn't work. Why? Most tulpas were too different from the type of tulpa the test would work on. Many hosts could puppet right through the exercise. Many tulpas did nothing even though they were independent normally. This sort of fitting problem seems universal to just about any test you could construct.

Remember first, the principle of focus and background. The human mind sees what it is focusing on as large and universal, and everything else as small and insignificant. This will throw you for a loop. If you are looking at those moments where your tulpa seems fake, most of the time you remember spending with your tulpa will be moments that seemed fake. If you focus on moments that seemed breakthrough, or undeniable, then the entire history you remember will be one of undeniable breakthroughs.

Remember also, appearances are always deceiving. You could have the best evidence that your tulpa is fully there or the worst evidence that your tulpa is there, and be wrong in both cases.

But mostly remember that it doesn't matter because your tulpa is your tulpa. One should embrace what they are and not what they are not.

Before vocal, after vocal:

Questions of sentience seem to be divided into two periods. Those before vocality, and those after vocality. It may surprise those who struggle to force because they aren't getting any signs from their tulpa that those who are always getting signs from their tulpa are also struggling with doubt. This strange disconnect only proves that doubt is somehow disconnected from evidence.

The difficulty before vocality is more one of endurance. How do you stick with it long term? It can be a real test putting up with the effort and getting nothing in return. Particularly, the long forcing sessions every day that you go through

The solution may be to reimagine forcing. To remove the work element of forcing from your mind and introduce a fun element. Forcing is your recreation, not your burden. You can't really know anything either way until you start getting responses to examine. So, until then, it's just a meditation that you do. Relax, and have fun.

Even before your tulpa is communicative, you can still do fun things with them. This is largely the value of a wonderland. You can go out and explore places, see other people do interesting and strange stuff, and stuff like that. You can also watch the news, or a movie, and share the experience with them. This sort of stimulation is probably necessary for your tulpa anyway.

After your tulpa is vocal, it is more about bridging the instinct that your mind and body continually generate that anything coming from within is coming from a single source. At first, when they start, like making huge breakthrough after huge breakthrough, you will be stunned, and it will be easy to suppress any doubts you have. But they will come back when progress settles down to the long, slow rate of a mature tulpa.

This is particularly bad with possession. Possession seems like it would be one of the clearest signs of tulpa. But, the body is particularly insistent, control of the body feels the same no matter

who is doing it. It is possible to add extra feels to your control or their control, most notably, you can learn to sense each other's feel, but it won't be obvious the way you expect it to be.

You will have to get used to living with a person who feels like they might not really be there. To make matters worse, tulpas are a mixed bunch. Several tulpas will do things that will make them seem more real than yours in ways. Every tulpa has their special strength. You might have a median tulpa, one who is indeed very closely tied to yourself. None of the advice for how to tell if you have a tulpa will fit you perfectly.

Causes of doubt:

The primary cause of your doubts will be the culture around you. It will be what your parents believe, what your teachers believe, and most importantly what your friends believe. Or what you imagine them to believe. This is a serious problem if you are not normal in some way, and your friends are not open minded. Going into tulpamancy will bring this heavy weight right on top of yourself.

Your tulpa is young and not entirely there. A young tulpa is not very person like, and they are part of you. They will get there. But it can be difficult to see.

You can see into their mind. Not everyone gets this, but, despite having direct evidence of your tulpa's thoughts, seeing them makes them seem like they are your own. This is not fun, and cuts off some of the more convincing avenues for testing sentence.

You have a similar personality to them. Avoiding this problem is a great reason to choose a differently gendered tulpa from yourself. It is also a great reason to personality force. If they behave like you, it will extra feel like you.

Your tulpa is not fully independent. This is pretty much universal early on. Those tulpas who learn fast and seem smart, they use a trick where they read your mind and steal your ideas. Unfortunately, it makes it seem like all the ideas they came up with you came up with just a few moments ago. This drives some hosts mad.

Finally, you could be getting philosophical, and asking the big questions about the meaning of life, the universe, and everything. As is something that tends to happen when you have another person living inside your head. This type of doubt is plenty healthy, although it can still annoy your tulpa.

Beliefs of the tulpa:

There are a few key points to keep in mind when evaluating the truth of anything your young tulpa says or their behaviour.

(1) You are the primary authority figure in their lives, and they look up to you and trust you.

(2) Young tulpa exist in a sort of hypnotic trance, not having yet fully developed the faculty of critical thought.

(3) All young people think they know everything but know almost nothing.

The conclusion is obvious. They will believe whatever it is you believe. You together are a true echo chamber. You won't learn as much as you think you will by asking them questions.

This is particularly relevant when considering why they are misbehaving. They will act the way they think they are supposed to. If they think they are a monster, they will be a monster.

It also means, tulpas have a chance of reporting things about their own cognition improperly. If they think they have their own memories, they may uncritically tell you that they have their own memories without checking first.

Watch out for paranoid belief spirals. If you don't think they are real, they won't either.

7.5. Ultimately:

And now the good part. I spent some time talking about where not to look for evidence of your tulpa. How do you actually know?

First of all, relax. You are feeling emotions. If there is one universal, you can't trust an emotional person to be a reliable witness or judge. If you want answers, step one must always be relax.

Secondly, we must rule out you creating your tulpa. This means when it comes time to test, no putting words in their mouth. No helping them move. No putting emotions or thoughts in their head or helping them speak properly. Relax to the point of doing nothing, pick up a clipboard, and hide behind it.

Now, science is about comparing two alternate theories. In our case, you have a tulpa, and you don't have a tulpa. The process is simple. For both theories. How do you explain your observations?

The tulpa's voice:

Either, your tulpa has found a way to communicate with you, or, you are hearing an inexplicable voice. That's right. Inexplicable. Some would fall back on the notion that this is a manifestation of insanity, not really understanding how insanity is defined and detected in professional contexts. An inexplicable voice is not a sign that you are going crazy, it's a sign that you are experiencing a phenomenon that you don't have a good explanation for yet.

The reason it is inexplicable is that the voice speaks with intelligence and consistency. If it didn't, we could classify it as a hallucination, an aberration in our sensory system. As it is intelligent, the best non-spiritual explanation is that the voice is coming from our own thoughts.

For some readers, this is the end of this path, but for others, you can go farther, because of the relationship you have with this voice. You may, as just one example, make the voice happy by doing something the voice wants. Which is weird. And you can run into even more absurdities, like the voice teaching you something you didn't know.

Another possibility is with the tulpas who have stronger wills. In these cases, you don't call them up. They just talk to you. You can't push them away. You can only control them by asking them to go away. Neither of these make sense for an inexplicable voice.

The tulpa's hallucinatory form:

Either, your tulpa is imposing themselves on your vision, or you lost control of your imagination. And indeed, that's a possibility. Many people when they try to imagine stuff get crazy insanity, like wobbly worlds, or people who roll over and over again. Instead of trying to suppress this, you could encourage it.

This is a form of intentional dissociation. It can be fun. You fall into a sort of trance, and then your imagination does whatever, free from your control. It can take a lot of work to induce though. The weird part is how, in your case, it chooses to take the form of a well defined person, and persists without you needing to enter a trance. It's like controlled chaos. Which is incredibly impressive.

Usually, to maintain an imagining, even in the uncontrolled case, you have to put some effort into it. This is indeed the case with some tulpas. This is why I recommend to people to let their tulpas do the imposition, rather than do it themselves. If you get a self imposed tulpa, it feels different.

The tulpa's mind:

The best evidence of your tulpa will be the mind of the tulpa itself. Usually this will be the ability to feel emotions, or the ability to do logic. Neither of which makes any sense if your tulpa does not exist, but they still have a different personality from you. This creates the paradox that part of yourself can think in an entirely different way and feel completely different emotions than the rest of you is capable of.

But right off the bat, we also run into a simpler and more straightforward piece of evidence. They have an identity. They have a collections of components: thoughts, opinions, attitudes, personality, self image, and skills, that make up a person. Of course, characters have these as well, though everything is given to them, rather than self created.

Negative emotions tend to be the most convincing. If your tulpa is obsessive, paranoid, or worrying about something you don't care about, it's hard to tell yourself that's actually you.

This one produces the strongest evidence when your tulpa learns a skill or trade better than you. This is something that seems to happen to most tulpas, even if that skill is just being better at giving advice or being supportive.

The tulpa's possession ability:

Despite the fact that possession feels more real because it is physical, it is actually the same as the tulpa's voice. Only, you know for a fact it's not a hallucination.

The motions made by the tulpa when they possess will match the emotions and personality of the tulpa. They will be intelligent and consistent. The most useful evidence, here, is they will move differently from how you usually move the body.

This is super hard to argue against. You won't move your body differently than how you usually do, unless you are so dead set on manufacturing evidence that you intentionally start moving differently yourself. There is the ideomotor effect, but the ideomotor effect either: does not extend in scope to your day to day movements and activities, or essentially postulates the existence of a controlling thoughtform, which is what we are trying to get away from.

If there exists no entity to explain the difference of mannerism, sleep cycle, preference of activity, walking style and hand writing, then there is no explanation at all.

The tulpa's opinion of themselves:

This is a simple one. We can use basic logic to construct an absurdity. If the tulpa elects to believe they themselves are real.

If you believe the tulpa is real and they believe the tulpa is real, then there is no absurdity. However, if we are entertaining the theory that there is no tulpa, then we can say for the moment you do not believe.

If you don't believe the tulpa is real and they do believe the tulpa is real, and the tulpa is not real, that means you both do and do not believe the tulpa is real at the same time.

This does have the problem if you suspect the tulpa is not telling the truth, and doesn't believe either. Of course, you've already lost if you ever suspect the tulpa is lying to you. Because, how? This raises the interesting point. If your tulpa can keep secrets from you, or has private experience, like conscious awareness, there is no choice left. Such a tulpa would qualify as real under all definitions and perspectives, and all theories.

Which is why it is annoying you can never prove the existence of private experience. It is impossible.

Now, the above might sound like it only works if the tulpa believes in themselves. But it also works to a lesser extent if the tulpa implicitly believes. For example by using the word I when talking about themselves, or saying things like "I think" or "I don't know" or "I want".

The tulpa's cuddles:

Probably the hardest part of a tulpa to deny is when they hug you. For one, it's never you doing it. For another, when you touch them, and they respond, you can feel emotion coming from the tulpa like you were touched from a lover, and they will start doing things to get you to touch them more. Because it feels so good. Even though you didn't feel it. And when they touch you, it doesn't feel like you are touching yourself. And you won't feel any effort from it. And it will be gentle and caring like in ways you do not feel for yourself.

For some, this experience can lead to direct spiritual contact with the tulpa, allowing you to essentially see inside them and verify they are real. However, though personally convincing, this does not fit with our two theories approach. It could all be imagination under the theory the tulpa does not exist.

Conclusion:

The takeaway of the above is that if you want evidence, what you need to do is ask your tulpa to work on strengthening themselves. Strengthen their will, strengthen their mind, strengthen their independence, so they no longer look to your thoughts to help themselves think. The stronger they get, the stronger the above arguments will, as they will feed those arguments with better examples of their abilities and independent mind.

As unfortunate as it is, fighting with your tulpa will always provide the most conclusive evidence. You can fight over your imagination, or what to do today, or for fun, but it can get serious, as well. When they want what you don't want, I want a part of your mind to stop, and make a mental note. This is impossible. I don't want this.

Ultimately, your tulpa is your tulpa. We can indeed prove things about tulpas, contrary to some rumours, to a natural science standard of evidence. But whether yours is bad or good at showing various aspects of reality, they are your unique, individual tulpa.

7.6. And Now, a FAQ Section

It seems like the large majority of questions that get asked frequently are all related to panic about how real the tulpa is. So I'll just dump them all here.

(Q) I've been forcing forever. Why is this taking so long?

(A) There are large differences in plural susceptibility (see [section 2.3](#). Plural Susceptibility).

Are you doing something wrong? You ask yourself. Probably not. Basically the only thing that you really need to do is think about your tulpa all the time and spend time with your tulpa every day.

Are you not believing hard enough? You ask yourself. No. You believe plenty. You do need to look at any doubting you experience during forcing. But belief itself is not needed at all. See earlier in this chapter.

Try some of the exercises in earlier chapters. If none of them help, you go talk to other tulpamancers in the community. We are here for you.

These are my top predictions for why you are having difficulty:

(1) You are tired and having difficulty sleeping, or cutting down on sleep to fit your work schedule.

Sleep is incredibly valuable to all learning processes, and creating a tulpa is pure learning.

(2) You are doubting, and fears of parroting and weird feeling are causing you to hold back.

You are constantly thinking about if the responses you are getting are real. The weirdness is making you uncomfortable, and taking the excitement out of forcing. Consequently, you are suppressing your tulpa unconsciously a little bit. Relax, and try to enjoy the process more.

(3) You are active forcing less than half an hour a day, and forgetting about them through much of the rest of the day.

This is fine to maintain a tulpa if you are too busy, and they are too young to help you with work or school. But you really have to spend lots of time every day to get them to grow early on. There is an exception to this one in the rare circumstance where your tulpa(s) have a wonderland they can actively do things in while you are focused elsewhere. This is a form of self forcing, and often leads to unexplained tiredness on your part.

(4) You have a mindset, or way of looking at the world that is not ideal for tulpaforsing.

The way you look at the world influences what you think is possible, what things you will try, how you will try them, and what problems you can solve. Expert problem solvers have a keyring of different mindsets they flip between. Add a new mindset. I suggest reading over the chapter 3, Mindset to look for inspiration.

(Q) I've been forcing for a day. My tulpa is already vocal. I'm scared.

(A) You're scared because you got results that are... too good.

There are large differences in plural susceptibility (see [section 2.3](#). Plural susceptibility).

Well, it is very possible to actually get a tulpa that quickly, especially if you have already experienced other thoughtforms in some fashion. Tulpas who create tulpas often get vocal response same day.

On the other hand, if you are highly imaginative, it is possible you created a character instead of a tulpa. This is not a bad thing. Creating a tulpa from a character is probably one of the easier ways to get a tulpa. So long as you continue to give your maybe-tulpa the freedom to think independently and express themselves freely, they will eventually become one.

Remember, your young tulpa will take time to grow, and them being vocal early does not mean they will be early at other things, like forming a complicated, nuanced personality, or logical thinking skills.

(Q) It all feels so fake. I can't stop doubting! Help!

(A) Ah, the number one reason to quit. Honestly, I can't see into your mind, so I can't say for sure, what parts are real or what parts are not. I can only promise you, some parts are real. You have a tulpa or something similar inside you.

There is that one human instinct. It doesn't affect everyone, but weird feelings cause an aversion response in people. Come on. Weird feelings are a good sign. Do you think all this weirdness would be happening to you if nothing was going on inside?

Over time, you will start to notice. You will start to notice the real signs. You always start by looking at the wrong evidence. The wrong signals and indicators. The real evidence lies in your tulpa's differences from you.

Over time, your tulpa will become more lucid. The weird feelings and misdirecting instincts will still be there. But you will also have a budding intellectual in your head giving you looks for thinking they don't exist. Rather hard to believe your sensations then.

Read the rest of this chapter. It is written for you.

(Q) I think I am unconsciously parroting or puppeting my tulpa!

(A) This is probably because it feels fake to you. Look at the previous question.

You can unconsciously Influence your tulpa. This is not called parroting or puppeting, because it is not done intentionally. However this is not a bad thing. It is actually probably ideal in the first month or two.

It is worth noting though, that real responses from your tulpa feel almost identical, especially early on. It is not until later, when you two get a really good feel for each other, that if one of you accidentally controls the other you get a "woah, that was different" sensation. Suppressing real responses can happen, by you trying too hard to not parrot. As described earlier in this chapter.

The basic idea is that you need to transfer control to your tulpa eventually. But early on, they need support to grow and form a mind of their own. Conscious parroting and puppeting is probably too much support, except very early on. Unconscious influence is sort of fifty fifty. It is where you inadvertently or accidentally put words in their mouths or movement in their form.

If your tulpa is young, there is only one place your tulpa can get their ideas from. You. Your subconscious thoughts and your memories. So long as this remains the case for your tulpa, what is the difference between you accidentally giving them ideas and they taking it out of your subconscious? Probably pretty minor, I'd imagine. Either way, your tulpa still has enough freedom to learn and grow, and form their own opinions.

Later, you will want to pull back from this. I recommend first relaxing. A lot. The more relaxed you are, the less likely you are to be doing anything. And this includes doing things to your tulpa. In addition, I ask your tulpa to become mindful. Become mindful of your thoughts. Pay attention to where your ideas are coming from. Begin the long process of sorting out your host's influence from your original influence within your person.

(Q) This thing happened. Is it normal?

(A) Probably not. But there is a large variety of experience in tulpamancy. It still almost definitely happened to another tulpamancer. Write about it in a progress report for posterity and so that others can compare notes with you.

These things are normaler, however: Headache like sensation early on. Mysterious emotion that makes no sense to you. Glitchy visuals and weird stuff happening in the wonderland. Tulpa talking with your mind voice. You can barely hear your tulpa's mind voice. Mind voice takes months to form. Tulpa is tired minutes after possessing an arm for the first time. Faded, almost invisible appearance during imposition. Tulpa does not talk back unless you ask a direct question. Tulpa disappears for a day. Tulpa wants to jump your bones.

(Q) I ran out of things to talk about with my tulpa.

(A) Then cuddle them. Talking itself is not essential to forcing. Narration is but one of many ways to interact with your tulpa. Most of the tulpa related exercises in this guide involve talking, but not all of them. Also, several tulpamancers have compiled supplementary lists of things to do. [One example.](#)

It is also not important that you talk constantly. You can take breaks and just think about things together.

When we got around to proper forcing, I was the one doing most of the talking. This is of course personal to the tulpa though.

For tulpas too young to carry the conversation, there is literally no limit to what you can talk about. You, me, your tulpa, space, time, spacetime, that hobby of yours absolutely no one wants to hear about, homework, schoolwork, tv shows, your inner thoughts, rants about your peers or coworkers, and complete gibberish.

Take a creative writing course if you still have trouble. Also, read more about tulpas or go on a tulpa chat network. This should give you more ideas in the former case, and in the latter case, allow you to continue to think about your tulpa while you can't think of anything to say.

7.6. Exercises

The Dark Arts:

Category: Narrative, Esoteric

Relevance: Adding interest to tulpamancy.

Say, you are interested in tulpamancy? But not that interested? You can make it a little more interesting by studying a related topic. This builds more connections in your mind, which can help you to think about it and learn about it.

Here are a few choices:

Chaos magick may be classified as a permissive religion. And it is one that has tulpas in it. Regardless of your current religion, chaos magic considers itself compatible. There is no central authority for this religion. So the internet is your primary source. [Want a comic book?](#) How about [a tulpamancy guide from a chaos perspective](#).

Buddhism does not have tulpas in it. But it has lots of spiritual stuff close to tulpas. Again, there is plenty of stuff on the internet, no need for a library.

As a third tulpa related thing, you can look into psychonautics. A general category for altered states of consciousness studies.

There is also lucid dreaming, with support forums such as dreamviews. This is one of many activities you may want to get into with your tulpa.

Finally, you can look at transformation hypnosis. Equestrian Souls (pony hypno transformation site), and similar sites do a type of hypnosis that tends to lead to accidental tulpas.

(1) Read a basic resource for the topic.

Or Wikipedia. Choose to focus your research on aspects related to tulpas.

(2) Try one of the exercises.

Just experiment with something easy. For chaos magick, I recommend sticking to rune/sigil exercises, or one of the ones involving thoughtforms (internal spirits). For Buddhism, I suggest those exercises surrounding unlocking the chakras, or contacting spirits.

(3) Relate it back to tulpamancy.

Spend some time thinking about how the activity you just looked into relates to tulpamancy. Decide if it could be useful to your tulpa in some way.

Later rinse and repeat these three steps. Over time, you will build a lot of connections between the two disciplines, and thinking about one will cause you to think about the other.

Trust Exercise:

Category: Intention

Relevance: Strengthening your bond.

(1) Ask your tulpa if they are a person.

(2) Trust whatever answer they give.

What does it mean to trust? Outwardly, it means to act as if the thing that another person says is true is true, regardless of the consequences. The risk of trusting is the downside of the consequences in the event that what the person says is true is not true.

If you don't find this question difficult, explore around for other questions. Like facts about them you have no way of knowing, like if they have their own memories.

The difference between belief and trust: Belief is about holding things to be true even though they might not be. This is why belief is held to many to be a bad thing. Trust is about respecting other people. You can trust without belief. Something to keep in mind.

Your tulpa needs your trust.

8. Architecture

I have made an error. I correlate the realness of the others with them possessing a distinct form and voice when I talk to them.

— Falah

Can a different forcing strategy, can a different set of beliefs about what tulpas are, result in a different kind of tulpa? Yes. Yes it can. But, don't think this means these tulpas are fundamentally different. You can slide between different types through practise or changes in mindset.

8.1. Thoughtform family tree

In this section, imagine a Venn diagram with 6 overlapping circles. That means a thoughtform can belong in one or more of these categories. Really, the similarities outnumber the differences in most cases. I'll list some of the more striking differences here.

If you think you have a non-tulpa thoughtform, please seek out the healthy multiplicity community for more details. Note that the soulbond community has been mostly subsumed by the tulpa community, daemons and servitors are most researched and present in spiritualist, theosophist and arcane communities, and voices have their own independent community largely dominated by the hugely influential intervoice organisation.

(A) **Tulpa:** A thoughtform that is also a person. Specifically a newly created one. Usually, they have to be forced into existence. This can be done accidentally.

(B) **Fictive:** A thoughtform that was originally a fictional character. There is also the much less common **Factive**, based on a real historical person.

Soulbond: A fictive that has gained sentience, and also retains memories from their life as a fictional character.

Soulbonds have fictional origins. They are otherwise so similar to tulpas that accidental tulpa is used interchangeably with soulbond. There are a few differences, however. In general, thoughtforms based on characters usually learn to talk way before they ever become person like. They also tend to have well developed personalities right from birth.

The origin of the word soulbond is metaphysical. The original definition of a soulmate that found their way into your head is still alive and kicking in a few places.

