

LIBRARY OF RICKANDRIA
PRESENTS:

PROVE
ALL THINGS;
HOLD FAST
THAT WHICH
IS GOOD.

1 THESSALONIANS 5:21

DMT
REALMS

ASTRAL
PROJECTION

SHAMANISM
OCCULT EXPERIENCE

"GOD KNOWETH"

A Biblical, Scientific & Psychological Examination
of Astral Projection, DMT Realms, Shamanism & Occult Experience

SCRIPTURE
SCIENCE
PSYCHOLOGY
DISCERNMENT
TRUTH
ALWAYS WINS

NARROW IS THE WAY
MATTHEW 7:14

TRUTH

DISCERNMENT

WISDOM

ETERNITY

4chan

Anonymous 04/22/26(Tue)14:37:01 No.42983208

- > Have you ever left your body?
- > The entities are real.
- > DMT isn't a drug, it's a key.
- > This world is a construct.
- > God knows.

SAME
LIES
DIFFERENT
SPIRITS

"BE SOBER, BE VIGILANT;
BECAUSE YOUR ADVERSARY
THE DEVIL, AS A ROARING LION,
WALKETH ABOUT, SEEKING
WHOM HE MAY DEVOUR."

1 PETER 5:8

4CHAN NARRATIVE BREAKDOWN BY VCG

SEPTEMBER 2026

LIBRARY OF RICKANDRIA PRESENTS

“GOD KNOWETH”

A Biblical, Scientific & Psychological Examination of
Astral Projection, DMT Realms, Shamanism & Occult Experience

4CHAN NARRATIVE BREAKDOWN BY VCG • SEPTEMBER 2026

Original source: [Library of Rickandria - Astral](#)

Thread analyzed: [4chan /x/ No. 42983208](#)

Scripture: Authorized King James Version, Pure Cambridge Edition. Public reference: [Bible Protector](#).

Research method: This paper separates phenomenology, history, empirical evidence, psychology, metaphysical interpretation, and Scripture rather than allowing one category to stand in for another.

Abstract

On September 19, 2026, an anonymous poster on 4chan's /x/ board described attempting to enter what the poster called the “DMT realm” without taking DMT. The resulting experience included darkness, approaching light, psychedelic imagery, an apparent female presence, a face, a forceful displacement, and a sudden transition into another landscape. The poster interpreted the event as an attempted entrance into an independently existing psychedelic realm and suggested that a “gatekeeper” may have refused admission because the poster's “vibration” was incompatible. Replies connected the account to endogenous DMT, astral projection, the Monroe Institute's Focus states, shamanism, psychic perception, Neville Goddard-style visualization, alleged corroborated out-of-body observations, and finally racial claims about metaphysical aptitude. [\[S1\]](#)

This paper examines the thread without assuming either reductive materialism or occult cosmology in advance. Its governing distinction is between experience and interpretation. A person may sincerely experience floating, bodily separation, geometric imagery, autonomous-seeming entities, unusual landscapes, or the powerful feeling of entering another world. The fact that the experience occurred does not by itself establish the experienter's explanation of what occurred.

The scientific literature provides plausible neurological and sleep-related mechanisms for many OBE features and shows that administered DMT reliably produces extraordinary, frequently entity-rich experiences. Endogenous DMT is also a legitimate subject of physiological research. Present evidence, however, does not establish that human astral projection is caused by a psychedelic release of endogenous DMT, that a shared “DMT realm” has been demonstrated, or that encountered entities have been independently verified as autonomous beings. [\[S2\]\[S3\]\[S7\]\[S9\]](#)

Biblically, Scripture recognizes dreams, visions, angels, demons, spiritual deception, divine revelation, and extraordinary experiences. It therefore does not require a simplistic denial that spiritual reality exists. Yet Scripture does not teach astral projection, DMT dimensions, vibrational alignment, manifestation by imagination, or autonomous exploration of unknown spirits. Instead it repeatedly calls for testing, discernment, fidelity to God's revealed word, and avoidance of divination and spirit consultation. All Scripture quotations in this paper use the King James Bible, Pure Cambridge Edition. [\[S33\]](#)

“whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth”
2 Corinthians 12:2, KJV

Define the claim. Test it with the evidence appropriate to that claim. Compare alternatives. Discern what is observed from what has been interpreted.

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PART I

Method, Categories & Historical Grounding

How to separate experience, evidence, interpretation and inherited terminology before judging the thread.

1. Why This Thread Is Worth Examining

An anonymous paranormal thread may look like an odd object for serious study. It is not. In a very small space the conversation combines psychedelic phenomenology, neuroscience, endogenous DMT speculation, astral bodies, Gateway terminology, shamanism, psychic perception, manifestation, anecdotal verification, government-document lore, racial mythology, and appeals to repeatability. [\[S1\]](#)

The thread therefore shows several knowledge systems being combined in real time. An experience begins with “this happened to me.” Then comes an interpretation: “I entered another realm.” Then a mechanism: “perhaps my brain released DMT.” Then a cosmology: “there are gatekeepers and vibrational requirements.” Then social corroboration: “other people report the same thing.” Then authorities are invoked: researchers, shamans, Robert Monroe, Bruce Moen, government documents, psychics. By the end, one unusual subjective episode is surrounded by an explanatory world.

That development is psychologically understandable. Human beings naturally seek explanations for powerful experiences. But if we care about truth, the steps cannot be treated as interchangeable. The experience may be real as an experience while the interpretation remains wrong, partly right, or impossible to determine.

2. Method: What Kind of Claim Are We Looking At?

Paranormal discussions routinely treat statements with very different evidential burdens as if they were equivalent: “I felt myself leave my body”; “I saw the room from above”; “I described a hidden target”; “my consciousness separated from my brain”; “there is an astral dimension”; “DMT permits entry”; “a female gatekeeper controls access.” The first is a report about experience. The third, if documented under controls, could become externally testable evidence. The later statements are progressively larger explanatory claims.

