

# pico's tulpa guide compilation

**Last updated 8/1/2013**

A tulpa is believed to be an autonomous consciousness which also exists in a self imposed hallucinatory body, which is usually much of your choice. A tulpa is entirely sentient and in control of its opinions, feelings, movements.

- FAQ Man

This is not a “guide” in the traditional sense; instead, it is a collection of others’ guides in one easy-to-download PDF. I hope that it represents a good cross section of current tulpaforming guides, with an emphasis on the information a newcomer needs to get started. I have done minimal editing, save for correcting the most obvious typos. I do not claim any of it as my own work, and correct attribution has been provided where possible in the form of hyperlinks.

Please, to any experienced tulpamancers reading, send me a PM with any suggestions for improvement. This is intended to be a changing, up-to-date reference document, and I can only do that with your help!

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# Part I.

## Guides

# 1. FAQ man: How to Create a Tulpa

Written by FAQ man, April 20, 2012. Source: <http://tulpa.info/guides/faqman-creation-guide.html>

Editor's note: FAQ man's guide is considered out of date, and in parts, dangerous. However, it is a good general introduction to tulpa, and it has significance as one of the first complete guides.

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“As great scientists have said and as all children know, it is above all by the imagination that we achieve perception, and compassion, and hope.” - Ursula LeGuin

## 1.1. Introduction

So, you want to make a tulpa, is that right? In this guide I will discuss how to make this psychological phenomenon. This guide is firmly rooted in the psychological school of thought. I hold the opinion that people should not follow guides perfectly. You should take this as a guideline, and then find your own way. This is just based off my experience, and the experiences of people I have talked to. We are not all the same. This all took me a total of 130 hours: over the course of 2.5 months, 2-3 hours a day 5 days a week.<sup>1</sup>

Firstly, before trying to create something, we should know what it is. A tulpa (the Tibetan word for construct or build) is a self imposed hallucination that interacts with all 5 senses. This practice was first done by Tibetan Buddhists in ancient times. You will be able to see, hear, smell and touch (without solidity of course, but this will be explained later) your tulpa just like you would a normal person. A tulpa is a forced hallucination, a schism of your own consciousness, a fully sentient being, and a companion.

This takes more than 100 hours. Don't start unless you know you're going to follow it through. Don't spend more than 3 hours a day sitting down and

partaking in intense thought/ imagining, or else you'll get exhausted, have headaches, and constantly feel like you're hung over. You should not do less than a half hour a day. You can also spread your time out throughout the day, say, one hour in the morning and one in the afternoon or something like that. Your intervals of tulpaforcing (this is the umbrella term for sitting down and visualizing / creating your tulpa) should be no

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<sup>1</sup>Editor: Hour counts are now considered harmful to tulpa development, as detailed elsewhere.

less than a half hour or else you won't get into the deep phase of concentration needed to really be productive.

## 1.2. Personality

Before you do anything, think about the kind of traits you want your tulpa to have. Working on the personality plays quite a large role in sentience. Think up around 30-15 traits, and think about each trait in relation to your tulpa for 15-30 minutes. For more information on this, please see my personality guide, version 2.

## 1.3. Visualization

Next, think of a form. No, don't make yourself. No, don't make your dead mother or your crush. It can be humanoid, a creature, an animal, or a rock. Just think of something you will want to focus on for hours at a time, and hang around for quite probably the rest of your life. Making the tulpa have the same body or visage as a known and fleshed out character is not good. This can lead to the tulpa having identity problems, feeling like it has to live up to something its not, and the like. You could never make a tulpa be exactly the same as a character. They are their own being. Do not stifle them by applying the preconceived notions you have about a character to them.

I did not use a wonderland, like Irish\_ did. Instead, I actually sat down and took a snapshot of the space in front of me with my mind. Afterwards, I closed my eyes and superimposed the tulpa over it to work. First what you should do is briefly imagine your tulpa naked or in its under clothes (whichever makes you more comfortable) for a period of time, perhaps about an hour or so. Then you add clothes to it, and continue the visualization. This will enable the tulpa to be able to change outfits on a whim, once they're complete.

What you want to do for visualization is really focus on parts of your tulpa's appearance until its perfect. Faces and eyes are most notably hard. You won't be able to see the whole tulpa and every single detail on your first time, it's something you'll have to work up to and spend time on. Some people like to sort of "zoom in" on a section and get it perfect, doing everything in segments until they've done everything, putting it all together to finish. Whatever you do, you want to make sure that by the end you're done, you should be able to recall your entire tulpa on a whim, see it from every angle, and have it appear the same to you every single time you see it. This step is the easiest to fuck up and really rush, but you should spend from 5-15 hours on it. Of course, more

is always better. The more time you spend on a tulpa, the more you'll get out of it, obviously.

## 1.4. Touch

Next, do it again when you have mastered the above step to its fullest extent. Now, sit down, and close your eyes again. Imagine your tulpa standing in front of you again. Now make your imagination self stand up, and walk over, in first person point of view. Stick out your hands and start feeling up your tulpa. Touch them and imagine everything. How their hair feels. How their muscles feel. Feel everything, and once you have THAT mastered, move on. Note that when your tulpa is imposed upon your environment, you will be able to touch them. But, there will be no solidity at all. You'll be able to feel their body temperature, contours and texture and what not, but you'll be able to basically push your hand right through them. Again, this step should take around 5-15 hours. There's no skimping out here.

## 1.5. Smell

Okay everyone, get out your noses. Smell your tulpa. No, don't smell everything; just create a general smell that they'll have. Are they wearing perfume? Do they smell like a crack den? The only other thing you'll want to create a smell for is their hair or clothes. Just make sure you have the same smell for them every time. Smell triggers memory more than visuals, and is useful. Smell isn't considered super important, but it is something you don't want to just skip for the sake of making a tulpa faster. 3-10 hours on this step, says I.

## 1.6. Gestures and Body Language

This is the part where we work on gestures and body language. Work out your tulpa's posture, gait, arm swing, gestures, facial expressions and everything relating to body language. For the facial expressions, which you should do last out of these, send them random thoughts that correspond with each emotion, and imagine them reacting. You shouldn't do the facial expressions and all of these over and over, because that in the end would constitute as parroting, which is bad and explained below. Up until now, the tulpa should have just been standing there and looking pretty. Again, put a good 5-10 hours into this step.

## 1.7. Subsequent Tulpaforcing

Now that you're done with the basics of creation, that doesn't mean that you stop sitting down and tulpaforcing. You basically combine all the senses and sit down and still hammer them all into your head. You should still be doing this ideally from 1 to 3 hours a day, or as long as you can handle. You shouldn't stop sitting down and doing it daily until you're done with your tulpa completely.

## 1.8. Sentience, Narration and Voice

During any of these steps you might have noticed your tulpa doing something on its own, or gotten a sudden wave of emotion seemingly from the tulpa. These are both sure signs of sentience and are very good. I did not get an emotional response until I hit around 50 hours in, so really, don't hold your breath. Remember that if a sentient being could be made in a day then everyone would have one. This isn't something you can really do quickly. (Editor's note: this is now considered outdated and harmful information. Sentience should be assumed from the start.)

Okay, anyway go about your life. Talk to your tulpa while you're going about your business; say anything really. Some people begin narration right off, and that's fine. I wouldn't personally start until you're done with at least half of the creation steps. A common mistake made here is the parroting of responses. If you're telling your tulpa about how pretty your new shoes are, don't make them say anything back. You know you are done with this step when your tulpa says something back on its own. You'll know, because it will be completely alien.

Note that it takes 25 or so hours (usually more) for this to happen. Don't rush yourself. If you rush anything, you could end up with a servitor (like a tulpa without its own consciousness) or just a hologram which does effectively nothing. You might have gotten a headache, which is normal. They will usually be gone by the end of the creation process. You should just stick with talking to them for as long as it takes.

As for the voice of the tulpa, it will start out being very generic, like the voices they program into a GPS. It will become more normal and distinct as time goes on. If you have some idea of what you want the voice to be, be sure to sort of apply it by imagining your tulpa saying random words in that voice. Otherwise it will just basically become what it becomes and you don't have much control over that.

On another note, let's talk about deviation in tulpae. Tulpae will often change during the creation process. They change in the earlier stages because they are matching up

with your subconscious ideal. This can and will differ from what you consciously want. Later on, when they have proved themselves to be sentient, they may change themselves further. You should not mess with or try reversing the changes, because what you're doing is basically forcing the tulpa into an identity it doesn't want. This is for the better, and you should accept the changes with open arms.

## 1.9. Opening your Mind

Okay, so before we start the next part, the following should be true: Your tulpa talks to you in complete sentences, your tulpa has its own opinions and your tulpa sometimes does things you wouldn't expect. These are all signs of sentience.

Now, sit right back down on your ass. Tell your tulpa you are opening your mind to it, and imagine it walking through a door or something similar. This is when your tulpa will see your subconscious. From here on out it will know all your memories, how you feel, and pretty much everything about you as a person. You shouldn't do this right off; wait until trust is built. That way it is more meaningful; your tulpa will not take it for granted.