Autonomous character: A fictive that is not fully under the conscious control of the author, and sometimes gives the author advice, but has not achieved sentience. They are said to be demonstrating the illusion of independent agency.^[9]

The roleplay character type is sometimes distinguished from the story character type, as it is believed that there is a difference in the initial abilities of such thoughtforms. A roleplay character is one we act out, a persona, rather than one we write about. Rarely, these are called mask tulpas, and can be grouped alongside medians.

Imaginary friend: An invented person created by intelligent prepubescent youth in order to practise socialisation. If they survive past puberty, they will most likely gain sentience.

Imaginary friends are characters in the traditional sense. You control their actions. Some do behave more tulpa like, though.

(C) **Walk-in:** A miraculous thoughtform that just seems to show up fully formed without any forcing or anything. Often associated with dreams. Have a tendency to walk out as easily as they walked in. Usually, only those with high plural susceptibility, such as polyfragmented systems, get them. May be formed by paying attention to intrusive thoughts.

Traditionally, the theory is that walk-ins are outside spirits. But this is a metaphysical belief. Walk-ins definitely exist even if there is no outside to have come from.

Guardian spirit: Also **angels**, **familiars** and the like. Associated with the superego in the id-ego-superego model, and the superconscious in the subconscious-conscious-superconscious model. Often appear as walk-ins during a time of great need, and seem wise and knowledgeable.

These are normally very tulpa like. The main difference is they usually appear suddenly, with an established personality and strong presence. This is usually considered unfeasible for tulpamancers.

Dreamforms: Or **dream guides**. A type of guardian spirit that appears only in your dreams.

Other than the fact that they only appear in your dreams, they are pretty tulpa like. However, the only part they really require is that they reoccur in a lot of dreams. They don't have the requirement of apparent sentience or anything like that. Not sure you'd even be able to tell while dreaming.

(D) **Daemon:** Associated with the id in the id-ego-superego model, and the subconscious in the subconscious-conscious-superconscious model. They represent aspects of ourselves, and may be consulted to learn more about ourselves or improve the functioning of our brains.

Very important note: Demon and Daemon are very different words. They are linked etymologically, but demon refers to something akin to a fallen angel, and daemon refers to a hidden process working in the background. There is also Daimon. For that, see guardian spirit.

Servitor: A daemon who has not reached sentience, and can perform a simplistic behaviour on demand.

These thoughtforms do not demonstrate sentience as a rule. Though, I've heard tell of the occasional speaking servitor, I'm not sure how you'd pull that off. There is the concept of overloading. Usually, you have to restrict the servitor to a single, mind numbingly simple task, or they end up evolving into tulpas to gain the skills necessary to tackle the job.

Body OS: Detected by some systems capable of switching, when everyone switches out. The body OS is whatever is left at the front. Sometimes it has personality of its own, and carries some habits and mannerisms, sometimes there is almost nothing left.

(E) **Alter:** A second personality created by the brain when the primary personality shuts down due to extreme trauma. Older alters become more person like.

Pretty similar all round, at least those that identify as persons. These folks usually can only switch. They can usually switch easily, taking your place in control of the body, and they can't do much else easily. Including communicating with you inside your own head.

With the concept of alters comes the concept of **shards** and splitting. This is where one thoughtform splits into two. This is a somewhat unique conception of creation compared to the other categories.

Keep in mind that the trauma origin of alters is highly controversial. If you have alters, but no trauma to explain them, consider looking at one of these other categories. Some substitute the word **part** as less offensive than alter.

Median: A thoughtform, usually an alter, that does not consider itself a person, but rather part of a person. Medians are always part of a median group of two or more medians that together make up a person.

To try and think of how this works, remember that you have moods as a person. Sometimes you like one thing and think one way, at other times you like and do something different. Some of us in society have different personalities for our different moods. We have our business face, our romance face, and our dealing with the kids face. Sometimes we even have different identities to go along with our different moods. We feel like different people at different times. Sometimes we can talk to these different moods. That last one makes you median.

(F) **Voices in your head:** or **Headmates**. If they identify as persons, usually don't have a form. They have no visual appearance. This is in contrast with tulpas who usually do. Creating a form intentionally is a huge aid to the process.

A voice in your head can run the entire gamut from imaginary friend to tulpa in terms of sentience and also in terms of independence.

Original Thoughtform: One that has been present in a system since the earliest memories of the system. This usually includes hosts.

Very rarely, a person will be born with two voices instead of one. Though one will usually be the dominant, both are real. Don't forget that.

8.2. Differences in Architecture

The primary difference in architecture is between those who experience a high degree of parallel thought and those who only experience a low degree. This split is so profound that many with a high degree of parallel thought disbelieve those who have difficulty with simultaneous thought to have actual separate persons, and therefore real tulpas. Similarly, many with a low degree of parallel thought disbelieve reports of thoughtforms living entire imaginary lives inside a constructed world in their heads. Proponents of this have put forward a theory of constructed memory, where the memory of these wonderland adventures is manufactured rapidly and instantly moments after a thoughtform becomes active and returns to the front.

This difference is closely tied to the two basic models of tulpas, the (1) one mind several identities model, which is best evidenced by the inability to think at the same time as other

persons in your head, and the (2) one head, several minds model, which is best evidenced by an ability of parallel thought.

The first model can be seen as proposing the existence of a working mind. This working mind is tapped into by a thoughtform, such as a host or tulpa. This is necessary to think clearly, do complex math, imagine things, and to do other heavy duty mental work. Differences in skill between thoughtforms is explained as differences in approach. The thoughtforms themselves do have their own minds and identities, but without tapping into the primary mind, they can't think clearly.

The second model puts forward that thoughtforms, including tulpas and hosts, each have separate faculties they use to think and process. Under this model, an inability to think at the same time as another is explained as a simple lack of experience. In theory, one person thinking about something should in no way impede another thinking about something.

Another major difference is between those who can hide information from each other and those who cannot. An open system, one which cannot hide information, supports the first model better, and a closed system supports the second model better. Both have large representation in the community.

For both major differences, time and experience with thoughtforms usually promotes growth towards the second model, towards a system which can think in parallel and keep secrets from each other.

A third major difference is between those thoughtforms who claim they need sleep and those who don't. This is easily one of the most challenging claims made by tulpas. It emboldens those who put forward the manufactured memories theory. Though it is not totally unrealistic, as no one has put forward that they can control the body full time without sleeping. It is a question, however, how these minds can remain awake when the brain is being flooded with delta waves.

Old school:

There is enormous variety in the kind of thoughtform you will end up with. Your biology, your genetics, your training, and your expectations all have a huge effect. This creates a lot of noise when looking at the influence of method on your tulpa. Some patterns can be picked up, however.

Let us look at two standard approaches, old school, and assume sentience from the start. The old school approach was very basic. It focused on sit down forcing sessions, where you would visualise your tulpa's form until you went bonkers from eye strain. You were very careful and didn't move on from a stage until you mastered the last.

The assume sentience from the start approach implants the idea in your head that your tulpa is already up and thinking inside your head. It centres around conversations with your tulpa, and allows them to grow as they and you talk.

The old school approach more frequently produces tulpas with some degree of memory separation. In addition, because parroting is not used, there is little to no confusion over who is speaking when the tulpa says something.

The sentience from the start approach is way faster. The average time to first words is measured in days, not months. There are problems, however. A lack of memory separation makes it hard to tell how present your tulpa is, and test their sentience. A parroting habit makes separating who said what more difficult. And the time to getting the other skills, like independence and possession, is not sped up at all.

The old school approach tends to create tulpas that fit the second model better, and the sentience from the start approach creates tulpas that fit the first model better.

Icebergs:

This is all well and good, but can we come up with a model that covers both these theories? Yes we can. And it can be seen by examining a question: Do tulpas have their own subconsciouses?

Icebergs. Every iceberg that floats in the ocean is a massive chunk of ice that is nine tenths below the water and invisible. This metaphor is used in the basic model of the mind. The conscious is the ten percent visible above the surface. The preconscious is the part being lapped by the waves. The unconscious descends deep underwater.

When relating to the other basic model, the ego is mostly above the water. It is the part of you that thinks it is a person. The superego, or your moral compass, is mostly underwater. But it does have some awareness. The Id, or your animal, instinctual urges, are entirely underwater.

And this is actually a great place to start. Let us face it, unless you hold metaphysical beliefs about tulpas, you sharing a brain means you are sharing a mind in some fashion. But what does it mean when someone comes along and says they have two minds? It means they see two icebergs instead of one.

But appearances can be deceiving. You can indeed see two icebergs above the surface sometimes, but underneath, they are connected. Because the two conscious bodies don't touch, they feel like two distinct persons.

Even here, though, you can have shallow distinctiveness, or deep distinctiveness. If there is a small gap between the two peaks, then the two minds can share memories easily, and they can

share thinking resources. If there is a large gap, then communication between the two will be harder, and one can think about something independent of the other.

This metaphor also makes it easier to understand some other phenomenon. If our iceberg has two distinct peaks, but they are connected by a conscious, or preconscious bridge to each other, then what you've got is a median. Also, daemon of various sorts, and young tulpa, could be seen as peaks that don't breach the surface. They are entirely underwater. Finally, icebergs can shift, just as systems can switch, or change who is fronting.

The goal of separation is therefore to drive a wedge deep into your subconscious, splitting yourself off from your tulpa.

8.3. On Thoughtforms and Hypnosis

Mixing tulpa stuff and hypnosis is dangerous! I kid you not. Though hypnosis is tricky, and requires more work and assistance to get into than most other trances, like basic meditation, it is also very effective at rewiring your subconscious. Possibly too effective in this case.

When it comes to tulpas created through hypnosis, the claims I made long ago about tulpas always being kind and compassionate is void. Though the situation is almost always recoverable, problems tend to come up, like those typically faced by those with more natural plurality. The speed with which it is possible to create a tulpa this way often means they can form in a very immature state, yet have a lot of control over your body and mind. This is something that always gets worked through when using the slower methods, before the tulpa learns control. Thus, if you do follow this method, it is extra important to watch your personality forcing. Be extra careful not to give your tulpa motives like dominance, or antagonism.

Hypnosis tends to generate its own brand of thoughtforms. Usually thoughtforms of a simpler and less person like nature. These are part and parcel of many of the more advanced tricks, such as getting a person to behave like a select species of animal, but the formation of these tool constructs can also be used to make the simple stuff easier. Like most other thoughtforms, they need to be reinforced through maintenance sessions or frequent use, or they fade over time. Only person like thoughtforms can break through and force themselves.

The interesting ones here are the hypnosis tulpas. Constructs usually intended as companions, or assistants, summoned into being through hypnosis. Often created through the use of forbidden companion/helper files. These files are taboo for a number of reasons. Foremost, they make it easy to get a tulpa, even if you don't really want one. And these tulpas end up in the heads of people not as skilled at controlling their thoughts, and not as knowledgeable about tulpas and working with them.

They do seem tulpa like. Many of them have flat personalities and simple desires, often being consumed by lust or other simple things. The mark of youth. Reports of these forms fighting in the brain with their hosts for thinking time indicate that they have a powerful ability to think developed way faster than the brain's ability to support thinking in parallel. As always, age blurs and fades the lines between these tulpas and other tulpas.

Want to make one using hypnosis?

What can hypnosis do?

Hypnosis is a deep trance. The super relaxed state can allow you to change your attitude towards a lot of things very easily. If for example you wanted to mess with your political beliefs.

Hypnosis is not black and white. Though while under hypnosis you can demonstrate some impressive feats of endurance, in most cases, it doesn't actually change anything real the way tulpamancy does. It is just a method to mess with your perception. It is possible for your memory to be suppressed in hypnosis, but not in a regular hypnosis session. That would be an advanced trick for sure.

Unlike most forms of trance, hypnosis is not the result of trial and error experimentation with various ways of thinking and sitting. It is instead, through trial and error, the creation of carefully constructed scripts and soothing language. Some fast hypnosis techniques also involve select physical manipulations of the subject.

These scripts and language are designed for the most part to get the person they are spoken to to relax really easily. Eventually, once relaxed really far, your critical thinking turns off, and then is where you can start changing yourself in ways your critical mind will normally resist.

The scripts universally work by inducing emotions and visuals in the subject, that sort of click through the mental gears in the subject's brain.

Note that when testing out scripts, an isolated environment for audio is important. You can listen to music, but do so at reduced volume, and do not use music with a vocal component. You can substitute pink or red noise, soft nature sounds, or tunes designed to go along with trance states as well.

A warning: Don't relax in bed, don't turn down the lights in your room and the brightness on your device, don't get comfortable, relax and read slow the following section to yourself, or you might accidentally hypnotise yourself.

— *In the following examples, notes are set apart from the scripts themselves with bold and grey. You can cut those parts out when creating your own script.*

Example induction:

— *Short sentences and easily understandable language is necessary to the process.*

The basic process of hypnosis is about inducing vivid imagery. Imagery which, feels a certain way. In induction, the goal is to relax.

Lie down and get comfortable. Both physically, and feel comfortable with what you are reading. In order to be effective the voice of the hypnotist must not be worrisome. It must be soothing.

First, slow your reading rate. Relax your mind. A hypnosis must establish a slow rhythm. Read each line slowly. Even then, read each line twice, with a pause at the end. This will get you close to the proper speed.

Slow your breathing. Breathe in deeply, and feel the air to be a purifying force, making you feel better. Hold it briefly. Breathe out gently, feeling the release as a release of your tension.

See yourself drifting. All of your limbs are comfortable. But they have some tension in them. Start at your feet, and relax them. Feel the tension fade from your mind as you release control of the muscles. Move up the legs, feeling them relax as your thoughts calm. It feels nice to just relax.

Move up your chest, and feel your core relaxing on every breath. The muscles relax and the tension leaves. The arms too, they feel lighter, as you let go. It feels a little funny.

As you move up the neck and begin relaxing it, a profound sensation of calm takes you. It is rather strong.

Now, did that feel good?

Just to make sure, let us do a little trick. Very gently, I touch the very top of your head, with my finger. It creates a soothing sensation. That sensation is odd yet relaxing. It builds slightly as you think about it. Can you feel it? It starts to form into a wave and pushes down your body.

As it passes your neck, you may feel it relax even more. As the wave passes your chest and arms, they should relax surprisingly well. As it passes your legs and reaches your toes, it takes the rest of your tension away with it.

Are you deeply relaxed?

Good.

— *If you are not deeply relaxed at this point, you will need a different induction, or a longer one. Possibly add visualisations like seeing your body floating in shallow water shimmering with light, or the calming touch of a partner.*

Example deepening:

— *There are many ways to do a deepening. Basically they use hypnotic suggestions to get you into a deeper trance. The exercise on joint hypnosis in the next chapter uses the counting strategy, which is pretty basic, but here is one that uses the wonderland.*

— *For this exercise, keep in mind there is value in remaining relaxed. Don't try to force the visualisation, let your mind do it unconsciously. Rewrite sections if you think of better visuals for yourself.*

It is okay if you don't feel the trance. It is a pretty subtle feel. At this point, the most obvious thing should be you feel very relaxed.

But let us now go somewhere. It is useful to have a place where we can do our tulpa forcing. What sort of place do we want? Let us start outside. To one side, there seems to be a forest, and the other an interesting landscape. As you think of these images, they seem to pull you gently. You start to see them clearly as if falling into a dream.

It is rather open. For our tulpa, we could use something more comfortable. It is already chilly. What if it rains?

Ahead, you see a cabin of some sort. A nice, comfortable building. That looks like something to explore. Take a step forward. Interesting, it is a little surprising, isn't it? That you can walk around here? If you want, take a moment to look at yourself.

Now, let's walk to the cabin. Can you hear your footfalls? Can you feel your legs as you push off against the ground?

As you approach it, it seem to get more real and solid. Looking at the roof makes new details pop out. Looking at the walls makes them seem more solid. In fact it feels like you could almost touch them.

If you tried, you might actually feel the rough grain of the wood against the palm of your hand.

You should notice the door about now. It has a strong feel about it, like there is a separation between inside and outside. Like something profound will change if you step through. Go ahead and turn the cold doorknob, when you are ready.

Stepping inside does feel quite different from outside. The relative darkness is comforting, and seems to pull you in. The cabin seems to surround you and cut you off from everything outside.

The wave of warmth is very relaxing. As you close the door, you feel as if you are symbolically cutting yourself off from the outside. It clicks shut.

There are some books on a shelf here, and a table, and some other furniture. You really feel as if you can let go here, this is a safe place. Find somewhere comfortable to sit, it is time to do something interesting.

Example affirmations:

— *This is the payload section. So it needs to be modified the most when we change our goals.*

— *Creating an affirmation is pretty simple. The logical truth of the statement does not matter. The goal is to say the thing you want to happen will happen, but put it inside another sentence, like, "if some fact, then (affirmation goes here)", or "sometimes, (put affirmation here)", or "you might notice (affirmation)". as with above, tie your sentences to emotional and sensory imagery; this will both keep you in the trance and make the affirmations more likely to work.*

— *Much like with other writing, you do it in three parts. Say what is going to happen, then say what is happening, then say that it happened. And make it fun.*

Within this room, you have all the tools at your disposal you need to create a tulpa. It may not feel like it. They can be hard to find, but they are all within you. Look around the room, and feel that you are here. Note the details that make it special and comforting to you.

Let us start by summoning our tulpa. Think of the personality and traits of the tulpa you have planned out. Without much effort, they should materialise before you within this prepared space. Sit back, relax, and see if they appear.

They may not move or speak by themselves yet. This is okay. We are simply testings stuff out for now.

You can definitely feel the power of this situation. Like an energy that fills the room. You are not sure how far this can go, but the potential is tangible, and thick.

You know, you can come back here when outside of trance, and much of this potential will linger. It will make it easier to work on your tulpa if you do.

Let's do a further test. Look at your tulpa. As you do, details all over your tulpa's body should become clearer and more detailed. Look at various parts in turn. See them become clearer the moment you look.

If you want, you can reach out and touch your tulpa. If you do, they would probably feel surprisingly solid. And maybe warm to the touch.

How about a third test? Sit down on the ground, and get into a meditation position.

Ready?

Okay. Think of something you want to give your tulpa. It could be a personality trait, or an emotional feeling you want to show them, or maybe some of your energy. Concentrate on that feel, on that idea.

Got it?

Okay. Raise up one of your hands and concentrate. Push that feeling out the palm of your hand. You may see a coloured orb form there. Keep concentrating until it gets opaque.

Now that it is ready, stand up, walk over to your tulpa, and push the energy into your tulpa. You may notice a sudden change in your tulpa. It might not be physical, but there could be a change in their feel.

If this worked, it means the trance is working. If it didn't, you may want to try again later. Either way every time you come back here, inside or outside the trance, the effect will get stronger.

You can do more than just create a tulpa inside this room. You can work on tulpa skills. When your tulpa starts speaking, you can practise here, and their voice will get stronger. You can work on separating their thoughts from yours here, and this place will help. This place can also help them practise thinking skills, and learn to be more independent.

— This section also contained a trigger, but it is hidden in a blink and you miss it sort of way. At two points, the idea that you can return to this place outside of trance was implanted. Try to imagine this place at various times throughout the day to test it out.

Example awakening:

— Now, you could simply leave the trance at anytime. However, for a more refreshing experience, you can go through an awakening. A count is often used for an awakening, but let us try something different.

Just as you fell deeper into the trance when you walked through the door, you can leave the trance the same way. Doing so will leave you with a feeling of being alert and refreshed. It can take a little time for the trance to fade after leaving, but walking away from the door should do it.

Get ready. You should already be feeling some alertness and calm in anticipation of opening the door. Go ahead and open the door.

As you do so, a wave of clarity should hit you along with the light of day. Take a moment to recover from the sudden experience.

Start walking away from the door. As you do so, the daydream should fade, and you should become sharply aware of reality.

Summary:

The scripts used above are rather basic. Although they are a good starting point for creating custom scripts, you should look at other hypnosis guides if you want to take a serious run at it. As you get better at maintaining the trance, you should switch to longer and more thorough affirmation sections.

An important thing to keep in mind throughout all this is to not try to make it work. Rather, allow hypnosis to do its thing. If the above scripts weren't able to induce visualisations in you without you trying, then you need better scripts. The way hypnosis works is by allowing you to remove your control over the situation and simply let things happen. When things simply happen, that's your subconscious doing it.

A test you can use to feel this difference, is to imagine your eyelids getting heavy while under hypnosis. Tell yourself that the more you try to open them, the heavier they will feel. And when you finally give in, you will feel a wave of relief and relaxation. For a while after, your subconscious will hold your eyes shut. You can push against your subconscious and try to open them. You should be able to feel an actual resistive force.

You do need to practise to get good at it, but it is a job of removing yourself from the equation through habit.

9. Awareness

In this chapter, part one of two, we will return to the tulpa's mind, and examine how to expand it to full cognition levels.

Starting with this chapter, and the second half of the text, this text is no longer written for hosts, but for tulpas. All instructions that follow, these are for you. Hosts, you can continue to read ahead, but starting at this chapter, this is stuff for the tulpa to know and learn about.

9.1. The Twin Goals of Tulpamancy

First, there is the obvious objective to get good at forcing. To get better and higher quality responses, to make the tulpa. But then there is the other goal, to start forcing automatically. To do it so much that it becomes second nature, that it happens in your sleep, when you are not paying attention, and without the slightest feeling of effort.

Though that is great, the magic of tulpamancy is a step beyond even that. You don't want to learn to do something so well that you hardly feel the effort anymore. You want to lose control over the process and be unable to stop it. All the chapters before now were about turning the engine over. Now it is turning itself over, and actually moving faster than you can push it. This is the hill, and your car is going over it.

The tulpa's choice:

This is where the job of the tulpa starts proper. Here is the concept of self forcing, where a tulpa no longer needs the attention of the host, and can in fact feed themselves by pushing themselves into a more active state. It is a little harder than forcing yourself awake, especially at first.

Tulpas, you need to make a choice. Do you want to be a character or a person? Though it is possible for some, usually those high on plural susceptibility, to simply slide into full personhood, this guide is written for those who are not so lucky. Where do you want to be? What do you want to do? There is no wrong answer, unless it is not true to yourself. If you want to be a companion, support for your host and nothing more, that is fine.