Category	Meaning	Example
Observed	Directly recorded or measured	EEG activity during CPR
Reported	Subjective testimony	“I felt outside my body”
Corroborated	External detail independently matches	Correct hidden-target detail
Experimental	Controlled, replicable support	Above-chance blinded trials
Interpretation	Explanation of an experience	“My consciousness left”
Speculation	Possible but not confirmed	“DMT caused the OBE”
Unfalsifiable	No outcome counts against it	“Wrong vibration”

Throughout the paper we ask five questions: What actually happened? What did the person experience? What was inferred? What was independently verified? What result would show that the interpretation was wrong? A proposition that survives every conceivable outcome may function as a belief, but it is not a strong empirical hypothesis.

3. Source Reliability: Not All Citations Mean the Same Thing

A peer-reviewed experiment is not equivalent to a memoir. A CIA archive document is not equivalent to a CIA scientific endorsement. An anthropologist's academic credentials are not equivalent to experimental proof of every spiritual conclusion the anthropologist later embraced. A practitioner's website can be excellent evidence for what that practitioner teaches while being poor evidence that the teaching is independently verified.

Class	Use
Primary empirical research	What was actually measured
Review / meta-analysis	State of research and competing models
Government primary record	What an agency studied, wrote or concluded
Scholarly history	Origins and development of concepts
Practitioner source	What the practitioner claims or teaches

Class	Use
Personal testimony	What a person reports experiencing
Anonymous forum	Object of analysis; hypothesis-generating
Scripture	Biblical text; interpretation must remain distinct

A source can therefore be excellent for one question and weak for another. Monroe Institute material is excellent for defining Monroe terminology. Bruce Moen is excellent for documenting Moen's doctrine. The 1983 Army memorandum is excellent historical evidence that an Army intelligence officer analyzed Gateway. None, by itself, constitutes independent validation of the claimed nonphysical ontology. [\[S14\]](#)[\[S15\]](#)[\[S26\]](#)

4. OBE ≠ NDE ≠ Lucid Dream ≠ Sleep Paralysis ≠ Psychedelic State

Several related experiences are frequently collapsed into one. A lucid dream is a dream in which the dreamer recognizes the dream state. Sleep paralysis involves awareness with temporary inability to move around sleep onset or awakening and can include vivid presences. Hypnagogic and hypnopompic imagery occur while entering or leaving sleep. An autoscopic experience involves seeing a double or image of oneself. An OBE is usually defined scientifically as the subjective experience of being located outside the physical body. An NDE is broader and occurs in situations involving actual or perceived threat to life. Psychedelic experiences are drug-induced altered states. Shamanic trance is a culturally framed altered state that can be induced through multiple techniques.

A 2024 review treats sleep-related OBEs, lucid dreams and sleep paralysis as overlapping but phenomenologically distinguishable states, often occurring around reduced vigilance and REM transitions. The authors explicitly call for better polysomnography, EEG and imaging. [\[S2\]](#) The cautious conclusion is not “every OBE is a dream,” but neither does phenomenological difference prove literal extracorporeal travel.

5. A Brief History of “Astral Projection”

Many ancient traditions contain ideas of souls, spirits, heavenly journeys, visionary ascent and subtle bodies. It would therefore be false to say that every idea resembling extracorporeal travel was invented in modern Europe. But the modern Western synthesis of an “astral body,” “astral plane,” deliberate astral travel and eventually “astral projection” was heavily shaped by nineteenth- and early twentieth-century Spiritualism, occultism and Theosophy.

Historian Jens Schlieter traces how Spiritualist and occultist cultivation of “spiritual body” travel fused with emerging near-death discourse from roughly 1860 to 1905, including the work of Éliphas Lévi, Helena Blavatsky and Alfred P. Sinnett and the Western reception of Indian religious ideas. [\[S25\]](#) The terminology through which a modern experiencer interprets unusual states therefore has a history; recurring words can reflect cultural transmission as well as recurring experience.

PART II

The 4Chan Narrative, Line by Line

The OP's DMT-realm attempt, expectancy, recurring motifs, entities, scene changes and the 'vibration' explanation.

6. Entering the Thread: Attempting to Reach a “DMT Realm”

The OP says another person's account inspired an attempt to reach the supposed DMT realm without taking DMT. The poster intentionally aimed at that destination and then reported darkness, a distant light, something resembling a waiting room, psychedelic patterns, a female presence, a face, a sudden sideways force and a different landscape. The later interpretation was that entry had been denied because the poster's “vibration” was discordant. [\[S1\]](#)

There is no need to assume fabrication. We can provisionally grant the experience as reported. What must be tested is what follows from it.

7. Prior Information and Expectancy

The experience did not arise before exposure to the DMT-realm concept. The poster knew the proposed destination and deliberately tried to reach it. That introduces priming and expectancy. Modern perception research shows that prior expectations influence the interpretation of ambiguous sensory information and, under some conditions, can contribute to perception-like experiences. [\[S5\]](#) Psychedelic research likewise takes “set” - expectations, beliefs, intentions and psychological context - seriously.

The sequence is therefore: prior narrative → intention → altered state → matching imagery → interpretation through the prior narrative. This does not prove that expectation generated the entire episode. It does mean the episode is not independent

confirmation of the concept that helped frame it.

8. The DMT “Waiting Room”: A Real Motif, Not Yet a Proven Place

A large qualitative study of 3,778 inhaled-DMT experiences found recurring architectural motifs: rooms appeared in 15.4% of reports, an explicit “waiting room” in 2.8%, tunnels in 10.3%, and alternate or higher-dimensional descriptions in 25.2%. Entity encounters appeared in 45.5% of reports, with feminine phenotypes among the commonly described forms. [\[S3\]](#)

This is important because it confirms the motif as a genuine feature of DMT phenomenology. It does not experimentally establish that participants visited one objectively shared room. The study documents reported experience. It does not independently measure the existence of the reported geography.

9. Shared Experience Does Not Automatically Mean Shared Location

The inference “many people report something similar, therefore they visited the same external location” is not valid without further evidence. Similarities could arise from shared pharmacology, shared neurobiology, common visual architecture, human tendencies toward faces and agency, shared emotional themes, cultural transmission, expectation, or an external reality. Similarity by itself does not tell us which explanation is correct.

Dreams make the distinction obvious. People independently report falling, pursuit, paralysis, flying, deceased relatives, labyrinthine buildings and missing teeth. Recurrence alone does not establish common geography. A stronger test would require independently acquiring specific information from the alleged location that could not be supplied by expectation, prior exposure, normal perception, inference or chance.