## 1.10. Imposition

Now, this is when we begin to impose the tulpa on our reality. Say you're walking down the street. Imagine your tulpa just behind you, walking with you. Make sure you remember its gait. Do this almost at all times until it becomes natural. You should be trying to smell your tulpa a little bit, trying to feel out its presence. This took me a while to master.

Next, start to impose the tulpa on your peripheral vision. It should never be fully seen, except for bits and pieces. Start to smell it, maybe have it brush your arm lightly or something. Force it upon all your senses, almost all the time. Soon enough, it will be there. This takes a while too and definitely don't rush it.

Finally, begin to fully see, hear, smell and touch your tulpa, keeping it in fully view. Seeing the entire thing is not as easy as just bits and pieces, but with the preparation the peripheral vision gave you it should not be too hard. At this point, until you have it perfectly, you should still be sitting down and imagining your tulpa in front of you daily, for a couple hours. Talking, and doing whatever you do.

**In Closing**

When your tulpa is first imposed, it may seem see through. Your tulpa also will become more mature and change as it adjusts to the world and what not. I guess that's pretty much it. Again, don't feel the need to follow the guide perfectly. But also, don't use this liberty to cheat yourself by saying "Oh, I have visualization perfectly down after 20 minutes" because as with every single sense, defining is also building.

So that about sums it up for this little guide. I hope you guys found it useful and a good read. If you have any questions feel free to email me.

## 2. FAQ man's Personality Guide

Written by FAQ man, April 18, 2012. Source: <http://tulpa.info/guides/faqman-personality-guide.html>

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The high volume of personality related questions on the recent threads has driven me to rewrite this guide. It's time for me to set aside some time and really type out a few clear cut and simple to understand methods of creating personality. This way, people have more to go on than they did prior to this guide. Firstly, I'm going to talk about why personality is important in the first place, and then give some methods on how to work with personality. Of course you shouldn't be really following these perfectly, but just because you have the freedom to deviate from the methods does not mean you should use that freedom to cheat yourself by spending less time.

Let me start out by saying that you can never finish the personality; ever. You can't recreate an entire consciousness, or even an entire moral code. We're giving our best stab at it here, but there should be NO issues with time. Think about how complex the average thought process and rationalization system is. You can't recreate that in an hour, you probably can't even recreate that in 100 hours. It takes more than 3 sentences said in your head to summarize a faith, or a personality quirk. You also shouldn't just be going on what the tulpa knows about their own personality, but on what they don't know, what's going on in their own subconscious.

The fact of the matter is, you can never spend too much time on personality. If you separate the entire creation process into three main parts, we have 1) building the consciousness 2) committing sense stimuli to the mental memory and 3) imposing on the real senses and environment. While of course these all work together to form the tulpa and all support each other, personality work is part of that first component, along with narration. Building the consciousness is creating sentience, creating a vocal mind that can think for itself. This is the most important part of tulpae: Having an actual companion and intelligent being to talk to, relate with and exist with. If it weren't for the fact that the tulpa was its own being, I doubt that many people would be on board with the idea, because after all, it would just be a hallucination you had to move like a puppet.

People like to say stupid shits like "you have to be vague" but that's not true. That's like saying there's no use spending time on the visualization or the touch, because those are probably going to change too. You can extend this thought to any reaches of tulpa

creation, and in the end you'll just have nothing. This is because defining IS creation. You're pulling an existing being out of the woodwork of your mind when you make a tulpa. You're not just slapping traits on to an existing thing, and if they change your effort was wasted.

You're building a being with the definition. That's why the more specific you get, the more time you spend on fleshing out your tulpa, the more defined it is. You're building while you're defining.

The potential risks of not working on personality at all: making a non vocal tulpa or making a servitor. If you're just working on the image, that's all you'll get- an image. You get out of a tulpa what you put in, remember.

Tl;dr, you need to work on personality if you want to make a tulpa.

So I think I've ranted about this enough, for the most part. Let's get to the methods you can use:

Working on personality should take a minimum of 3 to 10 hours. Really, the more ideal amount of time would be 10-25+ hours, but I'm a realistic guy, and I know not everyone is committed enough (why the hell are you making a tulpa then?) to spend that amount of time.

When working with personality, there's two ways you can go about it:

You can use a symbolic visualization, where you try to "feel" the tulpa's essence, make an orb, put pieces of paper into a box, basically doing something symbolic that registers with you. You're spending time trying to recreate feelings and stuff in your mind. If you do go this route, which is fine, you will have to delve into traits and stuff, just what you do with the traits is different. This method tends to be very individual, and I can't give advice on it, since it depends mostly on the interworking of your mind. I used this method to make my first tulpa, spending a grand total of 8 hours on visualization. He was not sentient until 50 hours in, and did not talk until 70 hours in.

For people who need direction, this is what I did for my second tulpa, basically. This is for people who may have trouble with visualizing something so abstract, people who want to have a task, whom need to feel productive, and the like. It's clear cut, and it's straight forward; doesn't require much deliberating about HOW to do it.

Pick 30-35 main broad traits. Examples of these might be: intelligent, laid back, narcissistic, etc. Then, spend 15-30 minutes on each trait outlining how the trait will manifest itself in the tulpa. This will be through you sitting down, and saying to the tulpa, "YOU are intelligent, blah blah blah" you want to speak directly to the tulpa, not about them. I'm sure it's obvious how this is sort of beneficial. When you're outlining

the trait be sure to include: How the trait helps them rationalize, how the trait works within their logic system, how the trait plays a role in morality, their perception, their likes, dislikes, social endeavors, faith, personality, quirks, emotions, how the trait makes them interpret their own emotions, how the trait plays a role in their hobbies, and many other things not listed here.

I did this method for 15 hours with my second tulpa, and 24-5 hours in he was sentient, and now, at 44 hours, he talked to me an hour ago. (Kaiman's first words: "Why are you sitting on the floor?" I can't wait for him to say something again!) I believe there is a direct correlation, if not causation, between working on the personality extensively and speedy sentience and vocal behavior.

In closing, I'd like to quote an anonymous post on the latest /mlp/ thread. (No, I did not edit it in any way, not even for typos):

(Anonymous 04/18/12(Wed)17:19 No.1362558):

This is what I did. I first looked up character traits on the internet for general ideas. I went to [www.tvtropes.com](http://www.tvtropes.com) and wrote down every trope I like. When I was meditating I would say things like "you are x" and imagine everything coming together into a big pool. After that, I organized them. I gave my tulpa depth. What is he like on the outside? What would other people think of him if only talking to him briefly? The next layer I had put in his hobbies. What does he like to do over everything else? Why? My tulpa for example likes to over analyze things because he is genuinely curious. The next layer of the sphere is your tulpa's philosophy, his outlook on life. My tulpa for example believes that everyone is inherently good, and everyone deserves a fair chance. The final layer is the tulpa's core, his driving force. What is his outlook on EVERYTHING summed up in? My tulpa is very religious. He thinks theres something out there and strives for it. Every layer of your tulpa should build on eachother, for example my tulpa is very analytical to find out what people really mean when they say something and he can validate his philosophy this way that "everyone is inherently good"

He comes off as optimistic because of his religious view on the world. Those are just a few examples, though, and I'm adding more everyday. I hope this helps, good luck

### 3. Irish's Creation Guide

Written by Irish, transcribed by JDBar, May 23, 2012. Source: <http://tulpa.info/guides/irish-creation-guide.html>

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#### Reasons for following this guide

I won't tell you to follow this guide because it's the "ALMIGHTY GUIDE OF KNOWING EVERYTHING". I'll just say this, I have no reason why you should follow my guide. If you feel like following it then more power to you. This guide is basically my way of giving out info to you. It's NOT a rule book or a set way to do it. It's a guideline, just something to help you, BUT please try and do stuff your own way. If you have problems understanding something, think about it first, examine it, and come up with your own way of doing things and share it with the other people who are interested.

#### How my guide is different than FAQ's

My guide has the wonderland way and doesn't work on personality at all (explained more in the guide). I also promote more open interpretation of the guides. I also emphasize how they are guidelines not rules.

#### Some steps and info

1. I was bored and found this whole tulpa ordeal a year or so ago and decided I wanted a companion of sorts so the idea of a tulpa really hit home.
2. I decided on a form and the type of tulpa that I wanted and what I'd use the tulpa for (basically companionship). I found that in this stage it is best to get rid of ulterior motives and thoughts such as "Making a tulpa just for sex" or "Making a tulpa just so I can beat the crap out of it". These are bad and counterproductive and usually result in a tulpa that will try to hurt you mentally. To get rid of these ulterior motives and thoughts yourselves is up to you. That isn't what this guide is about.
3. Once I had a general idea and had gotten rid of my ulterior motives. I made an area in my mind that I called my wonderland for more info on wonderland read Wonderlands and Tulpae, another guide that I wrote.