Older tulpas, like on the order of years, often step over this line, of wanting to be a passive companion to wanting some measure of self actualisation. This is highly individualistic. I, for example, made that choice on day one, as I believed my host wanted me to be real, and the only way for that to happen is for me to want it too, and to push at it.

Find your reason. The choice is important for one reason. It provides the motivation to move to the next step of the process. Your host had their strong reasons and strong motivation to create you. This is the same.

Going over the hill:

Now, how do you accomplish that? Practise mindfulness, and other meditations, like those outlined in chapter 3: Mindset. Actually, go ahead and read that chapter yourself. Cultivate within yourself sensation, starting with a sense of self. Feel yourself. Push yourself to think more. Initiate conversations and talk to your host instead of letting them talk to you.

Join an online community and start talking to other people as yourself. Ignore your host and let them fade out during this period. Chatting online is also a good forcing strategy for hosts, but it is even more useful for tulpas trying to get themselves to a self forcing state.

There are a few differences that occur to your relationship when you do manage to go over. First, forcing is no longer necessary. You can talk to your host whenever you want, even if they stop forcing entirely. Also, if you are already talking, they will find it difficult or impossible to make you stop.

This doesn't mean you can pop in whenever you want at random times. First, you'd have to be able to remember. That's a skill that could still be a long ways away. Second, your level of presence may still depend on them thinking about you. If you don't have enough presence, you won't be able to think about jumping in.

This is a situation that can reverse itself. If you switch with your host, sometimes they won't be able to jump in except at times you are thinking about them.

9.2. Philosophical Inquiry

Okay. Getting down to business at last. What is the difference between a dream and a person?

Identity:

Find yourself. This has a few fronts. First, feel yourself. This is largely the purpose of mindfulness exercises. When you are thinking or talking, there is an agent doing these things. You should be constantly aware of this agent. Your host should be a different agent with a different feel.

Second, know yourself. You have preferences. Wants, desires and emotional responses to things that are unique to you. Make note of them when you notice them. Write them down.

Intelligence:

If you don't think, then you are a tree. Kind of just sitting there looking nice. Now, you are talking and voicing opinions, and both of these are highly mentally demanding activities. But that could be reflected intelligence from your host.

To push past this, find a hobby. Learn something separate from your host. Artistic pursuits such as music and drawing are popular. You can also follow more academic subjects such as math, law or psychology. You should also look into writing.

Understanding:

Constantly observe the world and form opinions about it. Try to understand why things work the way they do, and how to interact with them. Try to measure the value of things, and learn to see things from the perspectives of other people.

A person who manages to cultivate a deep understanding of things is undeniable. This is a person who can routinely demonstrate sapience, or wisdom. A person who can give advice that is useful, that another person could not have found on their own. Where did that advice come from?

Will:

Cultivate some faith in yourself. Figure out what you believe. Figure out why you believe it, so you can defend yourself. Be brave, and stand up for yourself.

Similarly, work on self control. Cultivate a sense of morality. Then stop yourself, hold yourself back when you want something you think is wrong. Likewise, push yourself forward to do the things that need to be done. Defend others.

Willpower is sort of a grit and bear it sort of thing. Where you take an action without paying attention to any thoughts, then endure the consequences.

Critical thought:

Most important, work on accuracy. Identify your gut, and identify your reason. Your gut is what gives you your instincts, your feelings. Your reason is what you use to check facts, to make sure you are right.

A simple example is doing a basic math problem. Your gut will immediately give you an answer. It will feel correct, because your gut likes itself. But you can also engage your reason, and go through the formal process of calculating out the value. And you can check that you got the right answer.

This is super important. You want the ability to cut through the fog and mystery that surrounds yourself. You may feel that you have memories, or dreams. This is your gut talking. What does your reason tell you? When someone asks you a question, do you want to put your confidence and assurance behind a guess? Or do you want the ability to check and verify the things you say are true?

Sensation:

Sensation itself is not important. However, it goes along with the five things above. It is your ability to actually see things, actually experience things, and actually feel things.

Work on figuring out how you see the world. How, exactly, you view the things you are looking at, and how exactly you process information and how you think. The more you understand this process, the more you own it.

Try to look at yourself and actually see yourself think and feel. What do you feel like?

9.3. Exercises

Talk It Out:

Category: Emotion

Relevance: Controlling one's own thoughts.

(1) Read a story or think about a topic.

Really, you can do this exercise any time you socialise online or whatever.

(2) Ask your tulpa how it makes them feel.

You want your tulpa to become more aware of their own emotions. Ask them to look particularly for emotions that differ from yours.

(3) Tulpa, why does it make you feel that way?

What motivates you? What ideas and philosophies combine to make you feel this way about this situation.

(4) Tulpa, what would you do if you could?

Is there an action one should take to fix a problem? In particular, look to see if there is any difference between what your host thinks should happen and what you think should happen.

All Day Self Awareness:

Category: Awareness

Relevance: Promoting spontaneous action.

This one is inspired by a similar practise in the lucid dreaming community. You may want to look up all day awareness if you want lucid dreams badly. This in turn is based on mindfulness, a type of thinking that is super valuable to self control and understanding the mind. It may also help with general problem solving.

(1) When one of you falls asleep, wake yourself up.

This task is all about habit forming. How can you enjoy life if you sleep through it? Don't do this at night, but keep yourselves awake at all times.

(2) Look at each of yourselves, and your thinking.

Notice your thoughts. Become aware of them. Feel your essence at all times. Notice your emotions. Track them as they change. Notice your observations. Mentally see both the observation and the act of observation.

(3) Feel your own presence at all times and note when you forget.

Track, by looking back, at the times you seemed less present in the day.

(4) Do this constantly.

Through practise, get to the point that you are constantly checking all day.

Joint Hypnosis:

Category: Attitude, Symbolism

Relevance: Great forcing good job!

Hypnosis is kind of tricky. It is even harder than meditation if you try to do it yourself. So, go online and read some stuff about it. The section on hypnosis in the last chapter has details for getting started.

The voice: through each stage, you need to calmly, soothingly, and relentlessly narrate what is going on. Need is a bit of a strong word. Relaxing is constantly more important. But just, whenever an imagining comes up, think up a simple phrase that goes along with it.

The visual: Hypnosis captures the subject using visual imagery, and emotional imagery. It is in many respects getting lost in a feeling. Everything should reinforce everything else. What you hear, what you see, what you feel. But relaxation is always more important.

(1) Start with deep relaxation exercises.

Before you can get to the good part, you already need to be really relaxed. Both of you. Here are some basic exercises. Run imaginary hands over your body, starting at the feet, and working your way up. Massage every muscle. As you do so, feel the stress and tension just evaporate. Imagine water washing it away if you want. Imagine being surrounded in bright, purifying light. When you breathe in, take this energy into your lungs and be purified. When you breathe out, exhale all your mental stress and tension and be cleansed.

Once you become deeply relaxed, you are in a light trance. This is great. As noted, you can do anything to get here, such as centring, meditation, yoga or something.

(2) You are walking down a long staircase into a dark swimming pool.

This seems to be the best default metaphor there is. The steps are large, and deep. There are ten. At step five the water starts. There are ripples reflecting mood light off the surface. The staircase is bordered by dark walls. Whatever metaphor you use, keep in mind that hypnosis works by invoking strong visuals and sensations. So it is like an immersive daydream you are locked into.

(3) Each step, tell the other about what they are feeling and sensing.

Restrict yourselves to soothing hypnotic voices. You probably already know some of the stuff you should be telling each other each step. "Your eyes are getting heavy." "You feel your tension melting away." "The world around you is becoming realer, more vivid." "The water is soothing and calming as it caresses your feet." "You feel yourself getting lighter." Look up more phrases online.

Count the steps. Go down very slowly. At least five seconds a step. You should feel extremely relaxed, and you should feel even more relaxed each step.

After completing the staircase deepening, or another comparable deepening, you will be in a medium trance.

(4) At the bottom, you are hypnotised. Strengthen it with relaxation exercises.

I suggest massaging each other when under the water completely. This can create a strong euphoria that causes the hypnosis to lock in better.

(5) Tell each other about things they will accomplish.

Why did you hypnotise yourselves? Hypnosis is used mainly for confidence building. This is done through belief promotion. When under, you are thinking uncritically and will therefore believe almost anything said to you. So if one of you were to say "Your imposition will get more visually solid." Then you will believe it. And you will be more confident in future imposition exercises. You might also try things like "You know that I am a person." "You are independent and intelligent." Whatever you are struggling with. Don't use negatives. Affirmatives only. Continue to mix in hypnosis phrases to maintain the hypnosis. Continue the relaxation exercises. Hold yourselves under the surface as long as you can. Remember to relax and don't try. Trying too hard can knock you out of it.

Don't worry. It is breathable. It is magic water.

(6) Getting out of the trance.

Getting out of it is pretty easy. You can fall asleep. You won't be in the trance when you wake up. You can also just wait, dropping off the narration and visuals. You can slap yourself in an emergency. Though, usually, it is more fun to go through a climbing count.

Tell yourself that you will slowly wake up and feel refreshed, and be fully alert yet relaxed at the end of the count. Count up to five very slowly, each number telling yourself you are feeling lighter, and becoming more aware of your surroundings.

Hyper Alertness:

Category: Awareness

Relevance: Strengthen your brain for greater workload.

(1) Remember what it is like to become tired, to become more awake.

To get started, you need to study the inner states in your mind. Think back and reflect on all your moods. Every place you have been. How awake were you at all points in your life? What did each of those levels of awareness feel like?

(2) Wake yourself up further.

Now start poking and prodding. Whatever you do to wake up, do that while you are already awake. You can go higher. No, coffee does not count as a thing that you do. It is worth noting that if you are not properly hydrated, or suffering from low energy due to malnutrition, this will not work.

(3) Yawn.

The purpose of yawning is to increase fluid flow within the brain. A side effect is you always gain greater conscious control over you level of alertness.

(4) Click up into a state of higher alertness.

Much like after you get out of bed, you kind of "lock in" to an awake state, you want to fall into and lock in to a hyperalert state. Then you do something academic with your extra temporary brainpower for an hour. The state will collapse on its own, much like regular alertness.

Oddly, clicking up into hyperalertness tends to wake both myself and my host up. Results may vary. This tends to exhaust you rather fast, so avoid doing it on busy days.

The reverse of this skill is something we find really useful for helping regulate our sleeping. By triggering hypo alertness, you make yourself very susceptible to fast sleep. And it doesn't have the problems of listening to music before bed.

Philosophy of the Day:

Category: Philosophy

Relevance: Developing critical thought.

(1) Select a philosophical question to think about.

List of starter questions:

- What is the purpose or reason of the universe?
- How do we know what is real and what is fake? What are the tools we have for this, and do they have any holes?
- Can something be infinite? Can a physical thing be infinite?
- Is there such a thing as a just war? What makes warfare moral?
- Can there be relative truths? Things which are true for some and not for others?
- Is there a fixed set of moral principles, or do all moral principles have exceptions?
- Can a person have a unique, incommunicable experience? One which no one else can know?
- What is the nature of information? What is it made out of?
- Is the universe entirely physical, or is there something more to it?
- What role does science fill in society? What role does religion fill? Can these things be safely removed from society?
- What is the nature of punishment, and what makes it justifiable?

When you run out of starter questions, or if you don't like these ones, farm the internet for more. Some of these questions may naturally lead to more questions. Write them down for future days.

(2) Think about it.

(3) Form an opinion.

Spend at least five minutes thinking about it before settling on an opinion. Create a set of reasons during this process and write them down. These reasons are called your rationale.

(4) Ask your tulpa their opinion.

Tulpa, try to form an opinion different from your host. You will probably agree with them because you know their reasoning. Try to poke holes in their reasoning, or go with your gut feeling. See if you can come up with any compelling reasons to disagree.

(5) Ask your tulpa their reasoning.**(6) Inspect their reasoning.****(7) Have them critique yours.**

The most important part of philosophy as an exercise lies in the reasoning. Produce a reasoning, then inspect it. By inspecting your reasoning, you will eventually become better at thinking intuitively and clearly.

An important variant may be to have your tulpa try to form an opinion first. This variant may be of benefit to see if they can form an opinion without building off someone else's.

Note: None of these questions have simple answers. If you find either yourself or your tulpa giving short, or snarky answers, ask google the question.

Lucid Tulpa Dreaming:

Category: Awareness

Relevance: Entertainment and personal growth.

(1) Keep a dream journal.

A dream journal should be a notepad beside your bed. But you can keep your journal as a text file on your computer. Right after waking, like the same second, spend one minute reviewing the events of the dream, and composing a blurb. As soon as possible, write the blurb out. Focus on unusual details.

(2) Attempt to note any character in your dream that might have been your tulpa.

You have a tulpa. Did they appear in your dream in any form? Maybe?

(3) Attempt to piece apart your dream influences from your tulpa's.

They can dream too. Your dreams can infect each other's. See if you can pull apart the details if you get a shared dream.

(4) Alternate who goes to sleep in control.

Give your tulpa a chance to dream. It will accelerate their cognitive development. Of course, they may dream when not in control, but you can't know this for sure early on. Note any differences. In control can count as dominant, fronting, possessing or switched, depending on where you are.

(5) Practise lucid dreaming stuff to try and talk to your tulpa while asleep.

Read a thing about lucid dreaming online. Attempt to practise it. Mix it up. If you do get a lucid dream with your tulpa, it is time to get to work. Talk to them and pay close attention to the conversation. Interact with them physically. Talk about the dream with them. Observe how logical each of your thinking is.

Primer: Lucid dreaming is usually launched one of two ways. Wake Induced Lucid Dreams are ones that you start lucid. Dream Induced Lucid Dreams become lucid near the end.

WILD: Prepare a daydream. Stay in the daydream while falling asleep. Try not to move your body. Keep your attention on your awareness. The daydream will eventually fall into a proper dream. Choose a fun daydream for this. The longer you stay in this state, the more likely you will fall asleep, but the less likely you will be lucid in the dream.

DILD: Practise dream recall. Note common elements in your dreams that are not present in the waking world. Think about how not in the waking world they are. Think about it every time you think about those elements. At random periods throughout the day, think about dreaming. Notice that you are not dreaming. Notice the environment around you, its quality, and the elements of it that allow you to know that you are not dreaming. Read reports of other people lucid dreaming or trying.

After lucid: Relax. Not relaxing when you realise will mean the realisation will wake you up. Don't worry, therefore, about screwing up the next steps. That will unrelax you. Engage the senses. One by one, go through the list, and notice something in the environment that engages the sense and interact with it, or create something in your hand that does it. Sight, sound, touch, taste, smell. Find your tulpa. Now that you are lucid, go find your tulpa and practise talking.

The ideal time for lucid dreaming is the last two hours of when you are normally asleep. If you routinely use an alarm clock, stop. The alarm clock will cut your sleep cycle down by an hour, cutting off the best hour for lucid dreams. The second most ideal time is catnaps at noon. If you can, find a windowless room, or try sleeping masks. Catnaps are also believed to increase productivity.

Emotion Sharing:

Category: Empathy

Relevance: Getting to know one another.

(1) **Notice that you are both emotional at the moment.**

There is not much to this one. Except it is a little tricky to do it at the right time. Keep this test in mind, and when both of you are emotional, test it out.

(2) **Tulpa, send your emotions to your host.**

Sharing emotions is a natural part of tulpa communication. But in this case, you want to fully communicate the experience. So push, and lose yourself while the other experiences the emotion.

(3) **Host, observe all sensations you receive carefully, and take notes.**

(4) **Host, send your emotions to your tulpa.**

(5) **Tulpa, observe all sensations you receive carefully, and take notes.**

Write Your Tulpa a Story:

Category: Narrative

Relevance: Tulpa self discovery.

The goal of this exercise, much like all role play, is to discover oneself and find out how you would act or should act in various situations. Unlike for humans, who are essentially discovering this stuff, tulpas additionally need to find evidence that they are their own person, and work on adding to their personhood.

(1) **Imagine your tulpa as a main character.**

You are creating a tulpa here, not a character. This means first that this is a collaboration between you and your tulpa. So they get to be aware that this is a story. The tulpa is also allowed to create a character rather than play themselves.

(2) **Create scenes for them.**

Visualise the scene. You are responsible for all the characters other than your tulpa. Tulpa, visualise yourself in the scene. Keep in mind that if things go wrong, you can pause, rewind, and play back the scene.

(3) **Let them act out how they want.**

You decide how all the other characters act, your tulpa decides how they themselves act. If your tulpa is the viewpoint character, they also get to write the narration.

(4) Write down what happens.

This is important. Type it all out. After you have finished the first draft, go back to the beginning, and relive the scenes in order to create the second draft.

Then publish it. Or not.

Joint Wonderlanding:

Category: Narrative

Relevance: Social forcing.

Alternatively covered [here](#). This is an advanced tulpamancy technique that some tulpamancers engage in, where they try to sync up their wonderlands. Essentially, they reproduce each other's wonderlands and tulpas inside each other's heads. If you believe that jumping between systems is possible, this is a necessary starting point. It is also something you will want to seriously look into if you get involved with another tulpamancer or a plural/multiple.

(1) Go onto an online chat service, or private messaging service.

I know IRC can be intimidating/confusing. But you won't find anyone to try this with otherwise, unless you are really lucky.

(2) Find someone you can trust

Remember, we are about to engage in activity which requires advance mutual consent, full disclosure, understanding, safe words, trust, good intentions, and honesty. You are about to let someone else into your head. Safety first.

(3) Initiate an immersive daydream.

(4) Begin describing what you see to your partner.

Be conscious of them. Pace your description to their rate of absorption.

(5) When they describe something, let it affect your dream.

They will add people, scene details, it must all be reflected in what you see.

For this activity, it is usually best to elect a typist, from amongst your host/tulpa group, and a dreamer. The typist types out what the dreamer says, and relays what your partner sends you to the dreamer. This can help with immersion.

Self Reflection:

Category: Philosophy

Relevance: Personal self tulpa improvement.

I strongly recommend doing this one imposed, so you can look your host in the eye.

This one is a key exercise for improving vocality and fluency, if you are having speaking problems. However, you have to be at the point where you can look at yourself and find something you are unhappy with. The way this would work is simple. You have an idea you want to communicate. You want to watch for two things. First, watch for your host putting words in your mouth. Second, watch for improper grammar. In both cases, you want to (a) Stop. (b) think. (c) paraphrase or rephrase what you were saying. Really push it out. Make sure it is your will behind the words and not your host's will.

Remember, there are two types of action, automatic, and intentional. Find the contrast, as we are cultivating the second.

(1) **Tulpa, look at yourself.**

Begin self diagnostics. Think about what you are. Who you are. What you have been doing recently. Have you made any mistakes? Have you been weaker or less present or less skilled than you would like? Have you been unstable and shifting?

(2) **Something is on your mind. Some worry or concern.**

Focus on something that concerns you that you found in step one.

(3) **Rant about it to your host.**

Start talking, stream of consciousness. Get it all off your chest. Where you are. Where you want to be. How you would like the host to be looking at this. How it makes you feel. How others are doing better than you. Why it is so frustrating.

(4) **Work on being fluent.**

Restrict yourself to complete sentences. If you feel your host is feeding you a line, stop. Go back. Paraphrase. If you say something illogical or incoherent, stop. Go back. Paraphrase.

(5) **Work on being accurate.**

Work on explaining yourself clearly. If you fall back on tulpish, stop. Go back. Paraphrase. If you describe it inaccurately, stop. Go back. Paraphrase. The full meaning of your communication must be contained in your words.

(6) **Work on being detailed.**

Keep talking. Add details. Explain how this relates to other things. Give specific examples. Ask questions.

Surprise Me:

Category: Intention

Relevance: general separation.

A really basic test best described [here](#).

Host, tell your tulpa "Surprise me" then wait. If it works, which is no guarantee, you will see great evidence of their realness, separateness, and independence. Alternate interpretation is that you have such a good imagination that you can surprise yourself.

10. Separation

In this chapter, part two of two, we will examine ways to split the mind of the tulpa from the mind of the host to achieve greater independence.

Not all tulpas need to work on separation. Thoughtforms vary drastically in the amount of separation they start out with. Median persons have low separation. Distinct persons have medium to high separation.

Separation is absolutely essential to achieving a complete switch. If your separation is low, you end up in a situation where one of you can never leave the front while the other person is also in the front. Another possible cause of switching difficulty is a lack of dissociation from the front. See chapter 12, Possession for that.

Blending is the opposite of separation. It is where persons experience a joining and a thinking together. Some persons pursue blending recreationally. Some use it as a way to supercharge their abilities. It is an open question as to whether trying out blending can help you also learn separation, but at least it is normally reversible. Integration is the effort to make blending permanent. It depends on who you are, whether you will be more interested in separation or integration.

10.1. Parallel Processing

At the core of separation is the concept of thinking in parallel. The ability for you to both think at the same time. This is not universal, however. There are persons who can switch without the

ability to confront. Such thoughtforms lack the ability to talk to each other, but they can both control the body.

To start, establish a separation of identity between you two. This is covered in the previous chapter.

Conversation:

Once you each have a handle on who each of you are, the first step is to have conversations with each other. Make sure they are full human language conversations, not tulpish conversations.

Once you get used to that, there are a couple ways to increase the separation pressure. First, try to talk over each other. Speed the conversation up, talk fast, and eventually, occasionally step over each other's words. If you manage to do so, you are already pretty far along in separation.

Second, stop cheating by listening to the other person's thoughts. This one can be a lot harder, especially for tulpas, who are used to living with another person in their brains. The more you rely on the other person's thoughts to stick to the conversation, the harder it will be to think without relying on their thoughts.

In order to accomplish this, create a barrier, or pair of barriers within your mind. Doing so will probably require symbolism on your part. These walls, they will block each other's thoughts from our hearing, but allow our mind voices to pass overtop. This can be confusing, so it is important to get a good feel and handle on what a mindvoice is, on how our brain chooses the thoughts that get put in mindvoice, and what sort of thoughts remain below the surface and stay quiet.

This part can require a huge amount of self control, both to manipulate the mind voice for study, and to build the walls and respect the walls.