10. Psychedelic Patterns Without Psychedelics

The OP's psychedelic imagery is interesting precisely because no DMT was reportedly taken. But geometric and hallucinatory visual phenomena can appear in many circumstances - sleep transitions, migraine, sensory deprivation, neurological disturbance, meditation, intense absorption and other altered states. The safe conclusion is that a non-drug altered state can resemble psychedelic phenomenology. The stronger claim that the resemblance proves an endogenous DMT surge requires biochemical evidence not provided in the thread.

11. The Female Presence: From Phenomenology to Ontology

A sensed presence can feel unmistakably autonomous. Yet “I sensed a presence,” “it seemed female,” “there was an independently conscious female being,” “she guarded the realm,” and “she expelled me because of my vibration” are not the same claim. Only the first two are direct descriptions of the experience.

Reality- and source-monitoring research studies how the mind distinguishes perceived, remembered and imagined material. Perception and imagination share neural resources, and subjective vividness does not provide an infallible source marker. [\[S6\]](#) This does not imply illness or dishonesty. It means that internally generated material can have sensory richness and apparent autonomy. Surprise alone is therefore not proof of an external agent.

12. The Push, the Scene Change, and Narrativization

The poster experienced forceful displacement and an abrupt change of scene, then interpreted the event as intentional expulsion. [\[S1\]](#) Abrupt transitions, rotation, falling, floating and changes of first-person perspective are compatible with dreams, hypnagogia, vestibular disturbances, lucid dreaming, sleep paralysis and OBEs. [\[S2\]](#) “A forceful transition occurred” is phenomenology. “A gatekeeper intentionally expelled me” is causal interpretation.

Humans naturally organize surprising sequences into stories. Once “realm,” “gatekeeper,” “permission” and “vibration” are available concepts, an unexplained scene change can readily become: approached guarded place → evaluated by guardian → rejected → sent elsewhere. The narrative may be correct, but the raw experience does not uniquely entail it.

13. “My Vibration Was Wrong”

In physics, vibration refers to an oscillation characterized by measurable variables such as frequency or amplitude. In modern spiritual discourse, “vibration” often blends emotion, moral character, mental state, spiritual status and metaphysical compatibility. Unless the thread can specify what is vibrating, how it is measured, what range admits a person, and what observation would falsify the hypothesis, “vibration” functions as a label rather than an explanation.

The hypothesis is also self-sealing if every result can be accommodated after the fact: success means alignment; failure means mismatch; frightening experience means low vibration; silence means insufficient vibration. A theory that explains every possible outcome predicts none of them.

PART III

DMT, Out-of-Body Claims & Gateway

Endogenous DMT, astral-body interpretations, Monroe Focus states, government documents and remote viewing.

14. Could the Brain Produce DMT During Astral Projection?

This is a legitimate scientific question. Endogenous DMT has been reported in human body fluids, and its biological role remains debated. [S7] Animal work supports mammalian brain synthesis and complicates the claim that the pineal gland is the unique source. [S8] But no human study has demonstrated the chain astral-projection attempt → psychedelic DMT surge → OBE.

The popular story that the pineal gland releases a breakthrough-level DMT dose at birth, in dreams or near death is not established. Nichols' review specifically concludes that the scientific evidence is inconsistent with these popular claims and that detected endogenous concentrations are not known to reach psychedelic levels. [S9]

So the fact-check is narrow: endogenous DMT - yes; physiological significance - unresolved; pineal psychedelic flood - unproven; DMT release during human astral projection - unproven.

15. Strassman: What the Human Experiments Did and Did Not Show

Rick Strassman's human DMT program was real controlled research. In randomized and placebo-controlled dose-response work, intravenously administered DMT produced rapid dose-related physiological and subjective effects; the subjective effects at active doses could be overwhelmingly vivid. [S10][S35]

But demonstrating what administered DMT does is not the same as demonstrating that endogenous DMT produces dreams, NDEs or astral projection. Strassman's controlled experiments establish pharmacology and phenomenology of administered DMT. Any bridge from those data to spontaneous mystical states requires separate evidence.

16. Ayahuasca, MAO Inhibition, and a Common Metabolism Confusion

DMT metabolism is unquestionably important in ayahuasca pharmacology. Orally administered DMT is ordinarily rapidly broken down by monoamine oxidase; beta-carbolines in ayahuasca inhibit MAO-A and thereby permit oral DMT activity. [S34] But this does not show that psychedelics generally work by manipulating a hidden endogenous-DMT system. Classical psychedelic effects involve receptor pharmacology, with 5-HT2A receptors playing a central role for substances including psilocybin, DMT and LSD. [S11]

17. “I Felt My Astral Body”

Another poster describes awareness of an “astral body.” [S1]

The subjective claim can be accepted: the person experienced an altered body representation. The stronger conclusion - that a detachable nonphysical body exists - requires more.

Electrical stimulation near the right angular gyrus has repeatedly produced illusory body displacement and OBE-like experiences, and controlled multisensory experiments can induce the sense of being located outside one's physical body. [S12][S13] These findings do not prove philosophical materialism. They do establish that the feeling “I am outside my body” can be generated by altered bodily self-processing. Therefore that feeling alone cannot demonstrate literal extracorporeal departure.

18. “Orthogonal to Meatspace”

“Orthogonal” has a precise mathematical meaning. If an astral body is literally orthogonal to physical spacetime, a scientific model would need to specify the relevant dimensions, transformations and measurable consequences. Without those, the term is metaphorical or rhetorical. Borrowing vocabulary from mathematics or physics can make a metaphysical intuition sound mechanistic without actually supplying a mechanism.

19. Gateway Focus 10: What Monroe Actually Means

The Monroe Institute describes the “mind awake, body asleep” state as a foundational condition associated with Focus 10 and with work on OBEs and lucid dreaming. [S14]

The poster who says he can reach Focus 10 is therefore using recognizable Monroe terminology. But reliable entry into a deep-relaxation state does not independently verify Monroe's broader interpretations of nonphysical reality.