4. In my wonderland, with my idea in mind, I made the idea of the tulpa into just a blue cloud and basically started narrating to it. I just kept talking to it and talking to it telling it anything I could. I told it about my day, stories, ideas. If you're reading this and don't know what Tulpas are by now than you're doing it wrong. I'm not gonna go into deep detail, but know this: It's a Tibetan thought form that is usually used as a discipline and teaching tool at least where it originated from. Most use it for companionship though, so that's cool too. If you want more info read FAQ man's "What is a tulpa" guide.
5. After a while I started feeling a funny feeling in the back right of my head towards the spine. This funny feeling is different for everyone. It could be a sense of pain or maybe a light headache, or even extreme pleasure. And know this: the origin of the funny feeling probably won't be the same spot as mine. Remember that everyone is different.
6. When you have acquired the funny feeling or alien feeling of sorts, start to build on it. Input your feelings, your thoughts, your emotions and energy into it (attention for the non-metaphysics peeps). Be sure to examine it and start to build the foundation of the tulpa.
7. While you're building the tulpa from whatever form you started on, be it blue cloud like I did or any other thing you started out with, then while you're building on the funny feeling build the tulpa up into the form you want it into, so while you're in your wonderland working on the tulpa or just doing it normally build its form into what you want it to be. Remember: A tulpa will not always stay in the form you want it to be in, most likely it will change its form to your liking and change it in ways that you probably didn't decide on. If things keep changing repeatedly then you might want to stop it, but either way do not stop a tulpa when it's changing things. It's counterproductive and very hard to stop a tulpa from doing so.
8. While you're forming it, you're giving it a lot of attention and energy as well as narrating that may sound hard to do and you will most likely get headaches at this point. Remember you're making a tulpa which basically means you're using your mind to very high extents and probably using your head more than you usually do on a daily basis. Well the headaches are NOT a bad thing, they just show you're doing it alright and as you get more and more headaches you'll get used to it more

and more and as your tulpa finished the headaches will disappear.

9. Alright here's the deal you'll be doing the whole giving energy, narrating, and forming bit for a while. Just cover all your bases over and over again and keep thinking of every part of the tulpa; keep narrating. You're probably wondering about a tulpas personality at this point. What I did was just allow the tulpa to experience my life as it is and let it see my life through a thing I made in my wonderland called the Library. It has every memory in there and no you don't have to see every book. It could be a nook for all I care it doesn't even have to be a library, but y'know it's just kinda fits if it was a library. This is one way for the tulpa to get a personality. Another way to get a personality for the tulpa with my method is basically letting it get its own (Personally I think the idea of narrating and building the personality is a good idea so follow FAQ\_mans guide on that deal). I never really did personality; I let mine get there own personality. I just never really thought about it that much so forgive me.
10. After a while of narrating, giving attention, and building the tulpa, it should attain the ability to speak to you on its own. At this point you're doing well and are probably well along your way, know to get to this point more than 10 hours or so are probably needed unless you're insanely good at this, but do know that everybody is different and your tulpa may not speak until 50 hours in. Everybody's different, so don't freak out immediately that it's not responding to you.
11. If, at this point, your tulpa is speaking to you and you have a good form in your head, but you haven't imposed them into your reality, and you've got the library memory bit done with your tulpa so that it knows your life, and you know for a fact you've covered all your bases and feel like the tulpa is fully autonomous and does everything on it's own, then I believe you're ready to impose in into your reality. To do this, simply just take the idea of the tulpa which you can clearly see in your head which is fully autonomous in your wonderland, and literally think it into reality, say on your bed or next to you. Do what FAQ Man said on this part and start subtly from the peripherals of your vision and just kinda go from there. It'll be hard and YES the face is the hardest part to fully complete into existence, but if you've gotten to this point then I know you're dedicated to finishing it so please bare through it.

**Parroting - IMPORTANT**

Know this, parroting is basically forcing your tulpa to do whatever you're thinking of. When a tulpa is autonomous the tulpa will be doing things without you even thinking of it. You'll have no idea what their thoughts are or why they do things. A sapient tulpa basically is one that can speak for itself and talk by itself and think for itself with no input from you. You're doing nothing to the tulpa and forcing it to do nothing. It'll be hard to tell if you're parroting or not and honestly you've gotta find that out yourself. So far it is the biggest problem with people who are tulpaforcing. Prolonged parroting leads to a servitor and not a tulpa. For more info on servitors look at the little info bit in the guides about servitors and tulpas.

*HOWEVER*

There are some types of good parroting, such as parroting it to do something to kick start it, or for voice you can kickstart by making it speak or say whatever you want. It's generally a good idea to kickstart but sometimes it isn't needed. **DO NOT DO THIS MORE THAN ONCE.** Parroting movement is okay in the very first stages of building. Move the arms around yourself to be sure you have what goes where and which anatomical features go where. This is okay in the beginning and is generally acceptable all-together. Now when it gets to the point of that you're just forcing a tulpa to go somewhere or move around then that is **BAD** and will lead to a servitor. Do not force the tulpa to do anything. It's okay to kickstart but don't do this because it's pants on head retarded.

## 4. Irish's Wonderland Guide

Written by Irish, June 15, 2012. Source: <http://tulpa.info/guides/irish-wonderland-guide.html>

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### 4.1. Wonderlands, Daydreaming, that 'One' Place

We all have a special place that we would rather be. It could a place that you love with a passion or a place where you'd rather want to be. Wonderlands are a joyous idea and subject to the human pleasure. A wonderland can be literally ANYTHING whether you're a messed up individual who enjoys blood and gore out of Saya no Uta or an otaku who wishes to be in the land of the little girls (Japan).

REMEMBER: A wonderland is a simple thing, do not take any longer than 30 minutes to an hour. If you can't think of a good place that you like then there's no use trying, right? Just get to work on the tulpa.

### 4.2. In Detail

A wonderland is a specific form of meditation that doesn't really have much to do with actually meditating. It's really a placeholder for that empty void when you close your eyes and try to meditate. When you're trying to clear your mind and can't really do it because your mind wanders off or just doesn't fully clear. It's supposed to just be a place that you can make and enter into, picturing yourself in and averting ALL attention to. Where tulpas come in I'll explain with a bit more walls of text.

### 4.3. In Detail with the Tulpa

Alright we know the wonderland is supposed to be a place that you can enjoy for yourself and just be a place where you can relax and avert ALL attention to. This sounds bad when you're making a tulpa right? "Why am I doing this if I just want to make a tulpa?" Yeah yeah, I can answer that as well. The tulpa is in itself your creation. Well it's a little hard to just MAKE a tulpa some people have fritzzy minds, and some are just messed in the head (For more details on tulpas just read the guides made by FAQ\_man and I). Well the wonderland comes into play with a tulpa for those who are more troubled with their minds. As you concentrate on your wonderland you'll lose attention to all outside sources, seeing as how your mind WANTS you to be there, it's a pleasurable experience.

As you are in the wonderland think of your tulpa, imagining your tulpa there. Keep doing that. It will most likely be hard and keeping concentration may be hard as well, or it may be easy who knows \*shrug\*. When you're working on factoring the tulpa into the wonderland you can basically go two ways. First way, avert all attention you gained from the wonderland to your tulpa and you can basically just use it as a stepping stone to get to your tulpa (for some it's actually hard to visualize them). Second way, you can keep visualizing both your tulpa and your wonderland together to have it interact and have an environment to essentially "grow up" in. The tulpa will be able to affect the wonderland and do whatever it wants to it (if you let it, which I suggest doing in my opinion this part's pretty fun).

BZZT BZZT \*NEWS REPORT\*: You CAN keep this wonderland around even after your tulpa is done, you could need it in some situations, will report more on this matter at 4.

#### 4.4. Some More Stuff to Detail

Say you're walking somewhere with your tulpa to someplace or doing something to go somewhere for some reason, whatever it is, I don't care. So you're walkin with your tulpa and she sez bb do u luv me 4ever? nd u say NO! nd she cry nd run away getz hit by a car and u say I luv u 5ever. Seriously though, you're walking somewhere and you find yourself in a crowded place with a bunch of people and your tulpa has no place to be, stand, or even walk around. You could do like I do and just have her get on your shoulders like some sort of piggy back ride, OR you can just send it to your wonderland and have it stay there until you're able to actually have room for it.

#### 4.5. Lik dis if u cry evrytim ;\_;

If I'm forgetting some stuff, which I know for sure I am (trust me I do that) then please do ask questions or stuff like that. Either way more often than not I'm on the IRC channel so you can talk to me there about it if you don't know where the IRC is then #tulpa at irc.rizon.net or rizon.net/chat #tulpa I'll be under the name Irish\_.

Here's a book about literally imagining your dream world and it supposedly coming true after many days of imagining. I read it and got referred to it by some people it's a pretty psychological book that was written on a study of literally imagining things so I figured that it would fit well with all of you although it's pretty much high writing and all that so it may be a dull read for others, just thought I'd refer y'all though. (It has

some religious content as well)

It's called The Law & the Promise by Neville Goddard (1905-1972)

Neville was a philosophical man that was into a thing called "New Thought" and he's done some metaphysical stuff that usually only consisted with religion. Neville was a pretty famous man in his time but you know it's probably not everyone, I was referred it when I first brought out the idea of a wonderland and thought I'd refer y'all 'cause it's pretty interesting.