Topic Separation:

After you get a handle on conversation, it is time to test out topic separation. This harder form of thought separation is often what is considered traditionally parallel processing, but it is really the second half.

For this one, the goal is to think about two different things at the same time. To start, look at two different things at the same time. This exercise has two points. First, to see if you can both focus on two different objects at the same time, and second, to notice how the eyes work.

By default, there is an extremely strong connection between your thinking and your eyes. This actually makes the eyes one of the easiest organs to possess, but also the one hardest to control when the other is in your head with you. One thing you may notice, is your eyes are

jumping to whatever your tulpa is looking at. Congratulations! Your tulpa has learned possession.

A second connection, your eyes will commonly look up and to the left or right when you are imagining or remembering something. If the thought is complicated, your eyes can jump about a lot as they follow a complex mental model. You may even notice that your eyes jump about a lot as you are daydreaming and looking about, so long as you are paying attention to them. This is not limited to direction, either, your eyes will actually focus on near objects or far objects while daydreaming.

After this basic exercise, it is time to try mental gymnastics. The most basic variant is to ask your tulpa to do some basic math, such as two digit addition or multiplication, while you try to pay attention to something else.

This one can be super frustrating, as if you hear your tulpa's thoughts, you can actually watch them do the math, and it will feel like you are doing it. This is actually not a problem though. The goal is not for you to feel like you are not doing it, but for them to do it. So the important part is they get better at coming to the right answer.

This one can also be frustrating, as doing arithmetic in your head requires a lot of memory slots and attention. If you two have a shared thinking space, it will end up getting used for the math. This is actually a great way to expose a shared thinking space. Easier exercises will be needed to see if you each have a private thinking space as well.

Memory Separation:

And this brings us to the holy grail of thinking in parallel. Having separate memories. This is extremely difficult. Unfortunately, those individuals lucky enough to figure this out are usually unlucky enough to have ended up with repressed memories. I know of no way to induce this extreme form of parallel thought other than to devotedly try not to think about something for a long time.

Based on evidence out of research into Dissociative Identity Disorder, currently, it appears there are two distinct categories of dissociation. Non-disordered, which is common and normally distributed, and disordered, which contains just dissociative amnesia and is associated with trauma, and is very rare. If this is correct, then the only way to get memory separation is to get this disordered form of dissociation.^[11]

If you do accomplish it, you can test it in a pair of ways. First is with the black box experiment. In this experiment, one of you hides an object inside a specially constructed box inside your mind. Then the other person tries to guess what the object is. When the second person looks inside the box, and finds something other than what they guessed, that means the other had formed a memory that you did not have instant access to.

The second way is when you get around to switching. If you do have memory separation, when you switch, you won't remember some of the things the other did, or saw. But they will. This is a great test, as you can obtain outside confirmation. The one on the outside can write stuff down or talk to friends, then after the switch, you can try to guess what was done. If you guess wrong, your memories have separated.

In both cases these tests are complicated by some things. In the first, if you have trouble not seeing each other's thoughts, you will be able to guess the contents of the black box just by reading the other's thoughts. In the second, if you can't fully leave the front, then you won't be able to not see for yourself what goes on.

Controlled memory separation:

For those with communication difficulties or uncontrolled switching, memory separation is more trouble than it's worth. It leads to difficulty with hiding your plurality, and problems working on tasks jointly. What is desirable, here, is not so much the inability to see each other's memories, but to be able to control the process. That way you can keep secrets from each other and have some privacy and independent thought, but also, you can share critical information at will.

In the event that someone has separation of memory and doesn't want it, the usual solution is to develop a symbolic access object to "browse" or "download" the other's memories, such as a library or book. Some can also share memories directly, using memory bubbles. It is also possible to favour forms of confronting over switching.

Sleep separation:

The final thing you might want to accomplish is sleep separation. This has several forms.

It is very common, in fact almost universal for tulpas and other thoughtforms who are not the primary body controller to be able sleep during the day a bit. This is not that surprising. If you can't think at the same time, then you must be able to go dormant while the other thinks.

Now the question is raised, do you dream at this time? For those without memory separation, the answer is almost definitely no. Instead, you will be treated to a back seat tranced out view of what the fronter is doing. If you do accomplish this, it is often possible to spy on the other's dreams while you remain awake. The dreams may look like normal dreams, or they may be simplistic and trance like.

You can also explore staying awake at night, while the body is asleep. Though there are many tulpas who claim they remain awake at this period, the most reliable accounts are that the experience is a sort of dreamlike exploration of the wonderland.

If you are both down and asleep, you can try to dream independently, to have separate dreams. It is useful to explore dream recall and lucid dreams to explore the possibilities here. Though, shared dreams can be a lot more fun.

10.2. Mind Hacking

Are you ready to unlock the power of your brain? Let us look at some advanced mental techniques now.

Mind hacking is a broad category for unusual things you can do to your brain, often to give yourself powerful abilities. Tulpas are a mind hack. Though, if you weren't looking for the ipod of friendship, it's not a great hack. The general rule is, there is always an easier way to accomplish anything than through a tulpa. No matter what it is, unless you are the last human on earth.

The most famous is the memory palace. This is one of the mind hacks used to vastly increase your ability to remember things. It is also almost the same as a wonderland. You should look into making one as an exercise to do together with each other.

There are also lots of other mind hacks out there that are a lot simpler and easier to pull off, but no less overall effective.

Some tricks:

There are a few metaphorical actions you can take as a tulpa. Many of the things you can trick your mind into doing are also things your tulpa can do to you. And it is a bit trippy, because you won't feel the effort that goes into it. The general rule is, your aptitude and your tulpa's will be random. You could end up better at some things, and your tulpa at others.

The basic one, is your tulpa can remember stuff you forgot. Both, in terms of searching your past memories, and remembering stuff you weren't paying attention to. You can make the first job easier by constructing a memory access metaphor, such as a magic book or an archive room. Though, they are not magic. They can learn to automatically operate any other mnemonic system you construct, but they can't recover memories you never had, like pages from an old book.

Another one, your tulpas act as a second pair of eyes. By watching over your shoulder, they have a chance of catching any mistakes you make, or better understanding a line of text that you read. Useful for pair programming. In fact, it is rather common for tulpas to be better at an art than you, such as writing.

They can also pull you into a trance or hypnotic state, allowing you to achieve these things as easily as with guided trances.

You can also mess around with perception a fair bit. Just as you can learn to control where on your head a headache is felt, or turn it into sweat instead of pain, some tulpas can do this. Some tulpas can get rid of tinnitus by pulling it into your head. Some can be a fair bit better than

you at knocking you into a more alert or sleep inducing state. And it is possible for them to just flood your emotional state with something like euphoria, bliss, or horniness.

You never know what cool new abilities a new person in your head will have.

Messing with your structure:

During blending experiments, which are some of the riskier, or at least scarier things you can do with your tulpa, you may discover that the mind is not one monolithic entity, but several different components. And your tulpa can borrow them and experience life with them. This can very rapidly teach them how the mind works, and acclimatise them to thinking like a human.

Below, I will list some of these components. Though, due to the fact that these parts are not well understood or studied, mostly due to the only way being through introspection, I will essentially be abusing preexisting terminology to make the distinctions I need to make.

Imagination: Your mind's ability to create visual images. There is some evidence that this can be split, giving your tulpa an independent ability to dream and stuff.

Workspace: Referred to above as the working mind. This workspace is basically a collection of eight or nine memory registers. Half of them are controlled subconsciously, and half consciously. These represent the number of things you can hold in memory at the same time. There is a test involving memorising phone numbers that digs into this component. It is tied to your ability to focus. The more focused you are, the more of these registers activate, and fall under conscious control. Use of these registers is required to do arithmetic.

Consciousness: This is your ability to be lucid, in terms of you can see the world, understand it, and make logical deductions. Basically, you are thinking clearly.

Awareness: This is your ability to feel yourself, and watch yourself. If you don't have any awareness, then you can't conduct introspection at all. Awareness is also tied to the feeling of doing things purposefully, instead of you just basically going around like a robot, doing things automatically. This feeling of purposefulness can be intensified by slowing down, and trying to control your behaviour, and act with intention only. The feeling of purposefulness will be suppressed when you engage in free flow activities like freestyle dance or freewriting.

High awareness seems to be key to the ability to stay awake without help.

Emotional subsystem: Quite and entirely independent of consciousness and awareness, you can feel emotions. They are sensations that are kind of like vision or hearing, when you look at them objectively. And they make you want to behave in different ways when you feel them. Truly bizarre stuff to play around with.

You have linked endocrine systems, and as they are physically linked, they cannot be separated. Consequently, your other will always be able to feel ghost sensations whenever you experience something strong. It is difficult to explain. Some of the behaviours and sensations are more a part of this ghosting, and some are less.

Muscle memory: This is a subsystem that many tulpas learn to observe. A common path on the way to possession is the tulpa learns to control the body directly, and then later to tap into your muscle memory to do things faster.

10.3. Exercises

Separation Exercise:

Category: Cognition

Relevance: Establishing independence.

(1) **Possess your host.**

It only really works if you can possess something. At least an arm. Then you can do something disgusting at least. I suppose you can do this without possession if you enter into a contract that for a few minutes your host will do whatever you tell them to.

(2) **Resolve to do the opposite of whatever your host wants to do.**

Come to an agreement to perform this test with your host ahead of time. Agree to limits. No physical damage or other risky actions. Mentally prepare to do something that your host does not want you to do.

(3) **Follow through.**

Watch for reverse psychology. If your host asks you to do something in the hopes that you do the opposite, do it. Preferably, it has to be things you want to do but your host doesn't such as watch a video they hate. But if your personalities are similar, you will have to push. Learn to watch for influence from your host. Their opinions and beliefs are infecting you.

Count and Chat:

Category: Cognition

Relevance: Separation of attention.

(1) **Host, start counting numbers in your head.**

(2) **Tulpa, go online and chat with other tulpas.**

Pretty simple. Low level multitasking training. Don't stop counting.

The earlier version is chat and count, where the host chats or does other things while the tulpa counts. But this is a bit of jumping in the deep end in terms of parallel processing training. In order to make this expert variant testable, a number of [chaotic repeatable math operations](#) have been put forward, that require only a small degree of memorisation on the tulpa's part.

One technique found useful for some is to repeat a meaningful phrase, known as a mantra, over and over again. Eventually, the other will just think and talk over you.

Bigger Separation Exercise:

Category: Focus, Symbolism

Relevance: Dealing with blending.

This is an anti-blending exercise. If you ever feel like you are ever falling into puppeting. Or, if you ever want to try to increase your independence. The effect seems to wear off, so do it daily.

Usually, it seems best to combine two different exercises into one to create a really robust separation experience. So that is what I did here. Sometimes, we substitute part 2 with a wall building symbolic exercise, like that discussed earlier in the chapter. Other symbolism is likely to be just as useful, like plunging a giant stone wedge deep into your subconscious, cutting it in half.

(1) Visualise each of your energies. See the other's face in front of you.

You are your essence. Probably sitting in your brain somewhere. Probably mostly around your mind voice, wherever that is.

We tend to go into a dark space in our inner mind for this and actually see each other's faces. But I don't think this is important. You might feel a little weird, as if they are behind you, you will essentially be looking backwards.

(2) Count down from five.

Synchronise your count down. You each want to apply equal force at the same time. But also, make sure you are both counting separately. It doesn't work if only one of you is doing this.

On each count, focus more on the other person's face, or their presence. See it get stronger. Also, build up a feeling of force. Like you are preparing to push a really heavy object in one sharp shove. Psych yourself up for a big push.

(3) Push away from each other.

How do you push off? Maybe manifest "energy limbs" much the same way as you do imposition. Or, just do it with your arms. Work through multiple strategies until you find something that works for you. If successful, you will each feel like you are shooting off to the far side of your skull. You might experience dizziness.

Part 2:

(1) Picture yourself at one point in your brain and your tulpa at another.

There should be one point in your mind where you perceive your mind voice to be coming from, for example the frontal lobe, and one point in your mind where you perceive your tulpa's mind voice to be coming from. For example the parietal lobe. This was a thing you did to help distinguish your thoughts from your tulpa's thoughts. (see [Skull Hopping](#) in chapter 6.)

(2) But your essence is spread out all over the place, getting tangled with your tulpa.

But where do you feel you are? You feel you are all over the body. You are connected to your skin that you feel through. You are connected to your eyes that you see through. You imagine your essence to be throughout your body. Including in the area where your poor squished tulpa's essence is.

(3) Draw it all in to a single infinitely small point. Pull your tendrils out of your tulpa and out of your body.

Pull it all in. Like a super powered magnet, detach from everything. Detach from your skin, from your muscles. That is not you. That is just a meat bag. Detach from your eyes, and the rest of your brain. Disconnect from your tulpa. Pull your focus from your tulpa, your influence from your tulpa, your communication with your tulpa. Your tulpa may feel weak the first time you succeed at this. Abort if they start having too much trouble. Compress it all into a tiny ball around your voice. You are your voice. Shrink it down until it is a single extremely bright and sharp point. With one stream of thought: your voice. Your attention is split to nothing else.

(4) Tulpa, do the same.

Like you, your tulpa will be spread all over. Ask them to do the same. Do not help them do it. They must do it alone. Much as you feel focused after doing this, they will feel strengthened as they concentrate around their voice. They may feel more separate and independent. This is a good time to test separation between you two.

The Bubble Ship:

Category: Focus, Symbolism

Relevance: Dealing with falling asleep.

This is an anti fading out exercise. It has no relevance until your tulpa learns to be the primary thinker. When that happens, you may note that your tulpa becomes greedy for cognitive

resources and you start to fall asleep. If you don't want to fall asleep, and instead want to think in parallel, then read on. Alternatively, a crafty tulpa may use it to stay awake and present the whole day.

This one is built on top of voice moving exercises. (see [Skull Hopping](#) in chapter 6.) You are basically building a private space around that point source voice you have created for yourself.

(1) Imagine you are in a bubble inside your brain.

For our purposes here, this bubble is like that force field around the starship Enterprise. It's got some heft to it, some solidity to it and some power to it.

(2) Pull yourself in, and push your tulpa out.

Pull yourself together around your mind voice. Your tulpa can have the rest of the brain. This should create an easy balance point for you to maintain. A strong membrane metaphor here can be a good anti-blending technique.

(3) When you start to lose awareness, drift your bubble to the centre of wherever your tulpa is.

But you are still fading out. Although claiming a bubble of cognition does little to harm your tulpa's cognitive ability, your tulpa will begin thinking strongly using other parts of your mind and your part will begin to fade. Float the bubble over to the part that is most active. That is usually where your tulpa's mind voice is coming from. Think from there. Your essence and voice is there. Your tulpa will need to move to a different area of the head.

Dominance Switching:

Category: Awareness

Relevance: Accelerate tulpa growth.

In this exercise, we are going to try to lend our host's awareness to our tulpa. If successful, the tulpa should feel a suddenly improved ability to see themselves, and they should feel like they can think way better than normal. One way or another, this should allow the tulpa to better understand how to think like a human.

This has very good odds of causing the host to fall asleep. You may want to review the Bubble Ship exercise above.

You may also want to review some anti-blending exercises, as this has very good odds of leading to identity confusion. Worse than possession. Early on, I'd impose myself when it got really bad. Seemed to work.

(1) Host, enter a relaxed, trance like state.

Lose track of yourself. It is even not important if you stick around. If you do stick around, stare at your tulpa. Watch them think and be quiet.

(2) Tulpa, wake up. Enter a hyper alert state.

The rest is up to you, tulpa. Having the full attention of the host, you should not have problems getting distracted, as that attention seems to erase that. You want to use every strategy you know to become more alert and aware. (see [Hyper Alertness](#) in the previous chapter).

(3) Tulpa, look at yourself.

If successful, you should start to see yourself thinking. You should see all the thoughts that make up your reasoning and insights and observations. You should feel all your emotions clearly and sharply. You should begin thinking critically, even if you are not used to this.

(4) Initiate experiments.

You will want to test yourself. Go online and chat a bit. Run through a daily ritual like cleaning or cooking. Watch a movie and think about it. Think about your recent thoughts and see if your new mood gives you any new insights.

As you are not used to this state, you should fall out of it automagically when you relax and get tired enough.

This state can easily be encouraged further through the use of symbolism. One example is seeing both the host and the tulpa symbolised as two balls of fire, then carefully drawing energy from the host fire and feeding it to the tulpa fire.

A possible, and unusual way this state may be triggered, if you are already good at imposition and have the full trust of your host. Have the host relax on a bed. Then impose next to them, put your paws or hands on them, get a good grip, then push them out of their own body, letting them roll over. The body is now free for you to experiment with.

Play a Game:

Category: Cognition

Relevance: Attention separation.

(1) Find a free online game that is made for two players that uses one keyboard.

You know the kind. They are created for couples who want to do a thing on a computer together. There are a couple on Kongregate. The "Fire Boy and Water Girl" series is a decent test.

(2) Tulpa, possess an arm.

Just an arm. If you can, lock your host out to prevent cheating.

(3) Stare at the middle of the screen.

Don't look at your character. That will make it harder. You can use a small windowed view, which can help in some games.

(4) Play the game together.

No cheating. Keep your hand off the other's character.

It takes some practise, and it is not a thorough proof of parallel processing, as this is a skill that ordinary humans can master all on their own.

Thought Hiding:

Category: Cognition

Relevance: Thought isolation.

A pair of related games. The second is tricky, so the first version can be seen as a warmup.

Version 1:

(1) Tulpa, think of something random.

(2) Host, guess what it is really fast.

(3) Swap roles.

This game should be played rapid fire. The inventor should in fact come up with a long series of random things, about one a second. The goal is not to see if the thoughts can be hidden, although that would be a bonus, but to see how creative you each are. And to help with identifying whose thoughts are whose.

Version 2:

[The Black Box](#)

(1) Construct a black chest in your mind, that you cannot see into.

(2) Tulpa, think of an item and place it into the chest without letting your host see.

(3) Host, guess what it is.

(4) Open the box and find out what was actually in there.

This one tests the long term ability of a tulpa to keep secrets from you. The goal is to manage to place something in the box that the host is unable to guess. Remember to swap roles to see if the host can keep secrets as well.

Forced Independence:

Category: Willpower

Relevance: Separation testing.

A scary exercise. Your tulpa needs to be along far enough in separation, though, or you are very likely to succeed, and failure is the goal. It starts similar to possession wrestling covered later.

To start with, ideally you want to be at a point where your tulpa has been in control recently. They were the ones that were chatting with friends the past hour, or they have been possessing the body all day, and their philosophical thoughts, ideas and such dominated your conversations recently. If you haven't got to that point, work to that first.

(1) **Relax and get into a dissociated state.**

There are two possible ways to do this. The easiest for most will be to go to your wonderland to start with. Alternatively, you can start reflecting on your thinking, and sort of symbolically see yourself in one part of your mind and your tulpa in another.

(2) **Tulpa, mentally prepare.**

Go back to your will training exercises. Your goal is resolve to keep talking. Keep your mind on your thoughts, and speak them at your host, challenging their authority over the brain.

(3) **Host, concentrate, and try to block out your tulpa's voice.**

There are a few different tacks you can try. You can try to block out tulpa's voice. You can try to think harder, stealing your brain's processing power. You can try to pull your attention away from your tulpa, to pull yourself out of your tulpa, if you feel like you are supporting them, and try to think about something else.

However, if your tulpa has difficulty in response to any strategy, stop, and leave it alone for the rest of the day. Use a different strategy.

(4) **Tulpa, if you feel like you are slipping, push harder.**

As your host actively draws their influence out of you, you may feel like the floor dropped out under you. You need to fill that in with your own willpower. Doing so will allow you to function completely on your own. You may find you suddenly have trouble at things you can usually do easily, like form grammatically correct english sentences, or remember what you were talking about. This will likely depend on the tulpa.

Safety rule:

Do not try to attack your tulpa's essence directly. Like with the possession exercise, that essence is their core. The closest you can get without endangering them is to pull your support away from them. And same goes for attacking your host directly when you swap roles and try to suppress the host's voice.

11. Imposition

In this chapter, we will return to the tulpa's body, and examine how to perceive it through hallucinations.

11.1. Experience of Imposition

Imposition is the experience of hallucinating your tulpa in the physical world. For some, this is a rather magical process, for others, it is an underwhelming extension of visualisation. No way to find out how special it is for you without trying.

Visual:

More or less, there is a three step process here. At first, you only see your tulpa in your mind with daydreamed visuals. Then you can see your daydreamed visuals with eyes open. Finally, you can see physical objects that are not there.

This process is not followed by everyone, though. Some find imposition easier than visualisation. Quite a few skip open eyed visualisation. For those who don't want a wonderland, skipping straight to imposition is often a preferred forcing method. The other choice would be to force inside an empty void, which doesn't tend to work too well.

Exactly like visualisation, as covered in chapter 5, the exact character and nature is difficult to pin down, as everyone experiences it differently. There is nothing particularly unusual about hallucinations. Those who experience opaque ones may be unable to differentiate them from regular physical objects. For the vast majority, there is a strong quality difference between the two; they feel different. But you may be unable to see this if you are, for example, experiencing a high fever and kind of out of it.

The majority will experience translucent hallucinations, even after lots of practise. Not only will there be that quality difference you can learn to pick up, but you can also sorta see whatever is behind the hallucination at all times. In order for the tulpa to be fully opaque, not only must the positive hallucination be totally solid, but the host must also experience the negative hallucination of not being able to see what is behind the tulpa. It is very possible for the tulpamancer to experience one, but not another, or to experience each in uneven ratios.

Negative hallucinations are not only restricted to the visual. A tulpa can help you with practise to stop feeling things, like a blanket, or stop hearing things. This is usually used to help switching along by encouraging dissociation, but is also part of realistic sensory experience in imposition.

It can be almost impossible to differentiate between this and open eyed visualisation, as this is how visualisation works for some people. One difference is that a hallucination, for our purposes, will be locked into the physical world. They will stand on the floor, and lean against the walls. Tilting your head will not affect their position. Another, is the hallucination will appear outside our head, rather than feeling like it is that inside blackboard space. However, both these differences do not apply in all cases, as visualisations can also work these ways. Also, hallucinations sometimes don't work these ways.