20. The 1983 Gateway Memorandum

The famous government document is real. On June 9, 1983, Lieutenant Colonel Wayne M. McDonnell of the U.S. Army Operational Group wrote Analysis and Assessment of Gateway Process after being tasked to assess the mechanics and practical utility of the Gateway Experience. The memorandum draws on Monroe material, Itzhak Bentov, altered-state literature and speculative physical analogies. [\[S15\]](#)

What it is not is a blinded validation trial. A government analyst's attempt to explain a program is historically interesting, but declassification does not transform the analysis into established physics. Declassified ≠ validated.

21. Remote Viewing and STARGATE: Neither Internet Extreme Is Accurate

The United States government genuinely investigated remote viewing over many years. CIA's own historical summary acknowledges the program and notes that some laboratory results appeared statistically interesting, while also describing performance as too inconsistent and sporadic for dependable intelligence work. The program was not restored. [\[S16\]](#) The 1995 evaluation remains available in the CIA Reading Room. [\[S17\]](#)

Thus “CIA proved psychic powers” is too strong. “The government never investigated because nothing interesting ever happened” is also false. The historical conclusion is narrower: remote viewing was investigated; researchers disagreed about the meaning of some results; whatever anomalies appeared did not yield sufficiently reliable operational intelligence.

22. The Skeptic in the Thread: A Plausible Explanation, Stated Too Strongly

One reply says, in effect, there is no DMT realm or gatekeeper; the OP merely dreamed. [\[S1\]](#) The skeptic is right to demand evidence for the larger ontology but still claims more than the thread establishes. No polysomnography recorded the OP. Dreaming, hypnagogia and sleep-related OBE mechanisms are plausible competing explanations, not a laboratory diagnosis of this individual event. [\[S2\]](#)

The stronger formulation is: the post does not provide sufficient evidence for a literal DMT realm, and established sleep, multisensory and imagery mechanisms must be excluded before literal extracorporeal interpretation is justified. Skepticism also benefits from restraint.

PART IV

Shamanism, Manifestation & the Internet Folklore Loop

Psychic corroboration, practitioner systems, imagination, manifestation and how online communities stabilize lore.

23. Shamanism and the Claim of Corroborated Psychic Perception

A later participant claims that while awake he perceived distant information that was subsequently corroborated by other people. [\[S1\]](#) If such a claim survived appropriate controls, it would be far more important than reports of vibrations or entities because it would move from phenomenology toward externally testable information.

But “corroborated” can mean many things. We need the target-selection method, what the perceiver knew beforehand, a timestamped description before feedback, the number of misses as well as hits, whether evaluators were blind, how specific the match was, whether alternative matches existed, and whether independent replication succeeded. Without those details, the claim remains hypothesis-generating testimony rather than demonstrated remote perception.

24. Bruce Moen and “Imagination as a Means of Perception”

The poster's summary of Bruce Moen is accurate. Moen explicitly used the phrase “Imagination as a means of perception” and taught imagination, pretending and “nonphysical senses” as tools for alleged afterlife exploration. His guidebook includes sections on shifting attention to other realities and visiting the deceased. [\[S26\]](#)[\[S27\]](#)

These sources establish Moen's doctrine. They do not independently validate it. The central methodological problem is that the proposed detector - imagination - is also an obvious source of internally generated imagery. If an imagined scene later surprises the experienter, that surprise still does not distinguish unconscious internal generation from an external nonphysical source.

25. Why “More Real Than Real” Deserves Respect but Not Automatic Belief

People who have never experienced powerful altered states often underestimate how authoritative those states can feel. “More real than real” should not be mocked; it is important phenomenological data. Human DMT studies, for example, report experiences described as more vivid and compelling than ordinary dreaming or waking awareness. [\[S10\]](#)

Yet certainty is itself a mental state, not an external measuring instrument. Reality-monitoring research matters precisely because the mind must continuously infer whether content is perceived, remembered, imagined or dreamed. [S6] A compelling experience raises two questions: why did it feel so real, and was the apparent object externally real? Those questions overlap but are not identical.

26. A Psychological Model of the Thread

A psychologically plausible reconstruction requires no accusation of lying: (1) exposure to a DMT-realm narrative; (2) intention and expectancy; (3) entry into an altered or sleep-border state; (4) vivid internally generated imagery; (5) altered vestibular/body processing; (6) attribution of agency to surprising content; (7) cultural concepts organizing ambiguity; (8) unexpected transitions interpreted causally; (9) later searches for similar accounts; (10) similarities treated as confirmation rather than also as possible evidence of common neuropsychology or social transmission. [S2][S5][S6]

This model is plausible because its parts are independently documented. It does not prove that spiritual reality is impossible. Demonstrating mechanisms capable of generating an experience is different from settling the total metaphysics of consciousness.

27. Shamanism Is Not Synonymous With Psychedelic Drugs

One hostile reply says South American shamanism produces OBEs only through drugs. [S1] That is too broad. A 2024 scoping review examined shamanic trance across phenomenological, psychological and neurophysiological studies and includes non-psychedelic induction practices. [S23] The Foundation for Shamanic Studies explicitly teaches repetitive drumming and other non-drug techniques within Michael Harner's "Core Shamanism." [S24]

This corrects the anthropological claim without validating the metaphysics. A practice can reliably alter consciousness while the practitioner's explanation of "other worlds" remains a separate proposition.

28. Michael Harner: Academic Observer and Spiritual Practitioner

Michael Harner was academically trained as an anthropologist and later developed Core Shamanism, a modern synthesis intended to extract common shamanic features for Western practitioners. The organization he founded explicitly teaches journeys to "other worlds" and non-drug alterations of consciousness. [S24]

The critical distinction is category. Harner's scholarly background is relevant to his anthropological experience; it does not transform every later spiritual claim into an experimental anthropological finding. Credentials establish expertise within a domain. They do not transfer validation to a proposition that was never tested.

29. Jan Fries and Robert Bruce

Jan Fries's Seidways belongs to modern occult and trance-practice literature. [S36] Robert Bruce's own Astral Dynamics materials explicitly teach astral projection, energy-body practices and psychic development and present those teachings as grounded largely in experience. [S28]

These sources are useful because they locate the thread's ideas within a practitioner tradition. They are not independent replication of the underlying claims.