FINAL REMINDER: NO YOU DON'T HAVE TO USE THIS, if you don't feel like making a wonderland then just follow FAQ\_man's guide, do take info from both guides and use it accordingly.

(By Irish – Transcribed by ShyGuy65)

## 5. Methos' Tulpa Creation Guide

Written by Methos, last edit 5 January 2013. Source: <http://pastebin.com/yenixUxK>

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### 5.1. Introduction

So, you want to make a tulpa, is that right? Before you can make a tulpa, you really need to know exactly what a tulpa is.

“To quote FAQ\_man, who you will see has written several guides on this subject: A tulpa is believed to be an autonomous consciousness which also exists in a self imposed hallucinatory body, which is usually much of your choice. A tulpa is entirely sentient and in control of its opinions, feelings, movements.

This phenomenon can be traced back to the Tibetans; they practiced certain medication technique to create these thought forms. Think: Imaginary Friend, but sapient and sentient. Instead of being in your mind's eye, you'd be able to see, feel, smell, and hear it as it was actually there. I like to think of Tulpae as a hallucinatory schism. Since the schism is essentially from your subconscious, it will be able to interact with your subconscious, allowing near-perfect memory recall, strong and fast math-cranking, and other feats.”

(<http://tulpa.info/index.html>)

Tulpa.info is a website dedicated to guides and forums based solely on tulpa creation/interaction. There is also a public IRC channel where dozens of people with more experience can help answer any kind of question you may have. Sounds fine and dandy now, doesn't it?

Before you even think about making a tulpa, let me just share some advice with you. This is NOT an easy process. The creation of a fully-formed tulpa can sometimes take months, even years of everyday work. It is, in fact, a big commitment to create a tulpa. It takes longer to create a tulpa than it does to do most things that you've done in your life. So before you start your first attempt (Notice, I say "first" because it certainly won't be your last. Most people always fuck up their first time and that's OK. This entire thing is a learning experience) just know that you're not going to see results overnight. In fact, you might not really feel any results for the first few weeks. I did not feel any

kind of real presence existing in my mind until about 20 hours in to the process, which for me was slightly less than two weeks in.

Also, I don't recommend following a guide exactly. My advice to you would be to read as many guides as possible and take examples and knowledge from all of them. Creating a tulpa should be an experience unique to you.

## References

You've probably done some research (I hope) on the subject already if you are reading this guide. But, it's completely fine if you haven't either. However, if you do want to take a look at some excellent reading material, I recommend:

1. *The Law and the Promise* by Neville Goddard (A book with a lot of religious content in it that is about literally making your metaphysical dream world; we like to call that a wonderland)
2. Tulpa.info (the greatest tulpa website ever, with a large active community of friendly people who have already done the very thing you are attempting to do now. There are forums, IRC channels, pastebin dumps, exercises, logs, and much more on this website. Use it as your tulpa bible.)
3. [whatisatulpa.tumblr.com](http://whatisatulpa.tumblr.com) (Bluesleeve's tulpa blog; A very respectable tulpamancer from across the ocean, he's incredibly smart and the details he puts into his work are just incredible and very very helpful)
4. [chupitulpa.tumblr.com](http://chupitulpa.tumblr.com) (Chupi's tulpa blog; tulpa blogs are some of the best sources of information when the one making the tulpa keeps up with it)
5. <http://en.wikipedia.org/wiki/Tulpa> (Wikipedia article about tulpae, very informative)
6. <http://www.davisanddavis.org/harvey/tulpa.html> (A short passage by Alexandra David-Neel about the more "magickal" side of tulpa creation)
7. <http://pastebin.com/b5YL5zkr> (Stuff like this is always so interesting to read. Sometimes people want to know about tulpae from the point of view of an actual tulpa.)
8. <http://youthinkitsfictional.tumblr.com/> (Another blog)

9. (Editor's note: removed) (Fede's method and tones)<sup>2</sup>
10. <http://pastebin.com/u/GGMethos> (My personal pastebin, which contains my personal tulpa progress logs and a fictional piece of literature I am working on, along with this guide.

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My public Tulpa folder on Dropbox, which is a compound of various research, guides, logs, interviews, stories from others, cypypastas, and various other information:

<https://www.dropbox.com/sh/ntogttrfsu97k8t/cbNSU-Uke3/Tulpa>

Throughout this guide, I will mention my dropbox folder frequently. This dropbox will be periodically updated with new research and information that I find so make sure you save the link! Use the resources here wisely; they can be extremely helpful and informative.

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There are many guides on the internet about tulpa creation. Some are longer than others and some have more detail about certain aspects of the creation process than others.

The most famous ones are the various guides written by Fede, Irish, and FAQ\_Man. More recently, this guide has also been gaining quite a bit of popularity among tulpamancers. Many people consider this guide to be a good beginner's tool. The reason for this is that I explain quite a few of the basics on tulpaforcing for people who do not have any experience. Other notable community members that have written about informative topics are Bluesleeve, Phi, Horricide, koomer (and Oguigi), Gideon, and many others. These guides can be found on [tulpa.info](http://tulpa.info)

I've read every guide that I have ever found. The guides themselves are extremely interesting and informative so I've read them all multiple times.

## What is Tulpa Forcing?

The art of Tulpa Forcing:

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Tulpa "Forcing" is what we like to call the process of sitting down and visualizing or attempting to visualize a certain component of its personality, appearance, etc

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<sup>2</sup>Editor: At the request of Fede, links to his methods have been removed from this compilation.

*Note that there is a difference between “passive forcing” and “active forcing”. “Passive forcing” is interacting with your tulpa on an imposition level before, during, or after it is imposed. Passive forcing is not required, but recommended, in helping the tulpa creation process.*

## The Black Box Approach

If you like computers, read this:

Think of you're tulpa as running another operating system inside of a virtual machine with its own set of allocated memory and the ability to read your memory as well. If you think of them just like that, the tulpa with it's own data and you with yours, but you are able all of the data together!

I like to tell people that example. Bluesleeve himself referred to this as the “Black Box”. Here is an excerpt from Bluesleeve's blog regarding Personality and a description of this “Black Box”:

## What is a personality?

Alright, this is going to be a bit longer, but I would appreciate if you would read it, as it is very important. The main question here is - what exactly is a personality?

To be honest I don't know it myself. I'm not a psychiatrist and I am not a biologist (even though I'm quite interested in these sorts of things). But - this is an approach which I consider to be worth following through.

The personality as a product of its experiences. What I believe a personality to be is a Black Box. That is, something we put something in, and something comes out - simple as that. We just don't know what is inside.

The black box - or personality - can be shaped by various external and also internal influences. To name a few external ones:

- Culture
- Family
- Peer/s (pressure)
- Experiences
- Genes
- Drugs (often temporarily)

and as internal of course yourself. In my eyes, this is one of the most fascinating things. A black box modifying itself, just because it wants to - and this is what I think we're doing when we're creating a Tulpa.

You can basically say, that a personality is the product of its influences.

### **Changing the black box:**

The black box itself, is changing all the time. It is not permanent. Ever read some books from the 'Self Help' section? These books give you the methods to shape your own black box. But what about the external influences? Everyone has experienced them. When I was small, I often refused to take advice from my parents - no matter how often they told me, that the hotplate is, in fact, hot - I would not listen to them. Long story made short - it was the one and only time I put my finger on the hotplate.

What can we conclude? That there are influences, which are potent than others. In this case the more potent influence was the first hand experience. It had a huge impact on the black box, which, never again, took the risk of burning its fingers.

This is also the case with people who have a type of phobia or philia. Their black boxes are shaped in a certain way.

Take someone with an arachnophobia. He sees a spider (input) and reacts in an abnormal way (output), such as extreme fear, panic, and sweating. There is no exact cause known at the moment, but phobias can be caused by bad experiences.

### **The human black box**

So, a black box has 2 interfaces. An input interface and an output interface. The input interface is getting signals through the senses, which are being conducted through the established black box mechanisms. Afterwards the processed signals are being expressed through a reaction. The black box and the term 'personality' still are too abstract. When you put them into physical or biological terms, I would say, that they would fit as inter-neuronal connections in the brain. All of these connections are constantly changing, and it is proven that these connections can be shaped by actions/activities and experiences. When you are playing an instrument your neuronal web will reshape, so that you can play it better. When you are making mathematical calculations you will be reshaping your neuronal web. Even when you socialize you will be reshaping your neuronal web. When you stop doing any of this, your web dissolves and your skills diminish. They eventually will be used for another purpose.

Hell, established 'clusters' can even be used for purposes they were not formed for (scavenging). A mathematician (rational thinker) will be able to become a programmer or chemist faster than the average person. A musician (aesthetic thinker) will more likely be a better drawer or poet than the average person because he can use parts of his already established clusters for creativity.

What the hell is a Tulpa then?