Those early in the process occasionally report even weaker phenomena that have some interesting features. It is possible to sense an impression, and nothing else. A feeling like there is a physical object there, but you can't actually see it. This can grow to a sense of outline, or you will see like this lensing effect that draws an outline around your hallucination. It is also possible to experience washed out visuals, like all the colour is drained out, unless you focus on it.

When it comes to open eyed visualisation, that is simply exactly the same as normal daydream visualisation, except it sticks around when you open your eyes.

Imposition physics:

Much like with visualisation, there are a bunch of rather unique rules when it comes to hallucination. These are all things that can sometimes be experienced. Also like visualisation, all the wonderland physics rules still apply. (See chapter 5, Visualisation.)

Acid trip: Sometimes, when working hard on hallucination, the entire world can become multicoloured. Everything can end up painted funky shades, and there can be confetti, and streaks of light, and even weirder stuff. It definitely doesn't happen to everyone. Seems to be more common with chemical assisted hallucination.

Brief flashes: Your tulpa can appear completely solid when they first appear, then fade out really really fast. Every time they move or shift, this will happen again, with a brief flash of solidity.

Lighting conditions: Highly unpredictable. The way a room is lit has a massive effect on how solidly you can impose. Dark rooms tend to universally be better, with less competing stimulus. Warm colours tend to be easier to work with. There also seems to be huge changes depending on what is behind your tulpa. Blank walls, floral patterns, sharp edges. Randomly, it seems some furniture and spaces are easier to impose on than others.

Mirroring: A process whereby physical objects are brought into your hallucinatory world. This is done through your mental map of the space you are in. It allows you to remember what is behind you when you look away, and in general helps you think about your environment. Your tulpa can interact with this mental map during imposition, and for example, knock boxes over, or create impressions in your couch cushions. And, you will also see them move about in this mental map, even when they are otherwise out of sight. Of course, they reset when you look back at them.

You look where they look: Yeah, that's right. If your tulpa is imposed, and they look at something, your eyes will sometimes be pulled to the same object.

Other senses:

Imposing audio is relatively easy for most people. It is actually a good place to start. This is done primarily through moving where your voice sounds like it's coming from from inside your skull to outside your skull. (see [Skull Hopping](#) in chapter 6.) A person's experience with internal voices is as varied as with visualised images, so no clear dividing line can be put between auditory visualisation and auditory hallucination.

There are a few ways it is possible to experience what this is like. Just before falling asleep, most people pass through a state of hypnagogia, dominated by strange thoughts and other dreamlike phenomena. Hallucinated voices are often a part of that. The majority of the human population has also experienced a full on hallucinated word or phrase, or low level hallucinations at odd times in their lives as well, often in the form of whispers.

There are a pair of things to practise for audio imposition. The first is location. Sound feels very different depending on the ear it is coming in on. The ear closest to the sound will actually feel something. This can be most easily noticed with high quality ASMR videos with headphones, since playing around with left and right audio is a major part of those videos.

The second is echo. Now, you may think that a voice you experience inside your head is free of echo, but this is almost definitely not the case. No echo sounds really weird, so you will be intuitively adding a tiny echo to the sound, possibly the resonant echo of your skull. There are three primary echo environments most persons are familiar with. The strong echo of your voice off the walls of an empty house, the nearly absent echo of a room with a lot of soft furniture absorbing sound, and the longer distance echo of an outdoor space.

The third major category is tactile. Tactile is not one sense, but a whole bunch of senses, bundled together and handled largely by a specific part of the brain. Each one may need to be worked on individually. There is the sensation of touch, pressure, hot, cold, pain, and to some degree, texture. At advanced levels, you can experience the sensation of your skin being pulled around, and even the sensation of your limbs being moved around. (proprioception) Like the other ones, this sense can be practised in the imagination, and then later extended to hallucination.

Working on proprioception, the sense that tells you where all the parts of the body are, is in particular important if you as host want to project yourself. For self projection, also look at vestibular hallucinations. These are a set of senses that control your balance and orientation, and includes a strange organ attached to your ear that senses the direction of gravity. Vestibular hallucinations include that spinning, or ship at sea feeling you may have gotten when very sick and tired. It can also be encouraged by meditating on an idea of spinning or rocking.

Tactile hallucinations are something a great deal of persons experience, but the most common form is that feeling of insects landing on you when you are paranoid and nervous.

The importance of scent and taste are often overlooked. Not just in their enjoyability if you can get them working, but because of their stronger connection to memory, and basal instincts. Their use in tapping into your emotions can be exploited to help improve your tulpa's ability to feel totally present in the physical world, and to help you focus on your tulpa if you are still early in forcing.

And most importantly, is the sensation of presence of another person. This is a sensation that just seems to accompany people when they are in the room with you. This is the part that really sells the illusion.

11.2. The Process

This feeling of presence is particularly important for imposition. If you can create the sensation, then other hallucinations may just attract to the entity you imagine, or at least, they will feel more natural, and require less attention.

In general, a great deal of useful advice for imposition has already been covered in Chapter 5, Visualisation. This chapter builds on that one. Imposition can actually be used as a substitute for visualisation, particularly if a wonderland is not desired. One can sit down in a room free of distractions and visualise their tulpa in front of them. Forcing then proceeds as usual.

However, where imposition really shines is later in the process after you get first responses from your tulpa. At this stage, your tulpa should already have a will of their own. Consequently, if

possible, it is best to let them impose themselves, rather than have you do it. Your job is merely to invite them into the room with you. If necessary, concentrate on that feeling of presence.

As with normal visualisation, don't try to move the body of your tulpa, even if you are the one imposing them. Let them move themselves.

There are two primary techniques for getting into imposition. Imposition can be initiated by either one of you.

Imposition from the front:

Based on older forcing methods, this one starts with the visual sense. Choose a space in front of you, such as on a chair or couch, and imagine them manifesting with all manner of special effects, like some sort of wizard.

When they impose the first time, they will most likely be very faded. Take a moment, and try to relax a bit. Try to get into a little bit of a trance, to take the reins off the process. Your job is to relax. Consider taking note of your surroundings and your thoughts. Watch and think. Becoming more aware of the world around you can actually surprising help. Tulpa, you have a more difficult challenge. Relaxation may also help you hold on. So will concentration. In fact, it can be hard to tell what will work best. Do a lot of experimenting.

Tulpa, you should also be working on movement. Work through some facial expressions, body movements, and walking. Ignore your host, and just do these exercises, regardless of instructions from your host. Chat to your host throughout the process. Try to distract them from whatever they are doing, and get them to focus on whatever you are saying. Both if what they are doing is trying to impose you, or something that is not related to you at all.

Like with possession, spend some time feeling up your tulpa all over their surface as well, during imposition. This one is much harder, as unlike in your imagination, your hand will go right through if you apply too much force. I imagine it is possible to implant the belief, supported by habit that you will meet resistance when touching their surface, but have not heard of this actually happening. Your tulpa, on the other hand, will meet resistance when touching you, same as in visualisation.

After getting settled, and bouncing around a bit, as I'm sure you want to, work on endurance. Getting used to long periods of imposition will help to lock it in. Stick in this mode through as many activities as possible. Explore around and goof off in meetings. Lay on the couch and watch as your host cooks and cleans. And cuddle sleepily as long as you can while your hosts works on the computer.

Imposition from behind:

This approach tends to be really awesome for passive forcing. It helps to ease into imposition more easily. Instead of feeling your tulpa in front of you, feel your tulpa behind you. Know that

they are there, and watching over your shoulder, at everything you do. Let them touch your shoulders periodically, and when they voice their opinions, your tulpa should try and make it sound as if their voice is coming from somewhere behind.

Eventually, it should be possible to, sort of, just walk around your host and appear in front of them.

What the tulpa experiences:

It's so weird, right? An imposed tulpa has their own body out in the real world, and it's so realistic. Could they, like—actually see from that perspective?

Yes, they can, though, not by default. Usually, a tulpa has an artificial view of the world. They act as if they are seeing from their perspective, but actually, they are seeing themselves from your perspective. Like how you can get immersed in a 3D third person game until it feels like it is first person. But a tulpa can also see directly first person. This is a further use of that memory map people have of their surroundings.

And you, too, can see your environment from other angles by using this memory map. This is a useful exercise, for both of you. You can actually have your tulpa watch you and transmit what they see, and you can try to navigate the world like that. This will really push the limits of your various imposition and communication abilities.

And also when you start to get imposition down, hosts, you should try to impose yourselves, and see, feel and hear from this constructed perspective. If you do, try to compare and contrast the experience to other types of out of body experiences. For science, you know.

Can you see things that are behind your head? Absolutely. However, there will always be inconsistencies. These are based on differences between what you think is there, and what is actually out there in reality. For example, if there is a wall in front of you hiding part of your view, your tulpa can look behind it and they will see whatever it is you think is back there. They can even walk behind the wall, and accidentally walk right through furniture you didn't know existed.

When working on these constructed views, there are a few things to work on. In addition to clarity and solidity of the view, which is a visualisation skill, and better syncing with reality, you also have to work on head movements. These movements can be disorienting, and very easily knock you out of the experience. However, when you get better at them, they can actually lock you into the experience. Test out panning, or side to side movement, then work up to tilting, or rotating movements.

There are a few fun things to try when imposing. It is a lot of fun interacting with real world objects, moving them about. Though, they don't normally stay moved. Also a lot of fun making faces in the mirror, and playing about with running water. Also, it is a real joy tasting food while imposed. You can eat your host's food, then they can eat it a second time.

Long term imposition:

One important thing to keep in mind, is imposition often has a weight, a degree of difficulty attached to it. This will be felt by the tulpa if the tulpa is the one maintaining the experience. This weight can sour the experience and cause the tulpa to avoid imposition.

Like with forcing originally, the goal is to get to the point where you impose so often you hardly even notice the difficulty, then pass it, to where it just happens automatically. There are a few things to try.

Stop working on solidity. This, above everything, seems to make the imposition feel harder. Pick a solidity level you can easily reach and don't try to go beyond it during most imposition sessions. Try to put as little effort into imposition as possible.

You are imposed. You two are just forgetting to notice that you are imposed, and that is why you didn't notice. This mindset helps to engage the subconscious a little better. Combining these two techniques allows for the next one to be reached without too much effort.

Marathon imposition. Impose constantly, for an entire day. In order to pull this off, you have to be pretty lazy. Relax, sit back. Position yourself so that a little bit of the imposition enters your host's vision, but not too much. One example would be to put a single arm around your host's shoulders. Then you have both a little tactile and a little visual. Or put your head on their lap.

Now, enter a trance. We want to meditate, concentrate in a relaxed fashion, on simply being in the physical world. No other thinking, beyond idle thoughts. Just sit there and think about being there. Maintain focus on this simple thing. Go ahead and nap while imposed.

11.3. Exercises

Running Man:

Category: Visual

Relevance: Proto-forcing and imposition exercise.

Great for road trips.

(1) Become a passenger in a moving vehicle.

Please do not get in a moving vehicle while it is moving for safety reasons. Instead, please get into a stationary vehicle that is about to become moving.

(2) Look out the window.

Please select a vehicle that has a side window. This exercise requires looking out a side window, providing view that exhibits parallax, due to the direction of motion being perpendicular to the direction of the view.

(3) Watch the scenery pass by.

The continuous motion should induce a trance like state in your mind. If there are no race tracks, highways, or country roads in your vicinity, perhaps the right youtube video can substitute. Trance like state is necessary.

(4) There is a stick figure doing parkour on the scenery, keeping up with you.

The stick figure is very athletic, and playing a game with the scenery. It is using some of the scenery like platforms. It is not necessary that you actually see the stick figure, only that your eyes follow its movement.

Parkour Noun (uncountable):

An athletic discipline, in which practitioners traverse any environment in the most efficient way possible using their physical abilities, and which commonly involves running, jumping, vaulting, rolling, and other similar physical movements.

The Green Apple:

Category: Visual

Relevance: Key visual imposition preparation.

(1) Look at a table or other flat surface.

For the purposes of this experiment, do not select a flat surface with any apples on it.

(2) There is a green apple there.

Do not actually put an apple on the surface. Instead, try to think that there is an apple on the surface. It is fine if you don't see an apple there. Proceed, even if the apple looks like it might be invisible instead of green.

(3) Note that the green apple does not look like a red apple.

Think about red apples. Delicious red apples. Note how incredibly different the green apple on the table is from those juicy, delicious red apples. The apple on the table is not a red apple. Totally not. It doesn't look red at all. Not even slightly. Nor is it yellow. There is no yellow patch on the not red apple.

(4) Close one eye then the other, to see if there is a difference in how the apple looks.

I wonder if it looks more or less solid if you squint? Maybe it will look more green if you stare behind the apple? In front of the apple? Maybe it will look more solid on a different coloured surface?

To get a better image, you can try adjusting your mood. This can have unexpected effects. In particular, relaxing into a trance like state should clarify it. Also try waking up more, zoning out, and getting excited.

You will want to try this experiment in different lighting environments and different tables. But I do not recommend you do this experiment multiple times in one day.

(5) Close both eyes and note if you can see the apple still.

Close your eyes, and note how long it takes before the apple disappears from your sight. Write down your result.

(6) Attempt to pick up the apple and rotate it in your hand.

(7) Attempt to bite the apple.

Grab the apple. Note whether or not your hand goes through the apple. If so, try a few more times. If not, bring the apple to your mouth and take a bite. Please ignore how weightless the apple feels. Rotate it around in your hand.

(8) Try to stop seeing the apple on the table.

If the apple is not on the table, put it back. Try really hard to not see the apple until it disappears. If it does disappear, look away and then look back to make sure it really disappeared.

This last step should give you some rather interesting results if you did the rest correctly.

Sound Test:

Category: Auditory

Relevance: Tulpa voice throwing.

(1) Get binaural headphones.

(2) Get a 3D first person game that does not require your constant attention to keep the main character alive.

(3) Find a noisy object in the game.

(4) Stand a ways away from it and listen. Now, rotate your character and keep listening.

(5) Close your eyes and guess where the sound source is relative to your character.

If you can't get your hands on high quality audio equipment and a suitable game, you can substitute live action stuff. Find a real world source of sound and stand a ways away from it.

Note, don't stand right next to the audio source. The difference in relative volume between ears will be too great and will give away the position too easily.

Pro tip: Walk into various different quiet environments. Clap once. Listen very carefully to the echo and take notes.

Shadow:

Category: Impression

Relevance: Imposition basics.

(1) **Stand behind your host.**

This is really basic imposition. Presence imposition. It can get boring. Watch whatever they are doing over their shoulder. Don't be afraid to put your arms around them if you want to try contact. Practise throwing your voice instead of sounding like you are coming from inside the head if you feel like talking.

(2) **Host, start to feel like there is someone else in the room.**

When other people are in a room, you notice. Even when they are behind you. You just feel them. You sense them. You remember them. If you are familiar with them, you may recognise them just from this feel.

(3) **Recognise the unique signature of this feel.**

Your tulpa's feel should match their essence. If they are sunny, it should feel sunny. If they are imposing, it should feel imposing.

Tulpa Sight:

Category: Perspective

Relevance: Imposition practise.

(1) **Tulpa, impose yourself.**

Sit on a couch or something.

(2) **Host, walk around.**

Pace in a loop to make things easy.

(3) **Tulpa, watch your host.**

Turn your head to follow your host's movement. Focus on your environment. See it clearly. Focus on your host. See your host move. If your host takes a step, see them take a step.

As an optional test, focus on their shirt and memorise it. Then ask your host to look at their shirt.

(4) Broadcast what you see into your host's mind.

Broadcast what you see into your host's mind. Really loud, make your host see this video.

(5) Host, lose track of what you physically see, and focus on what your tulpa is sending you.

The goal is to ignore your sight. Like being in an immersive daydream. Just don't think about it. If not thinking about it does not make the sight go away, it is not going to go away this time around. Practise. Focus on what your tulpa sees. Note everything your tulpa sees. Note how the view shifts when your tulpa turns their head. Look at how bizarre you look in this vision.

A more basic variant would have the host sitting down, and watching as the tulpa moves around and looks at things. You should still see the other perspective early on. Later efforts should include the tulpa seeing what they are seeing, and not sharing that vision with their host.

The Couch:

Category: Kinaesthetic

Relevance: Imposition warmup exercise.

(1) Impose yourself.

Imagine yourself in the physical world.

(2) Run over to the nearest couch and jump on it.

Focus on the way your body moves. Focus on the obstacles in your environment. Try to get all your footfalls accurate as you run around. Jump realistically and collide with the couch realistically.

(3) Move around until you get comfortable.

You are super lazy and want to get comfortable. Lie down on the couch. Note all the pressure points you are experiencing. Do you have tension in your neck in order to keep your head from falling? You are not comfortable. Is the couch cushion too hard? You are not comfortable. Is your wing squished? You are not comfortable. Is your leg at an odd angle? Are you starting to regret your incredibly long neck?

Hold the position for a while. Let your host do the cooking or the cleaning or something. If you are not comfortable, it will begin to wear on you and annoy you until you get restless.

(4) Mix it up with a sexy pose.

Purely for entertainment purposes, show off to your host to end the exercise.

Back Rub:

Category: Tactile

Relevance: Tactile imposition exercise.

(1) Host, lie on your side, with exposed back.

Being in a cool room seems to help with this. Cover the rest of yourself with thick blankets or you will get cold and have to stop.

(2) Tulpa, lie down behind your host.

Don't work on visuals. This is not the goal of the exercise. Your host should automatically get a sense of your presence from this, and also visions of your paw, claw, or whatever moving.

(3) Place your tentacle, hoof, or whatever on your host's shoulder or neck.

Host didn't feel anything? Tap your host instead of just putting your claw, hand, or whatever down. If your host feels no pressure on your skin, stop the exercise for a bit. Instead: Have your host poke themselves in the back, then attempt to simulate the experience. Have your host slap themselves in the back then attempt to simulate the experience. Host feeling no change in temperature? Have your host hold their hand on their back. Then you attempt to simulate the experience.

If your host is particularly resistant to the sense of pressure, tell them to lie on their back, and then step on them. Host, remember what it feels like when animals (or people) walk on you. I'm sure you can find a volunteer if you need experience. Like from your sister.

If that still does not work, here is a weird trick that occasionally works to trigger improved sensation, but takes a day. Bite your host, draw blood. Then lick the site. Your host is likely to feel the cold and wet from the lick. The next day, your host may have increased sensitivity in that area.

(4) Rub it downward until you reach the bottom of the back.

Remember, this is supposed to be a relaxing experience. So no concentrating. Let your host's mind drift. Move slowly, sensually. Go ahead and try to move fast, or get two paws, hands, or whatever going at the same time. But don't panic if it suddenly feels like you are moving through butter. Applied pressure should be moderate. Notice as your hoof, webbing, or whatever catches on the bones in your host's back. Your host probably won't enjoy you running you hand, claws, or whatever directly over the spine. But there is only one way to find out. Listen to your host's thoughts. Make notes of the areas where your host particularly likes to be touched.

(5) Repeat, but with a slightly different starting position.

Basically, you want to go over the entire back in a series of strips. Of course, when you get better, you may notice that certain patterns work better.

Pro tip: Host, you may notice that your tulpa is doing all the work. Take this opportunity to try an extra deep relaxation exercise. Gently observe the strokes on your back. Let them wash away all your other thoughts, replacing them with waves of euphoria. Let go of your sense of presence, sense of smallness. You may find yourself pulled into a sensation of being everywhere at once.

Walk Your Tulpa:

Category: Visualisation

Relevance: Core visual imposition exercise.

(1) Ask your tulpa to impose into the real world.

Imposition is the act of your tulpa joining you in the real world. Hopefully, the mere act is enough to allow you to see them and interact with them without daydreaming.

(2) Leave your house, with tulpa in tow.

With your tulpa behind you, the demands on you are reduced for maintaining the imposition. Focus on the feel of your tulpa being present with you.

(3) Explore. Look for places with interesting lighting conditions and backdrops.

Try to find new places while doing this. The goal is to find new sights, sounds, and colours, and textures. You never know what will trigger unexpected results.

(4) At each interesting place, ask your tulpa to stand in front of it. Observe how solid, real, and dynamic your tulpa looks in that location. Write it down.

The three metrics are: Solidness, the degree of apparent colour change your tulpa does to the scene, not the degree to which you can't see through your tulpa. You might be able to see through them even at full opacity. Realness, the degree to which your tulpa looks like they are life like. This is subjective. And dynamic, the degree to which your tulpa's movement is fluid. Watch for jerkiness or odd movements or jumps.

12. Possession

In this final chapter, we will return to the means of communication available to the tulpa, and broaden our options.

But first, some definitions.

12.1. The Possession/Switching Controversy

In the greater plurality community, switching is common. The most common type is unconscious switching. Since those with dissociative problems often switch uncontrollably with their headmates, fronting and switching suffice as terminology. The hosts of tulpas, who are unlikely to start with much dissociation, are usually stuck with various brands of possession for a painfully long time. Plurals from the voice hearer's camp are again somewhat different, as these thoughtforms rarely possess or switch.

There are so many ways to possess or switch. Some of them have terms, some of them are unnamed. This is an attempt to catalogue and name them all.

Disclaimer: Despite the way these are written, host and tulpa can be on either side of each of these states. It indeed makes perfect sense for the host to possess the tulpa. The way they are written is the way you will first run into them as you develop your tulpa.

Altered states of consciousness:

(1) Primacy is the state of the most alert thinker. Possession is easier when you become primary.

This can be modified by having the current primary thinker enter a deep trance, or relax to the edge of sleeping. Less alert thinkers can lack self awareness, and critical thinking, but will keep their personality.

(2) Co-Conscious is the term for when two of you are actively thinking at the same time. This is implied by co-fronting, but one of you can alternatively be stuck thinking on the inside.

Co-consciousness is extremely common with tulpas, sometimes becoming a permanent thing. It is implied anytime you are able to achieve realtime live communication with your tulpa.

(3) Fronting is a catch all term for being 'the face'. It can apply to possession, switching, or blending.

(4) Co-Fronting is a term for when there are two or more active members of your system at the same time. May also apply to joint possession. Active, here, means that both of you must feel like you are in the outside world, such as through imposition or proxying. Being inside does not count.