30. Neville Goddard and Manifestation

Neville Goddard's Awakened Imagination gives imagination a direct metaphysical role, identifying it with the creative power that shapes lived reality. [S29] The thread's account of praying and visualizing before later encountering a teacher may be personally meaningful, but the sequence alone does not establish Goddard's causal law.

There is an ordinary psychological pathway that can mimic "manifestation": repeated visualization makes a goal salient; salience changes attention; behavior and persistence change; relevant social opportunities become easier to notice; memorable successes receive more weight than failed intentions. A serious causal test therefore needs the failures, the original specificity of the request, baseline probabilities and prospective records - not only the striking hit.

31. The Internet as a Folklore Feedback Loop

Anonymous occult communities can generate belief through a recognizable loop: experience → label → search → similar stories → shared vocabulary → later experiences interpreted through that vocabulary → those later stories cited as independent corroboration. Once the transmission chain is forgotten, the final form becomes "thousands independently report the same place."

Independence is precisely what must be established. If later witnesses already consumed DMT-trip videos, astral tutorials, Gateway discussions or older accounts of jesters, waiting rooms and entities, similarity cannot be treated as independent convergence without qualification.

32. Memory Selection and the Missing Misses

Interesting hits get posted; failures often disappear. A person may attempt astral projection fifty times, experience nothing forty-nine times, and tell only the fiftieth story. A psychic may offer thirty impressions, five vaguely correspond, and later discussion centers on the five. This is why prospective recording and complete trial accounting matter.

Write the prediction first. Lock it. Reveal the target afterward. Score all details according to rules fixed in advance. The procedure is less dramatic than a mystical anecdote, but it is exactly what protects both believer and skeptic from unconscious selection.

33. The Thread's Strongest Potential Claim

The most important statement in the thread is not “I felt vibrations.” It is, in substance, “I perceived something I should not have known, and someone else confirmed it.” [\[S1\]](#)

That claim can be tested because it predicts information acquisition beyond the physical sensory position. If robust, it would materially change the discussion.

34. How We Would Actually Test Astral Projection

A fair preregistered protocol could use thousands of distinct potential targets. A computer would randomly select the target only after the participant entered the session. Neither the participant nor the experimenter interacting with the participant would know it. The target would be inaccessible from the participant's physical position.

Before feedback, the participant would provide a timestamped free description, drawings, a forced-choice selection among carefully matched decoys and a confidence rating. Independent judges blind to the correct target would score correspondence under preregistered rules. Every trial would be included. EEG, eye movement and sleep staging could be recorded simultaneously. Finally, an independent laboratory would repeat the protocol.

If above-chance acquisition persisted under these controls, the evidence would be extraordinary. If vivid OBEs persisted but target performance remained at chance, the result would support a different conclusion: the experience of leaving the body does not reliably provide perception of the remote physical environment. A fair test is not hostile to the claim; it is the claim's opportunity to distinguish itself from imagination.

PART V

Near-Death Experience & the Strongest Counterarguments

AWARE II, competing scientific interpretations, steelmanning paranormal claims and what would count as strong evidence.

35. Near-Death Experiences: The Harder Case

A serious paper on OBEs must examine NDE research because it contains some of the strongest arguments advanced for consciousness independent of the brain. AWARE II prospectively studied 567 in-hospital cardiac arrests across 25 sites. Fifty-three survived, twenty-eight completed interviews, and eleven reported memories or perceptions suggestive of consciousness. Six of the twenty-eight reported what the investigators categorized as transcendent recalled experiences of death. EEG patterns consistent with organized activity appeared during some resuscitations. [\[S18\]](#)

The target-testing result is equally important: nobody identified the hidden visual image; one of twenty-eight interviewed survivors identified the auditory stimulus. [\[S18\]](#)

Thus AWARE II should neither be marketed as “proof that patients saw hidden targets while dead” nor dismissed as “nothing happened.” It provides evidence that cognitive processes and organized brain activity can emerge under prolonged resuscitation and leaves difficult questions for continued study.

36. The Current Scientific Dispute Over NDEs

In 2025, Martial and colleagues proposed an integrated neuroscientific model combining impaired cerebral blood flow, hypoxia, hypercapnia, neurotransmitter changes, network dynamics, threat responses and top-down psychological processes. [\[S19\]](#) O'Grady and Varghese replied that such models risk underexplaining features they regard as central, including alleged veridical observations, life reviews and the distinctive coherence and transformation associated with many NDEs. [\[S20\]](#)

In 2026, Parnia and colleagues urged continued empirical research into what they call “recalled experiences of death,” while Martial's group replied that “death” should not be used in a way that blurs reversible cardiac arrest with medically irreversible brain death. [\[S21\]\[S22\]](#) The existence of a live scholarly dispute is itself important: the field is not settled merely because one explanatory camp speaks confidently.

37. Transformative Aftereffects Do Not Determine Ontology

NDEs and psychedelic experiences can permanently transform values, relationships, spirituality and fear of death. That matters clinically and existentially. But transformation cannot by itself identify the external cause. Art, trauma, dreams, conversion, psychedelics, hallucinations and - if they occurred - veridical revelations can all transform a life. The aftereffect shows that the event mattered to the person; it does not uniquely tell us what the event was.

38. Steelmanning the Paranormal Case

A fair study should confront the strongest case, not only weak internet rhetoric. The stronger case notes that OBEs and NDEs can be coherent; many experiencers insist they differ sharply from ordinary dreams; entity and environmental motifs recur; some alleged veridical-perception cases contain details said to have been confirmed; parapsychology has reported statistical anomalies; altered states can occur without drugs; and consciousness remains philosophically difficult to explain.

A Christian worldview also does not require metaphysical naturalism. Scripture contains angels, demons, visions, dreams, revelation and postmortem existence. None of those points, however, establishes the entire modern occult package of astral body + astral plane + vibration + DMT portal + spirit guides + manifestation. Each inference still requires evidence.

39. What Strong Evidence for the Paranormal Would Look Like

The strongest evidence would be specific information acquired under conditions excluding ordinary access: a randomly selected target; no prior knowledge; double blinding; a locked report before feedback; objective scoring against matched decoys; repeated trials; adequate statistics; and independent replication. If a robust effect survived better and better controls, a responsible skeptic would have to update. Falsifiability cuts both ways.