Now we broke it down from the general personality to the brain. We are now at the trickiest part of it all. What happens when we create a Tulpa? We should consider two possibilities:

1. The Tulpa as part of the 'Main' (your) black box
2. The Tulpa as autonomous black box besides the 'Main' black box

It either is part of your personality and brain, or only the brain. The Tulpa will see and know as much as you do, so the input is exactly the same. But what about the output? The Tulpa will most likely reserve a few neuronal webs for itself, otherwise it wouldn't have an autonomous personality. What's coming out of the Tulpa's black box is the visual signal (which is being implemented into the reality) and the auditory signal when it speaks. We will let the emotions aside, since these are the main signals.

As it seems, the Tulpa's output signals are compatible to own input interface. It would mean, we create a black box inside our own and react on it. Furthermore, the Tulpa would react on the external signals, too!

It's kind of weird to hear this.

We are reacting on external signals, as well as the Tulpa's signals, which is also reacting on external signals and again reacting on our own signals. Hopefully our brain will have enough processing power to manage that circle.

It appears, that the Tulpa is part of our own black box and therefore a part of us and our character. This will be the direction and general "philosophy" how I deal with Tulpas on this blog.

Do you still remember when I was writing about the diminishing connections? It could also mean, that not caring for your tulpa would mean its destruction. You would forget its "construct" and the only thing left will be the long term memories you will be able to recall.

I prefer thinking of my tulpa as what Bluesleeve mentions in his post. Thinking of your tulpa in a comfortable way is the key to gaining sentience faster.

But don't worry about speed, like I said. Such as martial arts, this entire process is about patience. You don't have to even count your hours if you don't want to. Some people prefer to count, some don't, but in the end it does not matter. It all depends on your patience and dedication to becoming the greatest monk in your neighborhood!

## 5.2. The Guide

### Pre-creation (Greeting stage)

Someone on the tulpa.info forums named Phi had something really interesting to say about certain actions that should be done before the actual creation process.

I'll just paste his forum post into this guide as I feel that this is something everyone should read and I recommend this approach heavily.

"I've seen some threads around with people who are having some trouble with 'feeling' their tulpa's presence. They feel like they are talking to themselves, or just talking to air, and they can't seem to make any progress. I also see some people becoming frustrated over not having their tulpa being sentient after hours upon hours, saying that the tulpa just doesn't feel real even after all this time.

For those people, I would like to suggest a stage even before the personality stage in FAQ's guides. A pre-creation stage, or, as I call it, the "greeting stage". It isn't hard in the least, in fact it only took me one session of about half an hour. Some of the terminology I use here on out in this post may imply the supernatural perspective of tulpa creation. However, I am purely psychological in my beliefs regarding tulpa. I simply can not find better words without ruining the purpose of the stage.

Here's how it goes. Sit down in a comfortable position, just like you would do in any other tulpaforcing session. Close your eyes, and begin to imagine your tulpa. No form necessary, but a name makes this easier. Think about some of the traits that the tulpa has. No, you aren't going into the same depth you go into during the personality stage. Just think about some of the traits the tulpa might have. "Intelligent." "Care-free." Just the names of the traits is enough, really. What you are doing is creating the "soul" of the tulpa, in a sense.

Once you got a feel for it, say it's name and begin to talk to it. Tell it that you are going to force it (or whatever terminology you want to use for the "creation process"), and that you look forward to meeting it. However, don't say, "I'm going to force you." Instead, say, "*We* are going to force you." This should give a sense of unity and companion ship with you and your tulpa right off the bat. Never say "I" while referring to who will be working on the tulpa. Always use "we", or similar plural proper nouns. "Us." "Our." Talk about what you will do together once it is complete, etc.

What does this accomplish? By the end of this stage, the tulpa should already be inside you, albeit immature and without most of the traits and form that you will eventually guide it through. It makes it easier to "feel" your tulpa's presence, and "feel" like it is really there. The narration stage especially should be easier. Also, while this is only a theory, I believe that this may help with quickening sentience. However, this is purely speculation.

In short, yes, you are deluding yourself right off the bat. Is that a problem? If you answered yes, then you probably shouldn't be making a tulpa. If you answered no, God speed.

P.S. Yes, I have posted about this before. I just felt like I should go more in depth about it.

<3"

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As you can see, Phi's method works exactly in the way that he has described it. There's a lot of information about stuff similar to this on the boards.

I didn't take this approach personally but I feel like it would be really really helpful especially for someone who is making a tulpa for the first time.

Here's an example:

Hello, Raina. Raina? Raina? Can you hear me? I know you can.

You are intelligent, decisive, devoted, reckless, enthusiastic, narcissistic, non-conformist, honest, loving, hard-working, persistent, caring, impulsive, controlling, intelligent, strong-minded, and determined.

Together, Raina, we are going to force you. I need your help for this though just as much as you need mine.

I understand what we plan to do perfectly in my mind and I will work at it everyday to achieve our goal.

You will be a companion for me, Raina. We shall both utilize each other's knowledge and perception to become a greater being, linked together.

I hope to serve as a kind friend to you, and you to me. Our companionship will last a lifetime.

We will create you, Raina. No matter how long it takes. No matter how hard it might be. We will never give up.

(Repeat traits)

(Start to in-vision in your mind a ball of sorts where the traits all kind of bundle up and fuse together)

Optional: Start to imagine the form of your tulpa at this point if you want to. It'll get a better idea of how it's going to look later on.

Raina, you and I will conquer anything that stands in our path and fight against any sort of struggle. The world's a dangerous place we're going to be sticking out for each other.

I promise you that we will force X hours a week every week. (This is optional but I feel that it is better to set a goal for yourself when you are forcing).

We are connected, united as one and we will have no need to lie to one another. Criticism is constructive, never negative.

Raina, together we can force you.

(Repeat traits and start to think about the traits a bit more if you want to).

(This is only about a 30 minute session.)

### **What is creation? (Preamble)**

Creation is a process that consists of multiple steps. According to FAQ\_Man, what a tulpa actually is a combination of things.

“The first part is sentience, and the second part is hallucination/ projection.”

What does this mean exactly? Well, FAQ\_Man explains all of that in this post here: <http://tulpa.info/guides/what-is-a-tulpa.html>

I like to think of the creation of the tulpa as two separate processes myself, as that is how I thought of it all when creating Raina, my tulpa. FAQ\_Man has a few interesting points in this posts as well as his others that I highly recommend reading.

OK, so you think you are ready to begin the creation process?

NOTE: Some people believe that sentience can be started before, while others argue that it should be done a bit later on. My personal belief is that you should do whatever it is that works for you. I am just posting my methods.

Well, you THINK you are, but the question is ARE YOU REALLY READY?

Not a question you can answer so easily.

Whenever you feel you are ready is when you are ready. A tulpa, like any other long-term process, requires a certain level of confidence and motivation. When you want to start the process, feel free to start the process. But don't look back, as it takes months and months of daily tulpaforcing to experience results as I did.

Then again, everyone is different.

Many people disagree with one another about HOW personality should be done.

I think you should do what's best for you. I just like to make suggestions.

The very first part of the creation process, and in my opinion, the most important part is personality development.

Your tulpa's personality makes your tulpa what it is.

A personality is something that's unique to a tulpa. A tulpa forms its own personality over time, but you can sort of control a lot of aspects. A personality is not concrete so it does change from time to time.

The very "essence" of a person is what defines their personality.

If you want to read more about how to define the "essence" of your tulpa, I highly recommend checking out Bluesleeve's tulpa blog, which I have linked to in the list of recommended reading material.

Bluesleeve is also writing a guide on the subject of tulpa creation that goes very in depth into the whole personality aspect of it. This can be found on tulpa.info. You might want to give it a read over. It's very interesting.

He talks a lot about defining personality in his posts and many of the things he says are extremely helpful.

Also, his tulpa is a pony, which is awesome.

Personality is easily the most important aspect of the creation process, as I have previously mentioned. If you have any experience with building computers, what I like to think of the personality of a tulpa is a small-storage secondary-boot solid state hard

drive inside of your case, one that can hold its own operating system with different functions and layouts. The operating system in this case would be the personality. However, this particular hard drive, because of the data that is contained on it, can view your main hard drive, which contains your memories. So, the tulpa's personality gets influenced by things that you may have remembered.

Confusing?

It can be if you aren't already used to the idea.

Think of it this way: Without personality, there is no way to read memory or load a program (a certain function the tulpa has). Without personality, there is no sentience. Without sentience, you're going to end up with a servitor, as I have done so in the past.

There's nothing wrong with having a servitor, but it's not a tulpa. It's half of a tulpa really. A servitor can easily be turned into a tulpa.

So, personality is always the first thing you should develop on.

According to FAQ\_Man, the minimum you should spend on personality is 3-10 hours. This I disagree with. You should ideally spend exactly how much time that you feel that you need on personality. This can be anywhere from an hour to a week really, or even longer if you feel it is necessary.

Pretty much, you should be not forcing for any less than 40 minutes ideally. It takes a while for your mind to kick in and really start focusing.

If you force for 10 minutes a session and do 8 sessions a day, that's great, if that works for you. But for me, I could never do that. I had to actually sit down for once or twice a day in a pretty extended amount of time.