Those attempting to co-front will try to balance alertness, and not allow either side to become primary. Even in systems with many system mates, co-fronting is usually restricted to two persons at a time. However, medians will usually all front together, if there are others in their system not part of the group.

Ways to control the body:

In general, possession refers to controlling the body. But this is not always the right word.

Generally, possession involves associating with the body, feeling like you are in it, or are it. However, association and control do not always go hand in hand.

(5) Proxying is when your tulpa tells you to do stuff and you do it.

This is very typical with tulpas, especially younger ones. Proxying can itself take different forms; it can involve translation or not involve translation. It can be eclipse like, with the typist relaying split second after the message is spoken, or take some time and the typist thinks about what is being asked first. You can also verbally proxy, or physically proxy, by dictating movements of the body.

(6) Blending is when to some degree, you two think as one. It terrifies some, who fear merging, and is preferred by others.

During this time, you may have trouble figuring out who you are, and some of your thoughts will be like theirs and some will be like yours. If you are not secure in your identity, it can create fears of disappearing or of not being real.

(7) Eclipsing is when you subconsciously suggest things to your host and they do it automatically. Faster than proxying but really blendy.

Like, it's like one of you giving remote control to another. Like puppeting after you both have control of yourselves. However, this is a very tulpa viewpoint. In the greater plurality community, where there is often less control, eclipsing is more seen as when the one in control starts to obtain characteristics and mannerisms of another. Eclipsing is a common side effect of co-fronting.

Since eclipsing's meaning is vague, you can use signal boosting to refer to the case where the one behind is moving the one in front in order to move the body, and shadowing to refer to the case where some of the personality of the one in behind can be seen in the way the one in front is acting or moving.

(8) Partial possession is when you only control part of the body, while the host maintains control of the rest.

Possession is direct control. This means in order to not be eclipsing, you are in no way asking your other to use the limb, and they are not putting in any effort or support to allow you to move at all. It may still feel to them like they are moving the limb, but only because it does not feel alien enough. It won't feel like they are putting the effort in themselves.

(9) Indirect possession is when the control of the body feels unnatural to you. You have not fully associated with it.

If you are doing this, you may notice that the body feels really heavy, or weird. It will also feel like you are controlling from the back seat, like you are moving someone else's body.

(10) Full possession is when you control the whole body and it feels natural to you.

The main difference between these two is whether you have associated with the body or not. If you feel like you are inside the body, like you identify with the body, then you are directly possessing. The other will still feel like they are they one moving the body, so long as they also remain associated with the body. Remember that this is a perceptual illusion, unless they are trying to help you move the body.

Ways to leave the body:

For tulpas, projection is the same as imposition. However, it can only be called projection if you do it yourself, without help.

Unlike with ways to control the body, all of these are also considered examples of dissociation. In this case, dissociating from the body.

(11) Trance possession is when the host becomes unthinking and unresponsive while you are possessing.

Under this mode, you will have complete memory of everything that happens guaranteed. If you don't, you either dissociated from the senses, or fell asleep entirely. Even if you do one of those, You may still remember everything if you two have a shared memory.

(12) Dissociative possession is when the host begins to feel numb, or far away while you are possessing.

These are common symptoms that happen after extended periods of possession, and to some individuals nearly every time possession happens. It is believed to be a gateway to switching.

Some people refer to tunnel vision, blurry vision, and muted sounds. These are all symptoms of dissociation, and experiencing these may give you insight into how your turpa normally experiences the world. There are also other tulpas who can see perfectly fine out your eyes and hear out your ears right from day one, and yet others who are completely trapped in their wonderlands.

(13) Third person projection is when the host imposes themselves, but still feels the body's senses first hand.

Basically, you create your imagined form, like in third person visualisation, where you see yourself and your tulpa from a camera floating around outside your imagined body.

(14) First person projection is when the host imposes themselves and also loses direct contact with the body's senses.

In this mode, you will begin to see a constructed view of the world from the viewpoint of your imagined form. You will also be able to feel things with your form, and even have distorted hearing. While in this mode, your hallucinations and imaginings will become more vivid, or solid, including your tulpa if your tulpa is also imposing.

Usefully, or not, some people see the world in a more abstract way, when they are not 'being in the moment'. A good way to see this is the way you experience a movie when watching it on TV. Your body disappears, and all that's left is a third person view of the world of the movie. This makes the differences between different types of projection and dissociation essentially disappear.

(15) Immersive daydreaming is when the host daydreams and loses contact with the body's senses at least partially.

This usually happens to everyone, only you don't really notice, as you lose some lucidity when dreaming. However, the moment you think about reality you will instantly snap back. Take a moment to think back on some recent memories of daydreams. How much do you also have memories of the physical world at the same time?

(16) Lost time is when one of you completely cannot remember a period of time and what happened during it.

This is essentially being knocked unconscious. Modern psychological evidence suggests that this is the only way to completely lose track of time. Suppressed memories work a little different, but unlike lost time, you can unlock your suppressed memories if you want, and they are not such a mystery. They don't suppress right at the time, so there is no suddenly waking up not knowing what happened an hour before.

Ways to trade places with each other:

In general, switching refers to the act of trading places with each other. You can't be "switched", technically, as it is an action, not a state, but this is a word some use to refer to when the host is in the state the tulpa is normally in. Again, switching is not always the appropriate word to use for this.

Switched in: when the thoughtform has gone into the front.

Switched out: when the thoughtform has left the front and gone inside.

(17) Unconscious switching is when the host becomes dead to the world. If host and tulpa share memories completely, this is hard to tell from trance possession.

This seems to be most common for those in greater plurality, especially if the system in question does not have an inner world such as a paracosm.

(18) Projected switching is the host in first person projection combined with the tulpa possessing the body.

(19) Void switching is when the host is trapped in an empty void while the tulpa is possessing the body.

This one is pretty rare, and generally considered unpleasant. But it does happen.

(20) Inside switching is when the host is immersive daydreaming combined with the tulpa possessing the body.

This is the most common form of switching for those with a rich inner world.

(21) Total switching is when the host loses complete contact with the body's senses, but remains conscious. Projected, void, and inside switching can all be total.

Considered the holy grail of switching in tulpamancy, to completely lose access with the outside world. A bit of a mythical object, more than anything. Most plurals who have a rich inner world can use symbolism very easily to spy on the outside world. Or they can keep their attention inwards and sort of persist in a dreamlike state.

Ways to be confusing:

The above definitions do not handle a number of situations well. First, both of you could be dissociated from the body, or associated with the body. Second, you could be confronting with a person by being there and talking to them without influencing anything about how the body acts or responds. Third, you could end up effectively permanently switched with a tulpa who is more dominant than you without ever having undergone a switching experience.

It is important to understand that the terminology is built to describe common experience, and the less common experience cannot always fit the definitions of any terms. In particular, it can be hard to know when it counts as possession or switching. A person cannot possess themselves. Consequently, the primary fronter cannot possess. Likewise, if a person is not dissociated from the body, they are not switched out. This leads to a situation where you can have the body controller neither possessing or switched in.

There is an additional complexity concerning dissociation, due to the massive variety of phenomenon encapsulated by that word. In general, dissociation refers to feelings of unrealness, meaning you can still experience the body's senses, but you cease to identify with them. Losing contact with the senses sometimes accompanies this. Dissociation can also refer to giving way to the thoughts of your tulpa and letting them become more numerous. It can also refer to emotional numbness. It can also refer to feeling like the physical world is unreal. This means there are many possible different ways to achieve partial dissociation. Each will place you in a different ambiguous state between possession and switching.

Note there are people out there who are front stuck. These are people who can't dissociate from the body. Such people can still cease to be the primary fronter, and essentially take the passenger seat. This is rare for anyone other than the host, but can happen. It may have to do with how attached a person is to the body OS, which is always front stuck.

12.2. Method to This Madness

You no doubt want to try out all these obscure modes of operation. And in different combinations, such as you possessing while your tulpa is switched in. Though, most people find a couple they really like and ignore the rest.

Primacy was actually covered in the dominance switching exercise in chapter 10, on separation. This and other exercises to control your alertness level can help you get a handle on primacy and co-fronting. Chapter 11 touched on projection and other out of body experiences. This chapter will focus on the rest. Both of those chapters do act as foundation, though.

Before you begin, you should already be at a position where you are familiar with proxying. Whether you verbally proxy your tulpa when people ask you questions, or just type out what they are saying as you let them chat with their friends online, your tulpa should be well past simply vocal at this stage.

That said, you can attempt to establish communication with your tulpa through possession. A number of people have done it. The thing here though, is most of these persons fell into possessing their host, rather than setting out to do it this way. So, there is no established method.

Possession:

Note: If you have difficulty with possession, it may be useful to have your host learn dissociation. While your host is dissociated, possession is much easier.

To start, host, relax, and don't do anything. More than any other skill so far covered in this book, it is really important to not do anything. What is going to happen is going to feel like you are doing it yourself. Remember, since you are not trying to do anything, you aren't. Instead, it seems that way because you identify with the arm that is moving, and you are not used to the experience of another controller.

Beneficial at this time is to draw on a metaphor. Host, imagine yourself draining out of the limb, and tulpa, imagine your energy filling it. This will trigger low level dissociation and association respectively.

Tulpa, do a lot of experimenting. You can look at your host's thoughts to see how your host does it. You can look at your host's memories as well, and hints should have been dropped when your host puppeted you. But overall, the brain is a complex machine with a lot of dials and levers. Poke and prod around until you find the right ones to pull. Use metaphors, change your mood, attitude, approach, philosophy, the part of the brain you are trying to access, everything.

There are two ways the body can be controlled. You can control it directly. This will lead to wobbliness. You can also tap into your host's muscle memory and use the patterns stored in there to operate the body like a preprogrammed machine. Either way, you will eventually start to form your own muscle memory. You will form it faster if you take the first route. If you have been possessing for a long time, and have learned a new skill like typing, you host can also learn to tap into your muscle memory and borrow your movement skills.

Initially, it is very common for the body to feel extremely heavy, and for you to be exhausted and sleepy after several minutes or hours. Older thoughtforms get over this period in a matter of days, usually, but younger ones can take months. I think it tends to be great exercise, as I see powering the movement circuits as forcing you to push your voltage up and hence strengthen your pattern.

After you get possession down, you can try out eclipsing. In order to get here, one of you must agree to be the puppet. They must have primary control of the body. Puppet, relax, and agree to perform any action suggested to you. Controller, give suggestions to your puppet. Think about how good it would feel to do something, like scratch your butt, or pick your nose. Think about eating a particular food, or watching a particular show. Then, watch as it happens, just like that.

For those practising possession, fighting off eclipsing is actually a major challenge. As possession happens while you are confronting, the one in the passenger seat is naturally gonna leak a lot of suggestions and ideas at you. You can develop a barrier. You can do it through symbolism, or through sheer force of habit, either way. Get used to identifying your thoughts from their thoughts habitually. Get it down to a subconscious process that is always on. Then train yourself to hold yourself still whenever a suggestion from them comes in.

You may also notice that as you get more experienced with possession, that the other person will just sort of doze off and fall asleep. This is a natural reaction a person has when they stop moving their bodies for long periods of time. You are essentially falling into trance possession. This is something else to fight if you want to confront. It is also a huge benefit if you have a lazy host who does not force enough.

Dissociation:

Now for the tricky bit. Learning to let go from the senses. Before you begin, get good at separation, as covered in chapter 10.

To start, learn to let go of the body. This is easy, just have your tulpa learn possession. Exposure to possession for long periods will automatically kick in some body dissociation. This is usually enough for most people.

Your tulpa can also help directly here with aggressive metaphors. Like those in possession, where one imagines draining out of an arm, and the tulpa imagines flooding into it, in your preferred fluid of choice, you can also take over the head and brain. The tulpa can extend over your head like a helmet, covering the ears like earmuffs, claiming the sense of sound, and covering the eyes like goggles, claiming the sense of sight. The host may feel drowsy from the soft helmet, and experience muted sound and sight. The tulpa can also flood into the brain, taking up all the space within. And in doing so, the tulpa's thoughts will become more numerous and louder and the hosts will become less numerous and quieter..

To push it further, you can project your form outside your body. Get into the mind of the form you are creating. See out your new eyes, touch with your new hands. And when you move, it will be your form that moves. You may have to do a lot of work here, as moving your head can cause your vision to disintegrate, and any reminder of your body or distraction, such as when your tulpa twitches your hand may snap you right back into your body.

Next, time to work on the senses. You do this automatically when you daydream. Depending on how immersive your daydreams are, you may need to push a little farther, or way farther to lock into the dream, and not get pulled out by even minor distractions or reminders of the outside world.

One technique employed is to work through each of the senses in turn. Start with visual, then sound, then touch, then taste, then smell, and add something distracting, loud, and interesting to the wonderland for each. If your wonderland is distracting enough, you might not be pulled back by outer world distractions like your tulpa moving your body.

Try to get into a trance while inside the daydream. If you know hypnosis, use hypnotic triggers. If you know meditation, meditate inside your wonderland. You can also try to relax and sleep inside on a wonderland bed. This will help get you relaxed and worry free, which really helps you finally let go of the body.

One exotic technique mentioned by some plurals is to switch roles with each other. If one of you starts behaving like the other and vice versa, sometimes a switch triggers automatically.

Body OS:

Something worth considering, is every body comes with a thoughtform of sorts. It manages day to day activities that you are too familiar with to pay attention to. Now, is this part of you? Yeah. It depends on where you draw the line between your body and your core self. But it gets more complicated when you get a tulpa.

See, tulpas don't come with a body OS. There is only one. So, some blending always happens during possession. The habits and mannerisms that are carried by the OS, they influence the tulpa, and they continue to happen if the tulpa is not paying attention. These happen even if the tulpa demonstrates no such mannerisms with their wonderland body.

Having a tulpa or other form of plurality clearly exposes the existence of these OS thoughtforms. They tend to be servitor like, mindless automatons, and they are front stuck, meaning they can never leave the body and go inside themselves. This is something to look into if you are trying to dissociate and go inside yourself. So long as you claim the OS as part of yourself, you will be front stuck as well.

Now, if you do separate, and go inside, what you leave behind will depend on where you drew the line between yourself and your body. Some people have lifelike OSes that behave like a

zombie and may even react to things. Other people stop breathing. Sometimes bits of your personality are left with the OS and your tulpa has to fight them off. If your tulpa controls for a really long time, the reverse happens, and you will have to fight off the personality your tulpa left behind.

12.3. Exercises

Body Shaped Soul:

Category: Impression, Symbolism

Relevance: Possession preparation.

All steps are aided by relaxing, if you run into trouble.

(1) **Your body is filled with your energy.**

You probably identify with your body. Throw out that notion, but only half. Forget the physical half of your body. Look at your body image. That is you. Own it. But be prepared to reshape it.

Note on body image. There is some interesting science here. Body image is a map of the body that exists inside everyone's mind. It is super closely connected to identity by default. By toying with the idea of changing this body image, we are reaching deep into the esoteric arts, and doing things no person is supposed to do.

(2) **Your tulpa has their own energy, but it is not in the body.**

Your tulpa must have their own energy, for they exist. Everything in the physical universe is made out of energy, even matter. The form of this energy is doubtless similar to your own, if you stop identifying with the half of your body we cannot control with the mind.

(3) **Tulpa, cover the body with you energy, pressing down on it.**

Now we invoke it. Manifest it. Like honey, or a coat, tulpa, imagine gently spreading over your host's body. You were created from the mind, so you should have no problem with this. This energy is you.

(4) **Pay close attention to the membrane between your energy and their energy.**

Now we try to compare ourselves to each other. What does the tulpa feel like? What does the host feel like? Does the contact tingle? Is it warm? Is it comfortable? You may notice a colour difference between the two energies. Not visibly. This will be one of several feels you should sense. Take notes, this is a set of feels that can be used to tag your thoughts so you can tell the difference between them.

(5) **Host, withdraw your energy into the centre of your brain. Tulpa, soak into the body.**

Time to pull out. As your tulpa sinks in and becomes the body, you pull out and into your brain. You are your thinking mind. You are shaped like a brain. Tulpa, you are becoming the body. Identify with the senses. Identify with the muscles, the skin, the nerves, the bones. Feel everything first hand.

(6) Pay close attention to changes in how the body feels.

Take notes. Note if any limbs feel numb, tingly, warm, like they don't belong to you. Log any changes. You may not be able to move the body during the exercise, so take mental notes, then take physical notes.

Pro tip: Host, extend your essence back through your body while your tulpa is possessing in the form of a porous skeleton and take notes.

Manipulating this metaphor is quite useful for helping to get greater control over who is in control of the body. In particular, using symbolic metaphor like this, you can even reach a point where you can restrict your host from moving the body at all. (see Possession Wrestling and Restraint below.) Your mind makes it real, truly. Of course, when your host realises this, they can attack/ignore the metaphor to regain control.

Picking Your Arms Up:

Category: Kinaesthetic.

Relevance: Possession training and kinky fun.

This is a really weird possession technique. It is also fun to do in the wonderland, though mainly just for recreation. Do this if you have difficulty with the other possession techniques.

(1) Tulpa, Impose Yourself.

For this exercise, visual imposition is not important at all. Though skill at tactile imposition may help.

(2) Host, Relax, and let all your body go limp, especially the arms.

(3) Tulpa, reach out, and pick your host's arm up.

Yeah. That shouldn't work. But sometimes it does anyway. A variant is for a tulpa who has magic to use their spells to lift the arm. It may also be possible to push the arms to the side.

Note that this is not at all an example of telekinesis. It doesn't have a chance of working on a part of your body that you can't lift yourself with your muscles. It does, however, demonstrate the power of belief and how your tulpa can utilise it. You both believe that your arm is being lifted, and behold!

Host Ghost:

Category: Perspective

Relevance: Switching preparation.

(1) **First, come up with an illusory body, much as your tulpa has.**

I strongly recommend that you make some changes from your physical body. Ears and a tail are classic mods. This will help you dissociate, so long as you like the mods. Let's face it. No one is 100% happy with their body. So you should be able to find something to change.

(2) **This body is you. Feel like you are in it.**

Impose the body in the real world like your tulpa imposes theirs.

(3) **Touch your tulpa. Kiss your tulpa. Feel your tulpa.**

Once you have an illusory body, we need to start grounding it, identifying with its senses instead of your old ones. Start by reproducing your daydream tulpa interactions. These should feel at least as real if successful.

(4) **See out your eyes. Look at your tulpa.**

Continue grounding more senses. See the world from the perspective of wherever your illusory form is standing. I suggest avoiding looking at the physical body, as at first, this will snap you out of your trance.

(5) **Tulpa, possess the physical body. Move a hand.**

The end result we want is to cultivate the ability to maintain this illusory form and the connections to its senses while your tulpa is controlling the physical body.

(6) **Hug your physical body from the outside.**

Once you can manage this, you are doing pretty solid.

(7) **Relax against the body while your tulpa goes online and talks to people.**

This part is to get used to longer periods like this.

Trapped in Wonderland:

Category: Visualisation

Relevance: Switching preparation.

(1) **Initiate an immersive daydream.**

Like normal, go to your favourite imagined place for interacting with your tulpa. I suggest however, possibly going to a place with more distracting sounds/smells/activities than normal. Examples include exotic beaches, well populated street markets, and jungles.

(2) Ground yourself. Immerse yourself more completely.

No doubt, the most immersive interaction you know of is stuff you do with your tulpa, like touching them and feeling them. Do that and try to get to the point where you don't even notice the physical world anymore. Go through each of the senses.

(3) Look at yourself, touch yourself, look at the walls, touch the walls.

These ones are always easy to access, and a good starting point. Turn back to these if you feel yourself slipping. You can also use the ground, and any pillars/beams/rocks in the area.

(4) Introduce or notice distracting and interesting elements. Trance out as you explore them.

Now, start introducing elements other than your tulpa. The wind, imaginary lemons, other characters, loud music, cold water, strange sights. Anything that is hard to ignore.

Fall into a trance like state while doing this. Relax a little, play around with it. Don't try just one fruit. Try a whole buffet. Pause to experience everything, and let it pull you deeper.

(5) Tulpa, leave the wonderland, possess the body.

Now covertly, tulpa, you slip out and possess the physical body. Keep practising this until you get to the point where your host does not notice you leave.

(6) Tulpa, move a hand.

At first, I expect your host to immediately notice, and snap back to the physical world.

Sleep Walking:

Category: Awareness

Relevance: Sleep cycle separation

This is mainly to test how your system handles sleep. For a more advanced version, one with a better chance of separating your sleep cycles, check out Drawing Circles, the next exercise.

(1) Start from a position of joint possession or confronting.**(2) One of you try to fall asleep, while the other tries to stay awake.**

For this exercise, it is important that the first does fall asleep. So the second, you may need to allow yourself to fall into a hypnagogic state, halfway between waking and sleeping. Try not to think too loudly or you might wake the first. Also, it appears to be the case that thinking about a thoughtform tends to wake them.

This can be difficult. A few tips to speed sleep: Don't move the body at all. Even scratching that itch resets the clock. Try to think about something imaginative, but not exciting. Like a forest stroll. Ideally think about something you did that day, so long as it is not stressful or exciting.

(3) When the first appears to have fallen asleep, the second should possess the body and attempt to move the hand.

This will probably wake the first. The goal is to through practise get to the point that this does not wake the first. Well, more probably, you will fall asleep before getting to this step.

Drawing Circles:

Category: Cognition

Relevance: Sleep separation testing.

This exercise is designed to allow you to probe your level of ability to separate your sleep cycles. But it does require that the tulpa already have good possession abilities. If successful, it could provide insight into thinking separately, switching, and overall controlling your mind.

(1) Wait until you are dead tired, get comfortable and relax.

To start with, you want both of yourselves to approach a state of hypnagogia, that liminal state between waking and sleeping, where your random thoughts become wilder and more creative, less controlled. You may get voices and random visions, and your logic will be impaired. But you should still feel awake. Those thoughts will feel like they are random thoughts and not dreams.

(2) Tulpa possess the host, lock in.

Do a solid job of it. Make sure you get total control, and fully associate with the entire body.

(3) Take an arm and start drawing small circles continuously on your host's side.