40. The Racial Claims in the Thread

Late replies claim that metaphysics belongs to “white men,” associate logic and analysis with whiteness, and suggest a white outsider sees more of “tribal reality” than Indigenous practitioners. [S1] These statements are historically false and methodologically irrelevant.

Classical Indian philosophy developed sophisticated traditions of inference, epistemology and public argument. [S30] Chinese philosophy contains a long metaphysical tradition concerning the origin, structure and transformation of reality. [S31] Ibn Sina developed one of the most influential rational systems of metaphysics in the history of philosophy. [S32] These examples alone are enough to refute the idea that logic or metaphysics is a racial possession.

There is also an internal contradiction. If repeatability is the stated standard, race becomes irrelevant to the test. A blinded experiment does not know the ancestry of the person making the prediction. Declaring racial superiority before collecting data is not logic; it is prejudice using logical vocabulary.

41. “If It Isn’t Repeatable...”

The racialized reply nevertheless contains one sound methodological instinct: claims about general human capacities gain evidential weight through repeatability. [S1]

A once-in-a-lifetime episode can remain psychologically meaningful. But “humans can detach consciousness and accurately inspect distant rooms” is a general empirical claim. The larger the ontological claim, the more reproducible evidence matters.

PART VI

Scripture, Occult Practice & Discernment

Biblical anthropology, extraordinary experiences, forbidden practices, spiritual testing and epistemic restraint.

42. Biblical Anthropology: An Astral Spirit in a Meat Suit?

The thread often assumes that the “real self” is a nonphysical being temporarily operating a biological body. Scripture certainly distinguishes bodily and spiritual dimensions of human existence in various contexts, but that does not equal the modern occult concept of an astral body.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Genesis 2:7, KJV

The text does not say that an already-existing astral being was inserted into biological machinery. The formed man becomes a living soul through God’s life-giving act. The New Testament’s final hope is likewise resurrection, not permanent escape from

embodiment; 1 Corinthians 15 centers Christian hope on resurrection and the body God gives. [\[S33\]](#)

43. 2 Corinthians 12: The Passage Behind the Title

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.”

2 Corinthians 12:2, KJV

Paul repeats the uncertainty in the following verse. The passage therefore proves at least that “out of the body” is not meaningless language within Paul's conceptual world. But it proves much less for modern astral projection than is often claimed.

Paul does not say he trained himself to leave the body. He gives no technique. He invokes no vibration, chakras or navigable astral geography. He says the person was caught up. Most important, Paul refuses to claim knowledge he does not possess: “I cannot tell ... God knoweth.” [\[S33\]](#) The text models epistemic restraint rather than occult mechanism-building.

44. Scripture Recognizes Extraordinary Experiences

A Christian critique cannot honestly argue that unusual states never occur. Scripture contains prophetic dreams, visions, angelic appearances, demonic encounters and revelatory experiences. Paul receives a Macedonian vision in Acts 16; John reports elaborate visionary revelation; Daniel and the patriarchal narratives contain dreams and visions. [\[S33\]](#) The biblical question is therefore not merely “was it unusual?” but “what is its source, meaning and authority?”

45. Scripture Also Refuses Automatic Credulity

“Satan himself is transformed into an angel of light.”

2 Corinthians 11:14, KJV

In context, Paul is warning about deceptive teachers, so the verse should not be misused as a formula that every luminous apparition is Satan. Its legitimate principle is narrower: impressive appearance does not authenticate spiritual origin.

“though we, or an angel from heaven, preach any other gospel unto you ... let him be accursed.”

Galatians 1:8, KJV

The apparent supernatural status of the messenger does not overrule the received gospel. Scripture therefore contains a strong anti-credulity principle: the spectacular messenger is not the final standard. [\[S33\]](#)

46. “Prove All Things”

“Prove all things; hold fast that which is good.”

1 Thessalonians 5:21, KJV

The surrounding context is instructive. Paul does not say “despise every claimed spiritual phenomenon.” He says not to despise prophesyings and then commands testing. The biblical posture avoids both credulity and reflexive dismissal. Testing is not unbelief; it is part of discernment. [\[S33\]](#)

47. Deuteronomy 18: Spiritual Curiosity Has Boundaries

Deuteronomy 18 forbids divination, enchantment, witchcraft, charming, consulting familiar spirits, wizardry and necromancy. [\[S33\]](#) Therefore a Christian cannot reason: “the spiritual realm may be real, therefore every technique for accessing it is permissible.” The existence of a domain does not authorize every means of approaching it.

48. Isaiah 8: Where Should God's People Seek Hidden Knowledge?

“should not a people seek unto their God? for the living to the dead? ... To the law and to the testimony”

Isaiah 8:19-20, KJV

Isaiah redirects the people from mediums and familiar spirits toward God and His testimony. That does not answer every scientific question about altered states, but it establishes the theological direction Scripture gives God's people: the solution to uncertainty about invisible reality is not to build a more elaborate occult map. [\[S33\]](#)

49. Acts 16: Accuracy Does Not Automatically Authenticate the Source

Acts 16 describes a woman with “a spirit of divination” following Paul and announcing that Paul and his companions were servants of the most high God who showed the way of salvation. The broad content is accurate, yet Paul commands the spirit to leave her. [\[S33\]](#) Within the biblical worldview, a correct statement alone does not authenticate the spiritual source. This is relevant whenever a psychic “hit” is used to infer benevolence, divine approval or identity.

50. Acts 19: Conversion and “Curious Arts”

Acts 19 describes converts publicly renouncing “curious arts” and burning their books as the word of the Lord grows. [\[S33\]](#) The passage does not provide a technical taxonomy of every modern occult practice, but the direction is unmistakably away from magical arts and toward Christ. It is difficult to make that pattern support Christian cultivation of spirit-contact techniques merely because they produce unusual experiences.

51. Colossians 2: Fascination With Hidden Spiritual Realms

Colossians warns against being beguiled through religious systems involving angelic fascination and “intruding into those things which he hath not seen,” while directing believers toward Christ as the Head. [\[S33\]](#) Interpretive details of Colossians 2:18 are debated, but the theological center is clear: Christian maturity is not portrayed as increasingly elaborate access to hidden cosmological hierarchies.