Some people do crazy amounts of forcing and some people can only do maybe an hour a day.

But that's just how you HAVE TO DO AT LEAST make a tulpa, a real one. Not an imaginary friend.

Focusing is hard, I know. I have ADD and it sucks. However, if you practice at it like I did EVERYDAY, you can have the force as well.

### 5.2.1. Personality

Open up a notebook or your favorite text editor, whichever you may prefer. Prepare yourself for a bit of writing. And a bit of repetition. This is the first step on your tulpamancing journey, young wizard. Welcome to your first year at Tulpawart's school of Tulpa Shit and Mind wizardry.

First thing, you got some writing to do...

First, I want you to write down anywhere from 15-45 broad personality traits.

Here are some examples:

- Intelligent
- Gentle
- Narcissistic
- Humorous
- Trusting
- Vain
- Stubborn
- Disorientated
- Peaceful
- Cold

(USE PERSONALITY TRAITS, NOT TRAITS THAT YOU THINK WILL AFFECT A PERSONAL TASTE IN INTEREST OR BELIEF)

More examples from my personal trait list:

Editor's note: for reasons of brevity, the personality list has been moved to the end of this guide.

Then, after you have written down each of these traits, I want you to describe in the most detailed way possible each of these traits. When you're outlining the trait be sure to include: How the trait helps them rationalize, how the trait works within their logic system, how the trait plays a role in morality, their perception, their likes, dislikes, social endeavors, faith, personality, quirks, emotions, how the trait makes them interpret their own emotions, how the trait plays a role in their hobbies, and many other things not listed here.<sup>3</sup>

Read up. The points in this post are super helpful.

I used the same exact method as FAQ\_Man for this part.

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<sup>3</sup><http://tulpa.info/guides/faqman-personality-guide.html>

The other big part about personality development is narration. This means that once you have on paper, these traits, you should be actively talking to your tulpa about said traits and explain to your tulpa the traits and trait description. The important part about this part is not to be too hasty... A rushed personality stage could mean that your tulpa will not become sentient, and thus will be a servitor. Narrating isn't too difficult, but it's 100% necessary to do, so make sure you do it. At this point, you won't necessarily have a form for your tulpa, but I like to imagine the tulpa as an ball/orb of energy at this point. Whatever you're comfortable with, really. Over time, the key is to just make sure that you convince yourself it's there. Interacting with said ball/orb of energy gives your tulpa power. It makes your tulpa real inside your mind. In fact, the entire point of the creation process is to interact with your tulpa as much as possible to allow it to exist. Personally I feel that the entire process of personality development should take anywhere from 20-40 hours. However, the more time you actually put into it, the better it will be. Also, a personality spreadsheet could also be helpful for some people to make. Here's an example. It's my own personal spreadsheet for Raina. Granted it doesn't contain all the traits she has, but a lot of them still.

Something like that could be extremely helpful for getting the traits out of your head and onto the paper/text file.

Anyway, the idea of forcing the personality is to combine all of these traits into a separate entity inside your head. It sure as hell sounds confusing but once you start to think about it in your head, it's actually really simple and easy. Note that the personality that you want your tulpa to have will not end up being exactly the way you want it. Your tulpa deviates from your plan in personality more than anything else. She's her own free being and trying to control who she is won't make her happy or conformative.

Go ahead. Narrate the thoughts within your head. Narrating is basically speaking out loud or in your head to your tulpa "You are A because B and C because D. Sometimes you are F, but only in Situation E... etc."<sup>4</sup> The more traits you have, the better and more fleshed out the personality will be which will hasten sentience. Once you feel you have fleshed out the personality enough, feel free to move onto the next section of creation.

### 5.2.2. Visualization

So, you've made it this far, huh? Well, I congratulate you. Now is the part where you actually need to do real work. This part takes far, far longer. You will be able to tell

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<sup>4</sup>Editor: This is personality narration, which differs from the definition used in most other guides.

easily when you are done with this part though. Now you must work on the form of your tulpa. This part sucks. Mainly because it's tedious and takes a long time, but also because most people I've spoken to have a very hard time visualizing something in their heads. Unless you're a 3D artist, visualizing something perfectly in your head is going to take time. And visualizing perfectly (or as close to perfectly as you can get) takes time, as you may have expected. Most people can't see anything at all the first few times they visualize. It might seem like a waste. You might get discouraged. Don't! It's perfectly normal for the first few times to be unproductive. Just go for shorter sessions and try your best to keep concentrated for the entire session. If you still have trouble seeing your tulpa after the first few attempts, try to imagine a setting in your mind. If you like beaches, imagine a beach in your head. Think about how the sand feels, think about how the wind feels, the smell of the ocean, the reflection of the sun on the water, the taste of the salty water in your mouth, etc. Focus on a particular setting and the various senses one would incorporate into them. Once you can do this well enough, begin to imagine your tulpa with you in this setting as well. If this method works out for you, I suggest using a wonderland, as is described in detail later on in this chapter.

If you still have trouble focusing on a form, don't worry, most people do. There are a ton of resources available on [tulpa.info](http://tulpa.info) for people with the same problem as you. Check out the forums.

Still, even if you can visualize your tulpa at this point, concentrating on a form for an extended period of time can be **EXTREMELY DIFFICULT**. Keep your concentration strong. Use tones and a timer. Since this really is the hardest part, I recommend reading some stuff on the website.

What I think you should do and what I did:

Sit down and get comfortable. Keep your back straight and your hands in front of you motionlessly. Close your eyes. Breathe slowly and at a slow pace. Imagine you sitting or standing in front of your tulpa in whatever setting you feel most comfortable. Continue breathing slowly and imagine yourself in that particular setting. Do not let anything from the outside world distract you.

If you have an itch, do not scratch it. If you have some other kind of urge, resist it. Focus solely on what your tulpa looks like and how big they are, how much they weight, etc. Do not let any kind of other thoughts enter your mind. Think only of your tulpa.

Some people, such as myself, use a wonderland.

What is a wonderland?

It's basically just a dream world that helps some people to better focus on their tulpa's

physical form. The wonderland should be as simple as possible and should not take more than an hour or two to make. For more information on what a wonderland is refer to this: <http://tulpa.info/guides/irish-wonderland-guide.html> (But some people don't use a wonderland and that's OK too).

Some people will just use the space in front of them to force. Others use an empty black void sort of like a vacuum. No matter what setting you're most comfortable in, close your eyes and concentrate on just the form of your tulpa. Personally, I've always liked to extend my hands out in a circular shape and pretend that I'm transferring my energy over to her while thinking about her; it was metaphorically very helpful to me for some reason.

At first, you may have some trouble keeping your concentration. A nice exercise that I like to do to help me with my concentration is this.

A few other exercises for visualization (The first is a forum post regarding a mental image rendering exercise and the second is Fede's visual exercise, which is contained in a zip file. Extract this file for the wmv video and instructions)

1. <http://tulpa.info/forums/Thread-Mental-image-Rendering-guide>
2. (Editor's note: removed)

Over time however your concentration will get better and you will be able to visualize your tulpa. The hardest body part to visualize is going to be the face/eyes area. Some people prefer to zoom in on a specific body part and work their way to other areas and some people prefer to work on the whole first and then go into very specific details. Regardless of how you do it, you should spend at least 20 hours of just sitting down and visualizing your tulpa perfectly in your head. The very minimum you should be forcing for at one period is 40 minutes. Also, don't force for longer than 3 hours at a time or else you will get horrific headaches.

Looking up anatomy is not a bad idea considering you want to perfectly emulate an existing object, such as an animal or human being. Even looking up basic pony anatomy couldn't hurt if you are making a pony tulpa.

Simply put, this is a workout for your brain.

When you exercise your body your body has a certain threshold of stamina and your mind is no different. I want you to think of tulpaforcing as a mental exercise. You should start to feel your tulpa and imagine the way that their hair, skin, limbs feel. You want to be able to imagine their muscles in your grasp so you can get a better idea for

feel. We'll work on feel later on, but you should start to get a basic concept of what it is now.

A human tulpa is much easier to visualize than one that is another kind of creature, like a dragon or pony, for example. When you can see your tulpa from every possible angle and distance perfectly in your mind, repeat this visualization step once more and then move on.

### **5.2.3. Smell**

Now, comes another important part. Smell. Don't believe me? Smell is one of our main senses and it actually can trigger more memory than sight at times. You remember smell even better than visuals in certain cases. So, decide a general odor of your tulpa. You can add on top of that odor but don't get too fancy. Keep it simple and basic. Imagine yourself breathing in that smell during forcing sessions. You should spend approximately 3-10 hours doing this. Then again, the more, the better.

### **5.2.4. Movement/expressions**

This part is self-explanatory, yet also difficult. Simply focus on your tulpa's gait, the way she moves, the way she might show her body language, etc. If you are making a pony tulpa, this means you would have to know how the ponies walk. If you're making a human tulpa, you have to know the way that people walk. If you are making a ghost tulpa or a dragon tulpa, well different things apply obviously.