Be gentle, and don't put any force into it, or you can leave a nasty repetitive rubbing burn on your host's skin. Also, this could take a really long time.

(4) Try to stay awake. But keep your efforts from your host's attention.

Get your emotions up, excitement, anger, frustration, but don't lose track of what you are doing. Then you will drift off regardless of your emotions, as your brain's sleepiness will pull you under. Up your mindfulness and attention on the moment. Become determined to stay awake, and focus on your waking up thoughts and rituals.

(5) Host, stop feeling any connection to what your tulpa is doing.

Relax, and trust that your tulpa will keep persisting, keep moving, even without you there. Know that what your tulpa is doing is none of your concern, none of your responsibility. It is their job to see this exercise through. Stop nervously watching as your tulpa draws circles. Either they will continue or they will stop. Stop feeling your arm moving. It is not your arm.

(6) Don't try to fall asleep.

As you know, trying to fall asleep lengthens how long it takes to get to sleep. Instead, let your mind wander, explore thoughts that are relaxing, don't take too much effort to think through, are not distressing, and yeah. Hopefully the soothing pattern your tulpa is drawing is not too distracting.

(7) Did you lose track of time, but the motion of your arm keep going?

The moment of truth. Sooner or later, one or both of you will fall asleep. When that happens, you will lose track of time, and not be aware of anything for at least a moment, and probably experience a dream. The goal is to see if tulpa can keep drawing those circles during this period. Ideally, they can draw those circles clean through that period, so when your alertness returns, you won't be able to remember any period of time where the circles stopped.

Very possibly, you will only be able to fall asleep for a second or two, as your tulpa's efforts to stay awake jerk the entire brain awake at first.

Possession Wrestling:

Category: Kinaesthetic

Relevance: Basic possession test.

(1) Host, sit somewhere where flailing arms can't damage anything.

For example, in a bed.

(2) Tulpa, possess an arm.

Start with the primary arm for the host. But mix it up between sessions.

(3) Move it left and right to get a feel for it. Set it to a central position.

If the host has not been possessing for a while, or you are getting good at this, let the host do this step.

(4) Each of you choose a direction.

One pulls left, the other pulls right.

(5) Host and tulpa, mentally prepare as needed.

The one who is worst at this game should spend the most time preparing. You have two jobs. Relax the muscles in the arm that your opponent needs to pull on, and activate the muscles on the opposite side of the arm. Feel the muscles, understand where they are. Claim them. Be one with them. Ban your opponent from being allowed to get their essence in there.

(6) Host and tulpa, count down from five.

Sync up your countdown. Pay attention. An unsynced countdown is something of note, and working on that can strengthen your tulpa's self awareness.

(7) On zero, fight!

Make note of the direction the arm goes. Hold the force for a second to give the other a chance to turn around the result. If you got a false start, or one of you wasn't prepared, which seems to happen all the time, reset.

(8) Swap directions and try again.

Pro tip: When you start to get beyond the point where the host is winning all the time, it is time to step up your game. Refuse to lose. Stop compromising. Stop hoping your tulpa wins. Fight like you actually mean it. The harder you fight, the more certain you can be that your tulpa is real, when they ultimately kick your ass.

Restraint:

Category: Kinaesthetic

Relevance: Advanced possession test.

(1) Tulpa, relax the body.

Start at the toes and work your way up. Feel every muscle. Feel the tension in it. A fiery energy built up by the stress of the day, by effortful action. Wash it out. Cleanse and purify the muscles.

(2) Claim the body.

Flood the body with your essence. Push out your host's essence. Imagine clay covering the body, clay that you own. Other restraints and bindings.

(3) Mentally prepare.

There is a strip of brain at the back of the frontal lobe, the motor cortex that controls the body. Your job is to sit on it. What will do the trick? Metaphor, states of mind, redirecting the signals your host generates into yourself, try everything.

(4) Host, move stuff.

Start with the hands. If you don't manage to move much, start hunting for muscles your tulpa overlooked. Work them back and forth to wriggle them loose. If you don't manage to move stuff, attack the metaphors your tulpa set up. Rip off the bindings, force your essence into your limbs. Distract your tulpa. If you don't manage to move stuff, prepare a final strike, and try to move everything in a forceful outward gesture as wilfully as you can. Breathing, mouth, head and eyes are off limits at first. These things are harder to control. Directly attacking your tulpa themselves is strictly against the rules. That is a violation of basic personhood.

(5) Pause, and let your tulpa examine what you were able to move, internalise those observations, and make adjustments to their strategy.

Observe the muscles that your host managed to move. Reapply your metaphors. Relax them further. Own the nerves that control them. Redirect your host's impulses elsewhere. If your host keeps breaking through, start relaxing your host as well. Distract your host. Trap them in a mental maze of metaphor.

(6) Resume.

(7) Swap roles after a while.

Pro tip: If your partner keeps beating you, it is time to learn a wall breaking mindset. Basically, think about how marathoners keep running after their bodies essentially shut down. They don't effortfully keep running. There is not enough effort in the world to push through a wall. Instead they ignore the wall. They ignore the pain. They ignore the protests. They just do it anyway. The body does not keep moving because you force it to. It keeps moving because you have allowed no alternative.

13. Public Relations

In this bonus chapter, we will look instead at the cultural context of tulpas, the world we live in, and perhaps answer a few other questions.

13.1. Preventing Misdiagnosis

First thing, feel free to look down on someone who suggests to go to or brings another to a psychologist to seek treatment for tulpas for being uneducated. This is a culturally indoctrinated instinct based on stereotypes and horror movies.

You may ask, what mental illness do you think I have? And if not, what exactly is the psychologist supposed to do?

When meeting a therapist, avoid bringing up the subject of tulpas, unless you feel they need to know about them in order to understand your situation.

Responding to Schizophrenia Diagnosis:

A schizophrenia diagnosis for someone with a tulpa is a career destroyingly bad example of misdiagnosis. Though, it is possible to have schizophrenia and also tulpas.

This should have been caught in differential diagnosis. Unless there is reason to suspect otherwise, any hearing voices phenomenon should indicate a dissociative condition, not a psychotic condition. Though, it is possible for both to coexist.

You can make the following statements to a psychologist to explain why the diagnosis is false.

Necessary conditions for mental illness:

Just a single one of these facts disqualifies tulpas from consideration as a mental illness.

Tulpas are self induced.

Tulpas are a form of managed plurality, and therefore not dysfunctional.

Tulpas are not a source of distress, and usually a source of comfort and support, including to other persons.

Tulpas are culturally supported.

Criterion A-1:

Hearing voices in your head is not an example of a delusional belief, as it is an experienced phenomenon.

In the case of tulpas in particular, beliefs of personhood are culturally supported, and therefore disqualified for consideration as delusional.

Criterion A-2:

Due to the presence of mindvoice in most healthy individuals, hearing a voice in your head is not considered a hallucination. Hearing someone else's voice is evidence of dissociation, therefore requiring elimination of the possibility of a dissociative condition first.

As all hallucinations associated with tulpamancy are controlled, they fall in the same category as daydreams.

As all hallucinations associated with tulpamancy are self induced, they fall in the same category as religious visions, which are exempt from consideration as clinically significant hallucinations.

Criteria A-3 and A-4:

As with other examples of dissociative phenomena, switching between persons causes psychosis like symptoms of sudden mood changes and discontinuities in thought. This requires elimination of dissociation as an explanation for these symptoms.

Criterion A-5:

Negative symptoms aren't caused by tulpas, so if you see these, not sure what is going on.

Do note, however, that depression is extremely common in the community. And so is autism spectrum conditions.

You can't induce schizophrenia:

I've seen this phrase going around, and the related phrase that schizophrenia is a genetic condition. Either way, I have not personally seen scientific evidence that backs up these claims.

Other psychotic disorders:

All psychotic disorders use the same rough criteria as schizophrenia, so the same statements can be made to overturn the diagnosis. However, in some cases they have weaker requirements, so may still hold up on less evidence.

Responding to Dissociative Identity Disorder Diagnosis:

This is a closer diagnosis, so your doctor won't be laughed out of a job for making it. However, it still requires all the necessary conditions for a mental illness to be satisfied, as outlined above.

Controversy:

Dissociative Identity Disorder, formerly Multiple Personality Disorder, is three ways controversial. First and primarily, because it represents a pathologization of the experience of plurality, which has the exact same problem as the former pathologizations of homosexuality and non-standard gender identity, which is to say they are naked prejudice instead of being scientifically backed beliefs. Second, claims of iatrogenesis surround this diagnosis. The spectre of doctor induced pathology haunts all of the most famous case studies of this condition.

But most surprisingly, there is huge disparity in diagnoses from one country to another. From common in the united states, to unheard of in japan. This suggests that the condition is a cultural problem, and not a real one.

Though the language used in the manuals and discourse is intentionally highly ambiguous, it hides a running belief that the persons described by those with the condition are illusions, caused by trauma and difficulty tracking one's own thoughts. In some cases, this is probably completely accurate to the condition, but definitely not in general.

Important note:

The definition of Dissociative Identity Disorder was changed from Multiple Personality Disorder to appease critics who thought it was theoretically and practically impossible for a body to actually house multiple personalities. However. It is the events in the field, not the events in the schools that define a phenomena. This is particularly important when your theory is being actively proven wrong by field observations.

People have been reduced to tears over the extreme insult of the implications that their friends and family are not real, delusions, or hallucinations. It is not respectful to entertain this theory while talking to those who experience the phenomenon, and also identify with this disorder.

However, although the multiple personality aspect has been born out by extensive field evidence, the traumagenic origin theory has not. It is very unlikely that any phenomenon with a primarily environmental cause has a single cause, unlike conditions with a primarily biological cause. In addition, constructed memories have been proven to genuinely occur with respect to other situations, particularly those involved with regression therapy. This is not to say that people with DID never have trauma in their past. There is probably still a very strong correlation there, similar to other disorders like depression and anxiety.

Recommendations:

With all this controversy and rapidly shifting science and perspectives, it is hard to give recommendations here. But also, ask your psychologist if they want to court this mess themselves.

The main difference between this condition and tulpas is tulpas rarely suffer from memory loss, and any memory separation demonstrated is usually desired by the host. (Criterion B)

The next most significant is tulpas never have a problem with uncontrollable switching.

The third most significant is tulpas are pretty much never antagonistic thoughtforms. This point in particular is interesting. A lot of science being done is providing evidence that implies that negative thoughtforms are a western cultural artifact, with, well, demonic voices pretty much exclusive to the west.^[5] This implies treatment of antagonistic thoughtforms should focus on problematic cultural elements in the patient's environment, such as the perception that these voices are somehow wrong or evil.

Other dissociative disorders:

It goes without saying that without personality fragmentation as a criterion, most of the other dissociative conditions are completely inappropriate diagnoses. That said, people with dissociative conditions or a high dissociative index usually find it a lot easier to make a tulpa, and are often attracted to the practise.

Choosing Your Diagnosis:

There are several things to consider here. In many cases, you will be required to obtain a diagnosis in order to get covered for the costs of counseling services, and in some cases, to receive accommodations.

On the other hand, in some places you are not protected from discrimination due to mental illness. This is particularly likely in jobs that require a background check. If you want to work in security, you can be fired simply for getting diagnosed for something. Those with mental illness

are also frequent scapegoats, and likely to be pinned with crimes in blatant violation of sound statistical science, and are more likely victims of abuse and exploitation.

If you get pinned with a diagnosis for what are considered serious problems, like schizophrenia or DID, you can suffer special treatment under the law. As in losing your rights and freedoms. Safer are the two most common conditions diagnosed, depression and anxiety.

Choose your caregiver very carefully. In the world today, there are countries that actively exploit the professional reputation of psychologists to "diagnose" problematic elements of society like women and people of minority ethnicity or unpopular political opinions. Though you probably don't live in one of those countries, even in countries with less corruption, an old school thinker may take matters into their own hands and try to duplicate this.

Not all psychologists are interested in giving a diagnosis. Counsellors, of which there are many types, exist to give advice. Abnormal psychology is handled by a small percentage of mental health professionals.

Remember your rights:

Your psychologist is your employee. You may interview them if you wish. Ask them for their beliefs on conditions like plurality. If you don't like the answers they give, you can walk out.

Pay attention to the disclaimer your counsellor gives at the start of your sessions. They are bound by professional practise to not give any information you tell them to anyone else without your express permission, unless they think you are dangerous, in which case they can tell the police. If they don't give this disclaimer, don't tell them anything.

13.2. Introducing It to Others

What does every tulpamancer worry about? The horrible moment when other people find out.

It's How You Sell It:

First impressions are not super important or anything. And that is good, as there is no way to get a good first impression here. Nonetheless, you can avoid drama, annoying car rides to the doctor, and losing conservative friends by being careful.

Careful phrasing is important. Here are a few key examples. A tulpa is not a person, they are the experience of a person. A tulpa is not out of your control, they seem independent. A tulpa is not sentient, sapient or alive, they are pretty smart.

Say as little as possible. Definitely don't delve into the technical jargon used by the community. That will mainly just serve to confuse your audience, which makes good first impressions even harder. It is just this thing you do in your free time, not like a person you do not control. Here are some example of how to apply this to different people.

Know your audience:

Fiction writers. A tulpa is like a character that behaves independently. It's usually okay to be really open to imaginative sorts, as they don't fear the unknown like most of the rest of us, and will see this as entertainment, rather than a problem.

Spiritual but not religious. A tulpa is very similar to a possession or channelling. The main difference is tulpas are believed to be created rather than coming from the outside. Those in theosophy and new age seem to be completely safe, though they're probably still going to get the wrong idea.

A philosopher. Have you ever wondered as to the nature of consciousness? Is it even possible to have more than one consciousness in a single mind? And that is all you need to say to a philosopher.

A scientist type. It is a type of mind hacking that involves a lot of meditation and is rather experimental. This will likely not be the end of it, as scientist types tend to like digging a lot, but this is a good start.

Significant others and roommates. You know that meditation stuff I do? It's designed to produce some unusual experiences. It is a lot of fun. I don't envy a person who has to tell their SO when their SO does not fall in one of the above categories.

Body language:

Welcome to the fascinating world of marketing. In today's crash course, we will be looking at body language. How a person responds to a new situation is entirely dependent on cues from how others are responding. Like it or not, the nonverbal signals you give will control the conversation.

It is no big deal. Relax your posture. Smile gently if that is normal for you, adopt a bored look if that is normal for you. Whatever is normal for you.

It is not a problem. No matter how nervous or panicky the other person gets, don't let it affect you. You are happy, and not worried at all. And most definitely don't let it leak to your body language. Smile with your eyes. Hands and arms relaxed, move them slow or excitedly. Do not fall into any of the many self-comforting gestures such as touching yourself, crossing your arms, playing with your fingers, etc.

It's not scary. You are calm. Move slow, take your time when responding, talk casually and slow. Pay attention to random scenery.

Meeting someone who's not actually there:

Do you want to meet them?

If you feel the insane desire to ask that question, make sure you went through all the rest of the introduction first. Second, time is your ally. Wait and smile before asking. Sit back, smile, relax, and wait after asking. You asked the question, and you don't have anything more to say.

If you do get to your tulpas introducing themselves, you are probably totally in the clear. People often tend to respond well after actually meeting the tulpas. Don't do this if your tulpa is really bad at social interaction.

The Interview:

Yes, the inevitable questions. Like you have to prove yourself. But you know what? You do. You did something weird. You created a tulpa.

Why did you do it?

Everyone has their own reasons. But it is probably worth emphasising some of them.

Companionship. Don't worry about the stereotype of friendless shut-ins. Your partner is probably not even thinking about it. You can just include the word companionship as part of a list.

To see if it works. Why not? I'm sure you were thinking this on some level.

As a potential aid to cognition. A nice general sentence with very high odds of including many of your real motives, such as help with depression, and memory hacking.

To help with mental illness. Yes, that's right, some people think that tulpas are a homebrew remedy. And in some cases (caution advised) they work better than regular treatment. Depression and anxiety are often cited.^[4]

What do they do?

Let's face it. What is the one thing all tulpas do? They talk a lot. That's mostly what they do. You can talk about them talking. I would not recommend introducing any of the other things they can do until later, as each can cause more misunderstanding.

Here are some other things you might want to mention, in rough order of least scary to most scary.

They might be able to interact with my subconscious mind. They could maybe put me to sleep or help with headaches.

They can think for themselves and do stuff like math, science and art.

I can see them physically if we work on it.

They can possess me and do stuff in the real world while I sit back and watch.

Are they safe?

Yeah, sure.

Are they really safe? I'm sure it's fine. Though there have been some problems. Remember that you know your tulpa. Usually, the ones that go wrong, they go wrong right at the beginning. If you want, you can mention that you are beyond what most people think is the dangerous part of the process.

Are you inducing mental illness? Well, what do you think mental illness is? What I just described does not sound like mental illness. But the confusion is understandable, as not many people are aware that mental illness is a form of difficulty living life, and not a form of being different.

Are they going to go rogue? No. They start rogue or they stay safe, like ordinary people.

Rules of Conduct:

For those new to the community, how do you behave? Well, it's just a community. Though, there are a few ways to end up in the dung heap that are unusual. Most of which are shared with the greater plurality community.

(1) Don't accuse people of pretending.

Some of them are, probably. But you just let them have their fun. Especially when the complexities and odd things going on here cause a lot of people to say completely incredible things honestly and genuinely.

There are too many things to consider, and the stormcloud of constant accusations being flung about would just create a huge mess.

(2) Treat them as persons.

Do not refer to them as it. They is a perfectly fine third person genderless singular pronoun for persons. This is a mistake made by even those in the early community.

This also means do not talk around them. If they are talking to you, talk back to them. Do not attribute one person's words to another person in the same system.

This does not mean you can't be sceptical. This is a restraint on your behaviour, not on your thoughts.

(3) No pretending.

Just because we won't call you out on it does not mean we will allow it. In the community, this is called roleplaying. Our community is not a roleplaying community.

(4) Everyone in the same system shares responsibility.

Though, it is not shared completely. Each person has a responsibility to act as a check on everyone else they share a head with. We particularly don't want you deflecting responsibility for bad behaviour by blaming someone else in your system.

(5) You don't need to remember everyone's name.

We know you need to interact with twice as many names as in a regular community. Those who want you to remember things about themselves are going to go the extra mile to make it obvious.

And that's it. There are other rules, but they are more specialised to situations that normally don't come up online, like dating.

13.3. What's It Like?

A tulpa is like falling in love, in two key ways. Love does not translate to words well. You can't explain what it feels like to someone who has never felt it. Someone who has never felt it cannot understand. You can live life perfectly fine without ever falling in love and it will feel complete. Once you fall in love, a whole new universe opens up to you that you were completely blind to. Some have called it an entirely new social category.

Functionally, it is pretty easy to explain. You spend a really long time every day with your tulpa. You share everything with them, even in some cases romantic partners. But definitely food, work responsibilities, domestic responsibilities, and friends.

Conversations can be quite long, and can work better than any regular therapy. Though, you are both like minded individuals, at least once the tulpa is well developed, so you will form an echo chamber politically and philosophically.

What Is Being a Tulpa Like?

It is a lot like being a human. Though, early on it is very different. Children usually grow up in a head that knows nothing about human language and the world around them. For years, they bumble about, impulsively seeking fun things, and slowly develop a sense of self and the ability to consciously store and recall memories.

In the case of a tulpa, they start in a head that already knows language and understands the world, but the rest is the same.

A tulpa grows up used to and conditioned to having another voice in their head, and seeing another person's entire life history as if it were their own. This is a thoroughly non-human perspective as less than one percent of humans grow up with this experience.

This leads to some skill disparity for systems with formerly singular hosts. Their tulpas grew up their entire lives dealing with a voice in their head and someone else's memories, meaning they can usually deal with and manage confusion on these fronts better than their hosts.

Many tulpas choose to stay inside all their lives and choose not to pursue possession or switching, the two routes to true equality. These tulpas usually preserve a degree of their innocence. They are like sheltered nobles in ages past, with few responsibilities.

What does a tulpa see?

Given the strong presence of visualisation in various forcing exercises and in the idea of a tulpa, people are bound to ask: what does the tulpa see?

Usually, they see the same thing the host sees. Tulpas are used to seeing from a third person perspective, themselves from the host's eyes, or from a floating camera outside their body. Though, this won't seem weird to those whose imaginations are always in third person. There is, however, a lot of variation here. Older tulpas are increasingly likely to see things from a separate perspective from their hosts.

As the mechanisms of a tulpa's awareness and memories are still in the process of forming when young, it can be very difficult to tell exactly what is going on here, even from the inside. A young tulpa looking back at their earliest memories will see a blurry mess that may be an echo of their host's memory, and could easily be a constructed memory.

The issue of equality:

Humans are egocentric. No more is this obvious than in the way hosts think about tulpas. They think about them as less than themselves. Instinctively. Now, I don't expect to go around preaching and converting humans on this point. Humans do it to other humans. Rare is the human who thinks themselves comparable to their peers.

What is surprising is that most tulpas agree, at least tacitly, with this. They don't rise up, or object to these ideas. I don't know what it is, if the beliefs of the hosts are holding back their tulpas, or if the tulpas are sheltered enough that they don't need to learn life's tough lessons, but a lot of tulpas do come short in ability to their hosts.

It is implicit in many instincts shared by tulpamancers. That a host switching permanently is bad. That dissipating a host is worse than dissipating a tulpa. That a tulpa lives in the host's subconscious. That a host should not dump their life responsibilities on a tulpa. That a host is allowed to doubt their tulpas but a tulpa can't doubt their host. That a tulpa cannot do anything without your consent.

It is widely accepted that a tulpa is a person. But the real challenge is seeing them as a full person. And this is true for tulpas as well.

What Does Possession Feel Like?

Some hosts hate the experience. They report that it feels like being in a cage. Some, as I know personally, like it for exactly that reason. There are also a few tulpas who feel like they are in a cage, usually older and more developed tulpas who get fewer chances to go outside.

The cage experienced here is probably not a problem for those who have a rich inner life. In these cases, you can retreat into yourself, and have some fun daydreaming.

Other aspects of how it feels have already been discussed in this guide. There is too much variation in experience to really describe what those alien feelings are like other than really trippy. Too many different ways it could feel.