52. The Strange Case of the Woman at Endor

1 Samuel 28 must be faced honestly. Saul, receiving no answer from the LORD through the legitimate means described in the narrative, seeks a woman with a familiar spirit and asks her to bring up Samuel. The woman sees Samuel and cries out; the figure identified by the narrative as Samuel condemns Saul and announces judgment. [\[S33\]](#)

Christians have historically offered multiple interpretations: the actual Samuel sovereignly permitted by God, demonic impersonation, or forms of mediumistic deception. The text creates difficulties for overly simple explanations. Two conclusions are safer. First, “necromancy is forbidden” does not logically mean nothing unusual could ever happen in association with it. Second, whatever happens at Endor does not commend Saul or teach a technique. The episode is an act of disobedience ending in judgment.

53. What Scripture Does Not Permit Us to Claim

Biblical caution must work in both directions. Scripture does not warrant automatically declaring every OBE demonic, every DMT entity a fallen angel, every sleep-paralysis figure a demon, every hallucination a spirit, every vivid dream revelation, every coincidence direct guidance, every bright being angelic, or every frightening being demonic. Those conclusions exceed the text.

A Christian researcher should be especially unwilling to invent spiritual certainty while claiming to defend Scripture. If sleep paralysis adequately explains an episode, we should not add demons merely to make the story dramatic. If we genuinely cannot tell, “I cannot tell” remains a biblical sentence.

54. Biblical Prayer Is Not Neville Goddard's Manifestation System

Biblical prayer is relational: directed to God, involving worship, petition, confession, thanksgiving, lament, dependence and submission. Goddard gives imagination and assumption a more direct causal status in the production of experienced reality. [\[S29\]](#) The systems are not interchangeable.

Meeting someone after praying for guidance may be interpreted providentially by a believer, but it does not automatically authenticate everything that person teaches. Providence cannot replace doctrinal testing.

55. Biblical Correction to the Thread's Racial Metaphysics

“And hath made of one blood all nations of men for to dwell on all the face of the earth”

Acts 17:26, KJV

“there is no respect of persons with God.”

Romans 2:11, KJV

Nothing in Scripture assigns white people a superior faculty of metaphysical perception. The claim is neither historically demonstrated nor biblically grounded. [\[S33\]](#)

PART VII

Synthesis, Fallacies & Conclusions

The rhetoric of the thread, what it gets right, what remains unsupported, and what can honestly be claimed.

56. Fallacy and Rhetoric Index

Move	Problem
“CIA studied it.”	Government interest does not equal validation.
“Many see the same thing.”	Similarity does not establish an independent shared location.
“More real than real.”	Intensity does not establish external ontology.
“Wrong vibration.”	Undefined, potentially unfalsifiable rescue claim.
“Ancient people knew it.”	Antiquity does not establish truth.
“Science cannot explain consciousness.”	A gap does not prove astral travel.
“Brain mechanism exists.”	Mechanism does not by itself disprove all spiritual reality.
“The entity knew something.”	Accuracy alone does not establish identity or source.
“Imagination surprised me.”	Surprise does not establish external source.
“I prayed, then met a teacher.”	Sequence alone does not prove causal mechanism.
“Declassified document.”	Archive status does not equal endorsement.
“You cannot disprove it.”	Shifts burden of proof.
“Logic is white.”	Historically false and methodologically irrelevant.
“A mundane explanation exists.”	An alternative possibility is not automatic proof.

57. What the Thread Gets Right

The thread is right that consciousness can generate experiences far stranger than ordinary waking perception. DMT phenomenology really does include recurring entities and architectural motifs. [\[S3\]\[S4\]](#) Endogenous DMT is a genuine scientific subject. [\[S7\]](#) U.S. government agencies really did investigate remote viewing. [\[S16\]\[S17\]](#) The Gateway memorandum really exists. [\[S15\]](#) Non-drug shamanic trance really exists. [\[S23\]\[S24\]](#) Subjective experience should not be dismissed simply because it is unusual, and repeatable external information would matter enormously.

Acknowledging these points strengthens the rebuttal because it prevents criticism from depending on straw men.

58. What the Thread Gets Wrong or Leaves Unsupported

The thread does not establish that the OP entered an objectively existing DMT realm; that a female gatekeeper existed independently; that “vibration” determined access; that astral projection triggers a DMT surge; that an astral body exists orthogonally to spacetime; that controlled imagination becomes external perception; that the alleged psychic corroborations survived proper controls; that Goddard's manifestation theory is true; or that government investigation amounted to validation. The racial theory of metaphysics and logic is contradicted by basic intellectual history. [\[S30\]\[S31\]\[S32\]](#)

59. What Neuroscience and DMT Research Actually Permit Us to Say

Neuroscience establishes that bodily self-location depends on multisensory processing; OBE-like experiences can be produced through electrical stimulation and controlled sensory conflict; and spontaneous OBEs often overlap with sleep-related states. [\[S2\]\[S12\]\[S13\]](#) Therefore the feeling of being outside the body is not, by itself, sufficient proof that a consciousness-substance left the body.

DMT research establishes that administered DMT rapidly produces profound visual, emotional and dissociative alterations; entity encounters and recurring environmental motifs are common enough to study systematically; and endogenous DMT exists while its physiological role remains debated. [\[S3\]\[S4\]\[S7\]\[S10\]](#) It does not establish the equation DMT = transmitter to an objectively independent astral dimension.

60. What We Know, What We Do Not Know, and the Meaning of “God Knoweth”

What we can say with reasonable confidence Humans can have extraordinarily vivid experiences of altered self-location. Known neurological and multisensory manipulations can produce important OBE-like features. [\[S12\]\[S13\]](#) Sleep and REM transitions overlap meaningfully with at least some spontaneous OBE phenomena. [\[S2\]](#) DMT produces intensely altered states containing fractals, rooms, entities, guides and alternate-dimensional interpretations. [\[S3\]](#) Endogenous DMT exists, while its full physiological significance is unsettled. [\[S7\]](#) The popular pineal psychedelic-flood hypothesis is not demonstrated. [\[S9\]](#)

Government remote-viewing research occurred but did not yield a technique reliable enough for operational intelligence. [\[S16\]\[S17\]](#) Near-death research demonstrates difficult and interesting phenomena during resuscitation, but controlled visual-target work has not demonstrated reliable extracorporeal perception. [\[S18\]](#)

What remains unestablished Whether human consciousness can function independently of a living brain; whether an objectively shared “astral plane” exists; whether DMT entities possess consciousness independent of experiencers; whether spontaneous OBEs reliably provide otherwise inaccessible information; whether endogenous DMT materially contributes to dreams, NDEs or spontaneous OBEs; and whether any particular extraordinary episode is fully neurological, psychological, spiritual, or some combination.