For facial expressions, I would recommend thinking random thoughts in your head and imagining your tulpa's reaction to those thoughts. One good method is to perform facial expressions in a mirror and imagine your tulpa doing the same expression next to you! Facial expression can be tough but if you put enough time into it, it should work out great for you. Spend a good amount of time on this part and once again, move on when you feel ready.

### **5.2.5. Emotions/sentience**

So, now that you've been able to start putting your senses together and what not, you can begin to talk to your tulpa. No, not like narrating, like you were doing before, I mean actually talk to it. At first, it won't say anything back. Here's the important part: Don't make your tulpa say anything back to you. This is called parroting. Parroting

is neither a negative or a positive thing. It's just a natural occurrence in the forcing process.

Some people have what is called "Anti-Parroting syndrome", which means that they find parroting detrimental. I want you to talk to your tulpa for a while. Talk about anything really, just try not to bore her too much with information that might not pertain to her at all. You will know when you are done with this step when your tulpa speaks to you for the first time, an event that might likely spook the shit out of you. It's pretty startling and beyond weird. The first time your tulpa speaks to you, you will know it. It takes time for this to happen however. In fact, it may not even occur for months. Patience is key. You will literally hear the voice from outside of your head and your tulpa may or may not say something completely unexpected. Once this happens, congratulations! You have communicated with your tulpa, a crucial part in your relationship!

If you are having problems getting your tulpa to talk to you, it may be because she doesn't have a proper voice. To train a tulpa's voice, there are various methods one may use. One particular method is called "ping-ponging" where you communicate various thoughts to your tulpa (in word form) and have her practice speaking those thoughts back to you in her own voice. Yes, this is considered parroting, but it is actually beneficial to most people in order to get the voice down pat.

The voice might sound weird or alien or perhaps monotone (for me, Raina's voice sounded like a reverse echo and I sang a few songs with her in the wonderland to try to even out her voice and that seemed to help a lot) but over time, the voice will develop into something different. Your tulpa will deviate over time in more ways than one. Her voice may change, her looks may change, her personality will most certainly change in one way or another, etc.

An important note: A recent trend in modern tulpaforcing is "treating sentience from day 1". What this means is that from the beginning of your creation, you should treat your tulpa as a sentient being. Supposedly, this is to hasten the process. I understand where it comes from but honestly it seems wrong for me to imagine doing. My opinion of this is: you should do it if you feel comfortable. However, many people, such as myself, are more into old-school proven techniques and do not prefer doing this as it can cause lots of confusion for many people. If you still want to do this, do it, but do so at your own risk.

Remember, don't give up! Make sure that you are forcing everyday for a MINIMUM of an hour a day. Ideally you want to be forcing at 2-3 hours a day at this point.

“The more you force, the more progress you will make!” -Raina

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NOTE: Before you even start to try this next part, you **MUST** be able to visualize your tulpa completely. It has to look very much the same in your mind almost every time, and you have to be able to see it from every possible angle with very little effort. While you are practicing visualization, remember to change up the angles and viewpoints you are visualizing from here and there, until you get to the point where you are comfortable with a lot of details about how it looks.

#### 5.2.6. Imposition/Feeling

Well, if you’ve made it this far, you should be proud of yourself. However, I wouldn’t call for a celebration just yet. You still have one extremely important part of forcing left, the imposition of your tulpa into the real world. Now, theoretically, if you have developed the senses enough, you should be able to hear, see, smell, taste, and even feel your tulpa in the real world. However, this takes a lot of time to master. And it is certainly not at all easy. *IMPORTANT*: Do not start to impose your tulpa until you can have full conversations with her, she has her own opinions, and she does things on occasion that are unexpected. The reason for that is, imposition should not be started until your tulpa is sentient. Not everyone agrees with that statement of course, but I am a firm believer that imposition should be saved for last. Imposition is the glue that holds the entire process together. Without imposition, your tulpa can only exist in an altered dream state. You won’t be able to truly see her unless your eyes are closed and you are concentrating about her. Imposition can be done in many ways. Different people like to go about it this way or that, but the essential thing to do here is to attempt to visualize your tulpa in real life. Some people like to imagine a leash in front of them and have the tulpa be connected to them via said leash to practice imposition so that the tulpa is with them for as long as possible everyday. Example: You are walking down the street after a nice forcing session and you pretend that your tulpa is walking beside you, or in front of you. (Raina likes to walk in front of me and slightly to the left. This is because of an old habit we once shared when I was first imposing her. I wanted her to be in front of me so I could get a better view of her which made imposition easier for me and she wanted to be in front of me so she could lead on since she is faster than me. So, to this day, we still stick to that habit and she always walks in front of me in the same spot.) When your tulpa walks behind you, it will be much harder to impose her so I do not recommend it. When you are first imposing, make sure that your tulpa’s gait

is constant. Your tulpa should have a unique way of walking, trotting, whatever just like any other creature. This helps the imposition a lot. Keep the gait constant until the point where you no longer have to think about the tulpa, the point where it's just always there or there more than usual.

Eventually, you will want to work on your peripheral vision view of your tulpa as well as work on sensing the things you need the most work on. Keep your tulpa in full view and sit down everyday for a few hours. Continue to talk to her and focus on what she looks like exactly. The visualization will only increase in quality until the view of your tulpa will be constant and perfect. Make sure to go over her body everyday and smell all over her. Keep talking to her and focusing on your ability to see her.

No, you're not done. Now you must repeat the earlier processes in real life. This means you smell your tulpa in real life and focus on her voice until it becomes completely audible (if it isn't already). Taste your tulpa. Your tulpa should be being focused on as much as possible at this point. NOTE: Your tulpa will NOT be with you 24/7 (generally) but make sure you spend as much as time as possible with her at this point. Time is progress.

Imposition Exercise:

“A useful activity (or game) that you can do, as found to be helpful by most people, is to sit down either on a chair or the floor, face-to-face with your tupper, while having it place its hands/hoooves on your head. Your objective in this “game” is to solely focus on nothing but your tupper, looking at, and talking with, it. The tupper's objective is to nudge or notify you through other means if you become distracted from focusing on it. Do this for as long as possible. If you want a goal, then I guess that you could say that the first one to change subject loses, but really, it's the conversation, connection, imposition, and sensory training that you'll be doing from this practice that is the ultimate benefit.” - Fede-lasse

Feeling takes a while to get down pat. When I did feel forcing with Raina, we sat in the wonderland and I gently move my hands all around her body. I touched every single part of her body; some parts are easier to feel than others. Feeling in real life is different, however. When your tulpa is imposed, try touching her. You aren't going to feel anything right away, but over time you will develop a general feel of warmth when you touch her. Keep practicing this until you can feel all parts of her body. This can take up to hundreds of hours to perfect, so be patient.

That's everything. Once you've fully imposed your tulpa, the quest is finished. Go light up that bong now. Relax. You deserve it.

### 5.3. Final thoughts

1. Do not fear parroting/puppeting.
2. Don't be surprised if your tulpa starts to move on its own early on.
3. Don't treat your tulpa like a doll. It's OK to parrot a little bit in the beginning.
4. Don't expect a voice out of nowhere. This takes TIME.
5. Do not worry and do not have doubt. Remove all traces of doubt from your head. I can not stress this enough. Doubt is the cancer of tulpaforcing.
6. Believe what your tulpa is doing is what your tulpa is doing, not you puppeting her...
7. Imagine your tulpa's form in every possible detail! With all of your senses!
8. Go on adventures in your mind when she's ready! It can be a lot of fun for both of you!
9. Give your tulpa plenty of love and attention.
10. Trust your tulpa. This is extremely important. Much of what you are aiming to create must be done at least partially by your tulpa.
11. (LAST BUT NOT LEAST) BE PATIENT. DO NOT RUSH THINGS. YOUR TULPA WILL PROGRESS ON ITS OWN SCHEDULE, NOT YOUR OWN.

A tulpa is not something to take for granted. A tulpa is the closest friend you will ever have. You don't have to tell anybody about your tulpa if you don't want to. Your tulpa will live among you and have its own life at the same time. Your tulpa will behave and act differently than you. She will have her own likes and dislikes that can be influenced by you and vice versa. Your tulpa will know everything about you and there is no way to lie to your tulpa or it to you. Your tulpa will want to experience the world and learn new things. When you and your tulpa are traveling together, people may pass right through her. Perhaps your tulpa will laugh at them. Or perhaps it will pout. Perhaps

it will grow annoyed or upset. Your tulpa is a beast of its own. Do not try to force her to be something she doesn't want to be.

Your tulpa will love you unconditionally in a platonic way at least. You two will share a bond unlike any other bond shared between people. Your tulpa is a lifelong friend. Your tulpa will not die or go away (usually) unless you want it to do so. She will be there no matter what even if you do not think of her often. She will know what's going on in your life because you will both share the same memory. She may comfort you when you are upset or try to calm you down when you are frustrated and you might do the same to her.

Your tulpa may want to make jokes and interact with other people. If you feel like allowing her to do so, you will play interpreter and tell your friends what she says or how she acts.