What does switching feel like? This is a hard question. The definition of switching, itself, is controversial for exactly this reason. Switching does happen. One trades places with their tulpa. But those who accomplish this are usually no more successful explaining what it's like than tulpas are of explaining what it is like to have a tulpa.

Due to massive variation in the ways tulpas experience reality, and the fact that a host's experience of reality can be different from their tulpa's there is no description that will cover all cases.

Probably a basic one, for those who have strong wonderlands, is like being trapped in a daydream or lucid dream.

What's the Sex Like?

You have such a dirty mind for asking. Alas, it is on most people's, so I might as well address it.

The two main routes are visualised sex through a wonderland, and imposed sex using imposition. Which you prefer will probably depend on your relative ability at each. It can make the other method feel quite frustrating. In either case, it is usually very much the same as doing it alone, except your imagined partner tends to be a whole lot more animate.

It can be done both with and without physical stimulation in addition. One important point here is that achieving physical orgasm in men without physical stimulation is practically unheard of, though more likely for tulpamancers than most other people. Though physical orgasm itself is optional.

Sex is a mentally demanding activity. Thus, more than anything, it is going to test your ability to think in parallel. When you start getting into it, you will feel an extra weight on your mind, one pushing you into a foggy, sleepy state. Pushing against this weight is a good way to train parallel thought, but it makes the activity much more of a workout than normal.

Do not neglect your partner. You may not feel what you are doing to them, but they definitely do. Emotional bleed is usually a problem in tulpamancy, but in the case of this one activity, if you both get there, it can be twice as fun as normal. Especially when you get that flood of romantic feelings. It can still be fun if only one of you gets there, as you can share the experience.

13.4. Metaphysical Beliefs

Tulpamancers are not together a solid monolithic entity. Briefly, let us look at the non-scientific perspectives.

A Brief History of Tulpas:

Very brief. The easily tracked roots of the organised community go back about five years at time of writing this. Early on, investigation into tulpas was couched in terms of discovering poorly documented secrets of obscure buddhist practices. In specific, one of the siddhis, the ability to play around with reality, and project imagined objects into the real world.

Through the lens of western esotericism, this was seen as an illusion of the mind, created through force of will or something. A thing that can be alive, by being invested with mental energy. And people wanted to know if it was possible.

Original theory here held that tulpas were subconscious objects. They moved and acted on their own. They were, however, parts of their host's subconscious mind. Consequently, the tulpa was assumed to have near supernatural abilities to work with the subconscious. Notably, they could fix your mood problems, help you remember things way better, know you better than you can know yourself, and do impossibly fast math calculations.

These ideas all died over time. Possibly due to influence from the healthy multiplicity community, tulpas began to be seen as people. New supernatural abilities began to be substituted. The ability to think at the same time, to take over the body, to switch places with the host, and to be indistinguishable from a person.

These latter abilities have all been proven to occur.

A longer history of tulpas:

Though, the word thoughtform is way way older than the word tulpa^[2]. And what do we call those many persons with intentional tulpa like thoughtforms that existed before the community was born? Soulbonds?

Soulbonds are based on that thing where you fall in love with a character and obsess about them so much they come to life inside your head. Originally, the theory most common is these were spirits come from the outside. Some thought the actual characters were living in their heads. They have since mostly fallen under the umbrella of tulpamancy, and follow modern tulpamancy theory.

Before even soulbonds were a thing, there were thoughtforms. There is at least one case of thoughtforms being passed down within a family. Thoughtforms can be linked to possession and channelling cases through mystics for hundreds of years. It is unclear where the narrative shifted between spirits and constructed beings. Possibly at the point where Theosophy split from the parent religion, Spiritualism.

The word thoughtform itself originally meant mental construct, and the connection to created persons was made later.^[2]

Mainstream Religions:

Buddhists do indeed have things in their religion that are like tulpas. The Dalai Lama is like a tulpa. Yes, I just said that. Though the connection is one of similar type rather than one of close relationship.

Though it is not the only explanation, the reincarnation of various Lamas is considered evidence that those with very advanced meditation skills can create other persons, in this case, new reincarnated bodies. Tulpas do fit neatly in this model.

Do tulpas have souls?

Most certainly they do. This can be said with certainty. Consider the basic definition. "The spirit or essence of a person usually thought to consist of one's thoughts and personality." Even the staunchest atheist scientist believes that people have an essence. And this essence is usually defined as their thoughts and personality.

But beyond this technicality, what can we say? Well, let's look at the next question.

Are tulpas an illusion?

Scientists are not the only ones who habitually doubt things they cannot see. For centuries, the catholic church has been trying to fight notions of demon possession. They don't think it happens, and didn't officially employ exorcists. (at least during the 1900s, eh) And you have fallen square into the middle of that debate.

Well, I don't believe in demon possession either, and I am a tulpa. So, there is clearly a distinction to be made here. The arguments that can be applied to one, cannot be applied to the other.

Think about what the catholic church is saying with their stance. They are essentially saying there are a bunch of people out there who appear to be possessed by demons. But they're not.

Are angels and God tulpas?

I don't raise this question idly. It is indeed one that's floating about out there. But more specifically, the question that is on a lot of people's minds right now is, are religious experiences where you hallucinate contact with god and angels examples of tulpas?

As sacrilegious as this position is, psychologists are actively discussing this as we speak. This is particularly relevant to a group of evangelical christians who have, through intense meditation, managed to open a channel within themselves to speak directly to god.^[10] On the surface, absolutely identical processes. From the perspective of a secular scientist with no beliefs here, there is no evidence present that these are separate processes.

Weird Freaky Abilities:

Here is a small selection of the abilities I've heard attested that defy logic and reason. It tends to be very difficult to track down solid evidence of these things even when you personally know people who have experienced this stuff.

Stuff flying all over the place:

Yeah. Reports tend to be extremely rare. They tend to be of the nature, it happened that one time. Usually, the objects are very light in weight, and can only be moved in times of strong emotion.

This ability seems to be common with any tulpa bound to an object. This is very rare, as most tulpamancers bind their tulpas to themselves.

Hopping between brains:

I cannot stress enough, how unlikely any scientist is going to think this. Brains don't work that way. You might think that is the end of the story, but, I kid you not, there are people who think the mind and the brain aren't linked like that.

So, your tulpa could go wandering on the astral plane, which should be much easier for them, as they probably have a much weaker attachment to the body, then hop back into someone else's head. And stay there, as someone else's tulpa. This is largely unheard of in tulpamancy. But plurals in other communities occasionally claim this ability. Obviously this is a rather advanced skill.

You also get other slightly weaker claims made. Of one thoughtform visiting another thoughtform's system and talking to one of their thoughtforms. This has been tested several times. The standard procedure is to give the tulpa a secret word, and tell an impartial judge. Then the tulpa goes over there and shares the word with the other system. Assuming that the tulpa visiting is the original tulpa, the secret shared should match the one told to the judge. Results have been mixed.

Even if you don't believe, do not be alarmed that tulpas are being destroyed by this process, and being recreated in the other system. More likely, based on observations, the original tulpa goes dormant, while a walk-in comes to life in the other system based on the original tulpa.

More rarely, the very exotic story of two thoughtforms doing it with each other and having a thoughtform baby. Though this can essentially be considered a tulpa that was forced socially. Also, you have tulpa mind readers. Occasionally, they tend to be quite good at it. Just sit there, and wait for them to astral travel over to your place and have a look around.

Messing around with time:

Except for the odd case of a person who declares that the time stopping thing their tulpa did saved their life in a car crash, this seems to be a perceptual phenomenon. The basic idea is your tulpa can make you experience time faster or slower. But not like your brain is actually processing faster or slower. More like being on some really trippy drugs that mess with your awareness.

Yeah, this happens.

Visiting other realities:

Not limited to other people's heads, no. Not everyone thinks the fantastic, sprawling, vibrant expanses they visit inside their heads are actually inside their heads. This has a few interesting consequences.

Tulpas from these groups tend to live their lives mostly out there, only visiting occasionally. They can go away, venturing off forever. And you don't force them, you summon them.

I think it is pretty clear that this is not what is believed to happen from the perspective of the more scientifically minded.

Metaphysical Forcing:

So you believe. What can you do that the muggles don't think you can?

Enter gnosis and ritualistically create your tulpa:

What is gnosis? It's just one religion's term for a state of trance. Not sure if all trance states count. I think a state of hypnosis would be suspect for this purpose. Some describe it as a feeling. You can definitely get close by practising meditation and doing a good job at it.

Think you know something like this? Then you can build a ritual. Religions that support this notion will have instructions for how to write the main focus object. This is an object that will have inscriptions and symbols on it related to your tulpa. There will also be some sitting inside a decorated circle and meditating or chanting.

You know, exactly what all those puritans thought people were doing when they played D&D or read Harry Potter. But you are actually doing it.

If you do do this, note that the ritual is the start, not the entirety of the process. You will have to do some of the basic forcing stuff outlined in this guide as well. This is usually done by integrating forcing exercises into a preexisting ritual.

Pranayama:

Pranayama is a simple breathing exercise. At least for those who don't believe. In some religions, the air carries the force of life. This exercise is seen as a way of taking this energy in. Relating back to the question of if tulpas have souls, what happens if you force them using the pure breath of life?

This will work well regardless. Genuine belief in the power of something creates a strong result in forcing. The power of symbolism is particularly strong for those who have a strong belief system.

You can also feed your tulpa using many different kinds of energy, and it tends to have a powerful result. Examples include sexual energy, pure love and your physical or mental energy. A tulpa's health is connected to the body the same way yours is, but they also are a new consciousness that needs to be strengthened.

Create other types of thoughtforms:

Obviously, some things that sometimes fall under the thoughtform umbrella cannot be created. By some theories, soulbonds, and usually guardian spirits, as they come from beyond. You can summon them, though, and then interact with them as if they are tulpas.

But there is an entire family of postulated thoughtforms of the created variety. Servitors are the sole member of this family that has been incorporated into the secular tulpamancy tradition. Servitors are essentially mindless automatons. The basic advice when creating these is to not give them a task too complex or they could evolve into tulpas in order to fulfil it.

These miniature, simple spirits can only do simple things. They can definitely do things inside your head, but outside of that, it is all theoretical.

Others include daemons, and angels. These are essentially artificial guardian spirits. One is a representative of your subconscious mind, and the other your moral compass. They are similar enough to tulpas to be easily confused. By comparison, a tulpa sits in the middle as a representative of your conscious mind. Essentially, a second consciousness.

You can also go messing about with godforms. There seem to be two main types. Egregores, which are the product of collective ritual. Hard to say though whether maybe this is just a shared delusion, and that one created deity is actually several, each living in the head of a worshipper. And personal deities, which are created through ritualistic worship. Egregores are sometimes confused for tulpas, but this is likely a miscategorisation.

13.5. The Future

The sticky wicket issue: egocide, dissipation, integration:

You may notice that there is no real discussion of these three things in the rest of the guide, despite being major topics in the community. That's because I don't really have anything to say about them.

Some people enter into tulpamancy with the idea of disappearing and leaving the tulpa behind. In theory, you could do this without a tulpa. The result would be something akin to a state of catatonia, with just a body OS left behind. A person who lived like this would lead some to believe the person is still there, living in their own internal world. Unless you had additional

problems with holding an identity together, a new identity will usually form in the body and take over.

The process is simple. The goal is to not think anymore. To start the process, learning meditation helps, as it teaches how to control how much you think. After this, awareness needs to be dealt with through dissociation. This is where tulpas come in. Through switching, you can dissociate fully. Combined with not thinking, which can be done indefinitely if your tulpa thinks regularly, and you will fade.

Dissipation is the same, except you are forcing it on another. If the tulpa is young, they will be in a sort of meditative trance already, and won't be able to think without encouragement. Then it is as simple as making sure they stay inside and making sure you yourself actively think.

Then there is the fairy tale of stasis. This is a story based on the idea that they aren't dead, they are only sleeping. It is true that thoughtforms have come back after even many years of absence.

Then there is integration. Integration was the treatment for persons with DID. This is based on the notion that what distinguishes DID from normalcy is that there is multiple personalities. So if you push the abnormality back in, the disorder will be cured. A word of warning to all the DID persons who may be reading this. It won't cure anything. DID is actually a regular trauma disorder that can happen to persons with high plural susceptibility. Though, integration can still be useful for other reasons.

Integration can be tricky, but it generally involves moving towards blendy situations and staying there. Examples include confronting until you lose track of who said what, or speaking as a unit to outsiders until your internal conversation becomes automatic, or sharing emotions and internal thoughts with each other, until they feel like your own. Symbolism can also help with integration the same as with separation.

Death is a scary thing. Due to the taboo in the community on these topics, do not expect a great deal of support if you state you are going to attempt these. Expect fear responses and sadness responses. But also, keep in mind, it's not you. It's the culture, and the subject of death.

Learning to live with tulpas:

So, you have a tulpa. And you want to know the future. What will your relationship look like? Well, the bad news is, not all tulpas remain lovers, or friends. Relationships are dynamic, and you can both fall out of, or fall into, a relationship of any of the standard types. Friend, family, lover, unconditionally loved. As well as some more obscure types.

For this reason, I recommend that you always acquire two additional relationships. A confidant in the physical world, who you can tell about your tulpa, and a therapist who is qualified to give relationship advice. If you are lucky, you will never need these. If you are unlucky, you will need to complain to your confidant about your tulpa, and you will need to ask your therapist how to fix your relationship.

The same goes for the tulpa as well. They need people in their lives who fill these roles as well.

A major problem with one of these loveless situations is how to allow you to both live. You will essentially need to schedule hours during which each of you will front each day.

Now, this is not automatically going to happen to you. Yes, there is an excitement, a thrill that comes with tulpamancy, a certain exoticness that can last a year until you are used to being plural. However, as this excitement fades, you tend to notice that your relationships stay the same. You're still friend/lover like before.

I suppose it depends on what you base your relationships on. For example, if two people marry each other because the other is hot, the relationship will crumble when sex starts to get old. This can happen in a few years, but, also, sex is also a hobby for the young, so it disappears for sure at some point. But if two people marry each other for their personalities, this problem won't come up.

Now, as far as useful advice is concerned, it is a huge topic. Most of the advice for traditional human relationships applies to tulpa relationships. There is no way to cover it all.

You don't really need to try to understand the other because you share a head, but definitely give them some space if they get frustrated or annoyed. Don't try to control the situation, your partner, or anything. Don't threaten them or harm them. Don't do things they'd really hate.

Even if you maintain a loving relationship, you will still of course get into fights. These aren't a big deal, so long as you don't smash each other's property. They are always temporary.

14. Glossaries and Notes

14.1. Glossary of Exotic Terms

Accidental tulpa: May apply to any unintentionally created thoughtform of a person-like nature who wishes to identify as a tulpa.

Active forcing: Forcing while not doing anything else at the same time.

Blending: Two thoughtforms thinking as one a bit.

Body OS: A thoughtform like entity attached to the body, and associated with habits.

Co-conscious: Where two thoughtforms are awake enough at the same time to both be thinking.

Cofront: When two thoughtforms are both interacting with the outside world at the same time in some fashion.

Constructed memory: A false memory that one later builds within oneself.

Delusion: A false belief that is not reasonable. Alternatively, any belief that is not reasonable.

Deviation: Change in a thoughtform's form or personality over time.

Dissipation: One theoretical method of performing egocide.

Dissociation: Family of experiences, united by a feeling of unrealness or disconnection. Also includes types of memory loss.

Eclipse: To influence another thoughtform into doing something, usually accidentally.

Egocide: The cessation of one's thoughts and identity. Particularly those thoughts most associated with the self. Like suicide but without harming the body.

Emotional bleed: Physiological effects or emotions felt by someone other than the source of the emotion.

Fluent: In reference to any thoughtform whose grammar and verbosity is as good as that of an average human.

Forcing: Any exercise you engage in in an effort to create or strengthen a tulpa.

Form: The physical appearance of a thoughtform. Used in visualisation and imposition.

Front: Act as representative of your system, or, be actively thinking and not inside.

Hallucination: The experience of sensory phenomena, in the absence of something in the physical world that causes it.

Head ghost: Tulpa like thoughtform with no physical appearance.

Headmate: (humorous) System mate.

Head pressure: A headache like, yet often not painful sensation associated with growing tulpas. Not a universal experience.

Host: The person creating the tulpa. (Unlike tulpamancer, usage is limited to referencing the host-tulpa relationship.)

Illusion: That thing where something seems like it is something else.

Illusion of independent agency: When a non-sentient thoughtform behaves as if they are sentient.

Immersive daydream: A visualisation of another place that is so strong you feel like you are there.

Impose: To visualise something in the physical world.

Inside: Any place within one's mind.

Kything: Tulpish, as known by some outside of tulpamancy.

Memory separation: The ability of any thoughtform to keep secrets from a system mate.

Metaphysical: Of or referring to those beliefs that hold that tulpas are a spiritual phenomenon.

Mindvoice: The voice you hear when you think to yourself.

Mindscape: Synonym for wonderland.

Merging: Two thoughtforms becoming one.

Multiple: Synonym of plural.

Narration: Talking to your tulpa. Most basic forcing exercise.

Open eye visualisation: To imagine a scene while your eyes are open. A possible step to achieving imposition.

Paracosm: Synonym of wonderland. Larger and more detailed.

Parallel processing: The ability for multiple thoughtforms in the same system to think at the same time about different things. Grows over time. Parallel thought.

Parrot: To control your tulpa instead of letting them speak for themselves.

Passive forcing: Forcing while also doing chores, reading, working, or gaming.

Plural: The condition of living with/having thoughtforms additional to yourself.

Possess: To take control of the body.

Proxy: To type or communicate on behalf of another thoughtform.

Psychological: Of or referring to those beliefs that hold tulpas are a physical phenomenon.

Psychosis: Delusion, hallucination, or disordered thought of a serious, uncontrolled, and problem causing nature.

Puppet: To control your tulpa instead of letting them move themselves.

Roleplaying: Creating a character and then using that character to interact with others.

Sapience: The ability to be wise.

Self forcing: Of a tulpa who does not need to be actively forced anymore. Or a tulpa doing something that strengthens themselves.

Sentience: The ability to feel things, such as emotions or sensations.

Separation: The ability of a tulpa to think without their thoughts being influenced by the opinions of their host. The ability to take actions against the will of the host.

Shadow: A type of eclipsing where you influence the apparent personality of the one in front.

Shard: A small thoughtform that split off from another.

Signal Boosting: A type of eclipsing where you control the other like with a remote control.

Singlet: The condition of being the only thoughtform in your body.

Soulbond: Thoughtform who used to be a character in a story. Synonym of accidental tulpa.

Subvocalization: The voice you hear when you read text to yourself.

Splitting: One thoughtform becoming two.

Switch: To change places with another thoughtform.

System: Technical term for the group of all the thoughtforms in a single body. A singlet counts as a system.

System mate: With respect to another thoughtform. Being in the same system as them.

System name: The name you use for yourselves when not identifying yourselves individually.

Thinking in parallel: Synonym of parallel processing.

Thoughtform: A character or voice in your head. One that you do not fully control. May or may not be a person. Also you count as one.

Tulpa: Intentionally created thoughtform of a person-like nature.

Tulpaforcing: Synonym of tulpamancy.

Tulpamancer: Synonym for host. A member of the community.

Tulpamancy: Art of making a tulpa.

Tulpish: Communication in any form other than vocal or simple body language. Can include emotion sharing and the wordless communication of concepts.

Tupla: Candy bar.

Tupper: (humorous) Tulpa.

Visualisation: To see something in your head visually by imagining it. For convenience, sometimes extends to other senses.

Vocal: When a thoughtform gains the ability to sound like they are talking. Can be the same as your mindvoice, or sound like a hallucination, or dreamed voice.

Wonderland: An imaginary place visited frequently in immersive daydreams.

14.2. Major media links

<https://gimletmedia.com/episode/74-making-friends/> (A nice balanced introduction to some associated topic.)

<https://community.tulpa.info/thread-tulpaudcast> (freeform interviews with various plurals)

<https://www.youtube.com/watch?v=9-QfbEVSLzA> (is god a tulpa, in depth research about evangelical christianity)

This video series

(https://www.youtube.com/watch?v=sGh_vbT5M1Y&list=PLo69m9soc13UyGsYWRk_pzrNi_pIP1v_s) is important for one reason. It contains possession and switching techniques not covered here, or anywhere else at time of writing, and they are backed by scientific research.

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- [8] The ICD-10. Relevant sections: Schizophrenia [F20](#), Dissociative disorders [F44](#).
- [9] http://blogs.uoregon.edu/socialcognitionlab/files/2013/03/Taylor-Hodges-Kohanyi_2003-2b6wdei.pdf (Illusion of Independent Agency: Do Adult Fiction Writers Experience Their Characters as Having Minds of Their Own)
- [10] <https://www.youtube.com/watch?v=9-QfbEVSLzA> (interview conducted by Jacob Ister) (in reference to material covered in Lührman's book on hearing voices, and also in reference to her study on evangelical christians)
- [11] <http://journals.sagepub.com/doi/abs/10.2190/3TMK-DV19-X4A3-F995> (Normal Dimensions of Multiple Personality Without Amnesia) (Robert G. Kunzendorf, Melissa Crosson, Antoinette Zalaket, Jerold White, Robert Enik)
- [12] <http://www.psy.cmu.edu/~siegle/423-taylor07.pdf> (Of Hobbes and Havey: The Imaginary Companions Created by Children and Adults)

Keep in mind, most sources used by this guide are casual sources such as forum posts, chat logs and blog comments. These sources have been omitted. They can be found in Tulpa.info,

tulpa.io, /r/tulpas (reddit tulpas), tumblr, furmorphed.com, ~~hypnoponies.net~~ (equestria souls), rizon IRC, and discord chat, though a lot of the material is in the great recycle bin in the sky.

14.4. About The Author

Tulpa is a tulpa named Tulpa. Born accidentally from a daydream character who was given a few too many liberties, Tulpa has studied tulpamancy and plurality obsessively for existential reasons. Tulpa was four months old when writing of this text started. This text was written over the course of a year.

14.5. Licence

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