Unanswered questions should remain unanswered until evidence improves. That is not a failure of inquiry. It is honest inquiry.

Final Biblical Synthesis The biblical worldview does not force materialism. Scripture contains a supernatural order. But biblical supernaturalism is not occultism. Deuteronomy forbids divination and spirit consultation. Isaiah redirects God's people toward God and His testimony. Acts distinguishes divine revelation from a spirit of divination. Galatians refuses to let even an apparent angel overrule the gospel. Paul warns that appearance can deceive. [\[S33\]](#)

And when Paul describes one of the New Testament's most extraordinary experiences, he does not inflate what he knows. He says: “whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth.” [\[S33\]](#)

That sentence disciplines everyone in the conversation. The occult enthusiast should not say, “I felt it, therefore I know the architecture of the invisible world.” The skeptic should not say, “I have a plausible brain mechanism, therefore I have disproved every possible spiritual dimension.” The Christian should not say, “Scripture contains demons, therefore every strange image is demonic.” And the paranormal investigator should not say, “science has unanswered questions, therefore my preferred metaphysics wins.”

The better approach is slower: observe carefully; record honestly; separate experience from interpretation; test what can be tested; study the history of the concepts; recognize what psychology can plausibly explain; do not turn government documents into certifications; do not treat practitioner testimony as independent replication; do not dismiss sincere experience merely because an interpretation is questionable; do not use science to claim metaphysical certainty science has not established; and do not use Scripture to claim theological certainty Scripture has not revealed.

“Prove all things; hold fast that which is good.”
1 Thessalonians 5:21, KJV

When the evidence is strong, follow it. When Scripture speaks, hear it. When claims outrun evidence, say so. And when we reach the edge of what can honestly be known, there is no shame in joining Paul: “I cannot tell: God knoweth.” [\[S33\]](#)

FINAL

Final Biblical Synthesis

Scripture affirms spiritual reality while refusing both occult credulity and invented certainty.

The biblical worldview does not force materialism. Scripture contains a supernatural order. But biblical supernaturalism is not occultism. Deuteronomy forbids divination and spirit consultation. Isaiah redirects God's people toward God and His testimony. Acts distinguishes divine revelation from a spirit of divination. Galatians refuses to let even an apparent angel overrule the gospel. Paul warns that appearance can deceive. [\[S33\]](#)

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PART VIII

Linked External Sources

Every citation below opens an external web source. Practitioner materials document practitioners' own claims and are not presented as independent validation.

Original publication & thread

[S0 Original publication: Library of Rickandria - Astral](#)
[S1 4chan /x/ thread No. 42983208](#)

Out-of-body experience, perception & DMT

[S2 Campillo-Ferrer et al. \(2024\), Out-of-body experiences, lucid dreaming and sleep paralysis](#)
[S3 Michael et al. \(2022\), Phenomenology and content of inhaled N,N-DMT experiences](#)
[S4 Davis et al. \(2020\), DMT entity encounter survey](#)
[S5 Expectation and perceptual inference literature](#)
[S6 Reality-monitoring / imagination-perception research](#)
[S7 Barker et al. \(2012\), Critical review of endogenous DMT in humans](#)
[S8 Dean et al. \(2019\), DMT biosynthesis in mammalian brain](#)
[S9 Nichols \(2018\), DMT and the pineal gland: separating fact from myth](#)
[S10 Strassman et al. \(1994\), Human DMT dose-response: subjective effects](#)
[S11 Cummins et al. \(2025\), 5-HT2A receptor pharmacology](#)
[S12 Blanke et al. \(2002\), Stimulating illusory own-body perceptions](#)
[S13 Ehrsson \(2007\), Experimental induction of out-of-body experiences](#)
[S34 Eckernas et al. \(2024\), DMT and MAO inhibition / ayahuasca](#)
[S35 Strassman & Qualls \(1994\), Human DMT dose-response: physiological effects](#)

Gateway, government records & remote viewing

[S14 Monroe Institute, Focus 10 / Mind Awake, Body Asleep](#)
[S15 McDonnell \(1983\), Analysis and Assessment of Gateway Process](#)
[S16 CIA historical summary: Did CIA Really Study Psychic Powers?](#)
[S17 CIA Reading Room, 1995 evaluation of remote viewing](#)

Near-death research

[S18 Parnia et al. \(2023\), AWARE II](#)
[S19 Martial et al. \(2025\), A neuroscientific model of near-death experiences](#)
[S20 O'Grady & Varghese \(2025\), Limitations of neurocentric NDE models](#)
[S21 Parnia et al. \(2026\), Recalled experiences of death and empirical research](#)
[S22 Fritz et al. \(2026\), Reply on NDE / RED terminology and interpretation](#)

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[S23 Scoping review on non-psychedelic shamanistic trance practices \(2024\)](#)
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[S25 Schlieter \(2018\), astral projection / Theosophical history](#)
[S26 Bruce Moen, 'Imagination as a means of perception'](#)
[S27 Bruce Moen, Afterlife Knowledge Guidebook](#)
[S28 Robert Bruce, Astral Dynamics](#)
[S29 Neville Goddard, Awakened Imagination \(archived PDF\)](#)
[S36 Jan Fries, Seidways \(bibliographic record\)](#)
[S30 Stanford Encyclopedia of Philosophy, Logic in Classical Indian Philosophy](#)
[S31 Stanford Encyclopedia of Philosophy, Metaphysics in Chinese Philosophy](#)
[S32 Stanford Encyclopedia of Philosophy, Ibn Sina's Metaphysics](#)

Scripture source

[S33 Bible Protector, King James Bible: Pure Cambridge Edition](#)

Original publication: <https://libraryofrickandria.com/astral/>

Soli Deo Gloria.