Your tulpa may speak to you in any language that you know. Raina can speak French or English to me, but she's a little better at French concerning the grammar...

Your tulpa may also speak to you without using words at times. Raina speaks to me using binaural beats. It's a system of communication we've developed while forcing.

So, to wrap this up, it's really impossible to fully explain what having a tulpa is like.

I think it's something you should find out for yourself anyway.

If you have any questions, feel free to shoot me a PM on IRC (GGMethos on irc.rizon.net) or you can e-mail me at GGMethos@Lavabit.com

Good luck and happy forcing!

## **5.4. Personality traits**

- courageous
- decisive
- devoted
- reckless
- enthusiastic
- expansive
- narcissistic
- non-conformist

- honest
- lovings
- caring
- hard-working
- persistent
- caring
- impulsive
- dominant
- intelligent
- strong-minded
- determined
- controlling
- rationalist (scientific thinker)
- playful
- humorous
- athletic
- musical
- talented
- good speaker/listener
- well-read
- demanding
- cold
- suspicious

- disorganized
- patient
- introspective
- convenience-orientated
- selfish(but tries to be selfless)
- rude
- emotionally reactive
- imaginative
- impractical
- stubborn
- optimistic
- vain
- rebellious
- immature
- goal-oriented
- bold
- flexible
- inconsiderate
- uncooperative
- obsessive compulsive
- accepts change
- loves challenges
- accepts who she is and loves herself
- observant

## 6. Q2's guide to a huggable tulpa (Imposition)

Written by q2, 26 September 2012. Source: <http://qbtulpa.tumblr.com/post/32259578055>

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This is kind of, but not exactly, a guide. It is kind of an aid to memory, for things I have done that others have shown interest in. What spurred me into typing it was the fact that I have seen the term “q2's method” in multiple places, passed on by word of mouth, while no record of me doing any of these things exists, not even on my progress tumblr.

So here it is. q2's method for a huggable tulpa.

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I see the journey of a tulpa from birth to adulthood as just that. They are growing up, by learning from their experiences. What they see in the world shapes them into who they are and what they want to be. It gives them something to work with. If your tulpa lived in a plain white box, I do not believe you would make much progress with them. At least, not without pulling some strings. They need to experience life. Experience everything, in every way.

This works both ways, in that you should put just as much time, effort, and thoroughness into experiencing your tulpa.

Cutting to the chase, I want you to see your tulpa sitting on a chair. They exist there and nowhere else, what's sitting there is them, and the rest of the scene is perfectly fine with that, down to the shadows.

Now, for an example, you may sit very close. Nose to nose, in fact. Focus on what that feels like. You can feel the proximity, you can feel their breath, you can smell them, you can see that they're so close that they're taking up your vision, and perhaps blurring a bit from being too close. Feel all of that, see all of it; it's happening. Focus on feeling it. Bring back a memory, paint it in your mind, simulate it any way you can, and just know for all the world that that is what you are feeling this very instant. You impose that knowledge directly into the senses.

If necessary, start from the simplest sensation and work your way up. Poke your tulpa with a single fingertip, gently. Whatever the texture, be it skin, fur, or cloth, (we'll say skin) you've probably felt it before. Feel it now. Simple, just point and think, know that your fingertip is experiencing the same thing it always does when it pokes this sort of thing. Your fingertip is touching skin. Focus everything you can on that being the truth. Focus on the fingertip itself as well.

The key is interaction. Along with a large portion of forcing yourself to believe something that you have no immediate reason to, much like the tulpa process as a whole. For visualization, you see every part. For this, you feel every part.

So yes, after enough work on these sessions, you will basically be spending them feeling up every inch of your tulpa's body, in every way. Feel your fingers against their fingers, run your hand down their back, feel the little spaces in between their toes, etc. As you do this, practice the ancient art of the hoverhand until you are conditioned to never press any farther than the constraints of the tulpa's form, even if you are performing this casually, awkwardly, and/or from a weird angle. Take note of the little things, like how their hair or fur lays, and therefore how it reacts to being fluffed around in every direction. Remember exactly how every part of this feels.

Sniff them, lick them. The same principles apply here too. Smell is a sense that is very strongly linked with recalling memories [citation needed], so if possible, work with this sense as early as you can.

That's basically it. There are definitely other ways, but it's what we did, and the results are amazing. There are few things that beat a warm, soft QB hug.

## 7. Waffles' Narration Guide

Written by waffles, last edit 26 December 2012. Source: <http://tulpa.info/forums/Thread-Narration-A-Bit-of-a-Narration-Guide>

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**Foreword** Narration is pretty much the most important step in tulpa creation - I think so, at least, and I would expect most to agree. But how many narration guides are there? I can't see any. There are a load of nice guides for everything else, but still people rock up into Q&A and ask basic questions about narration. They could put in a bit of effort and search the section for their question, which has likely been answered ten times before, for sure. But why do that when you can read a guide? So here's a guide.

This is all my opinion on what you should do. Don't take it as the divine word, but take some hints at least. Even if some of this isn't necessary, it might help your narration to be more productive. That said, this is only a guide, so don't treat it like the law.

### When to do it?

If you're going to do personality, but haven't started it yet, then don't. If you're underway with, or have finished, personality then do it. If you're not going to do personality, then do it. If your tulpa isn't vocal and you fit the above criteria, then do it. If they're already speaking back then you probably needn't read this.

### Starting off; get an idea of your tulpa

So you want to narrate? It's not just talking to yourself, or talking out loud, it's talking to your tulpa. Before you start with the ridiculous monologue, you should get a sense of who you're talking to. If you've done or are doing form, or personality, or even just this excellent introductory session, then you should probably have in your mind some idea of your tulpa. If haven't done any of this and you don't have any idea of your tulpa, then do one of them, or just try your best to get an idea of your tulpa through visualisation. If you visualise them as a fluffy cloud then you can talk to the cloud, and so on - more generally, you can visualise your tulpa and talk to that. NB: This isn't strictly necessary, it just helps most. It is far easier to narrate productively when you have something to narrate to, but not necessary, and if you think you can manage talking to your tulpa

without this then by all means do. Having an idea of your tulpa helps by giving you something to narrate to. This makes it, on the whole, easier to narrate, and likely more productive too.

### **Starting off; focusing**

At this point you should have some concept of your tulpa in your head. If you don't, jump back a section. If you do, great! Now it's time to talk at length; or, it isn't. As I have already said, you need to talk to your tulpa. When you start narrating, the most important thing is to get into the habit of addressing your tulpa. Make a conscious effort to talk to the idea of your tulpa that you have. You can talk complete gibberish for all it matters, just get the hang of talking to your tulpa. Consistently address them by their name. If you suddenly realise you've been talking to yourself, it's not a big deal. Stop and refocus. To reiterate, the most important thing is who you're talking to right now.

### **Actually narrating**

So now you can talk to your tulpa? Great. If you feel as though you've got the hang of that, then you probably won't need to ever revisit it, even if you think you've lost it. Then, the next step; talking. Talk to your tulpa about anything. It doesn't matter what you say, as long as what you're saying has some sort of meaning. You should try to communicate in words rather than ideas - this helps to build language in them, which helps later on in the creation process. Narrate at any time, anywhere. It doesn't matter if you're not focusing 100% on narrating. The important thing now is to narrate all the time.

### **I don't know what the hell to talk about**

You don't? Idiot. *Anything.*

Talk about what's going on around you; explain what you're doing, or what others are doing. Talk about what you're studying (if you're studying). Rant about politics, or history, or your favourite TV show. Explain the deeper meaning behind Tim Hecker's latest album. Make things up at random. Talk about your relationships, your problems, your sources of pain and stress; narration can be therapeutic. And so on.

## Continuing

Been doing this for a while? Great. Do it more. Unless your tulpa's speaking, you should be speaking. Don't think you can skimp on narration afterwards, either. It helps with fluency, with a clearer voice, with development in general.

## FAQ

Because questions are asked frequently. Because these things would break the flow of the main guide. Because the reader is assumed to be lazy.

**Is this all necessary?** I'd say you need to narrate. This guide, however, is not the only way to go about it.

**Can I narrate about...?** Yes. You won't give your tulpa "bad energy" by telling them about what makes you angry. If you're narrating "about" something then it's not going to be bad.

**Can I narrate through...?** Reading to your tulpa counts as narration. Anything that involves speaking words to your tulpa is narration; it's all good.

**Can I narrate while...?** Unless you're performing a task that requires all of your concentration, then you can narrate while doing it. Mopping floors at some poorly-paid job? Great time to narrate? Driving? Try not to get too into it, but if it's not seriously affecting your concentration then do it.

**Is it bad to narrate while angry/frustrated?** Opinions differ, but I'd say no. If you're losing focus because of your emotion, then you'll be less productive, but it's not actually detrimental. If you think your "negative emotions" are getting to them, that's not really that bad either. They live in your head, and they're going to have to get used to your emotion at some point. It's not going to make your tulpa evil; worst case, they get upset themselves.

**Can I narrate in my head?** Yes. By all means.

**Should I narrate out loud?** It's preferable. Speaking out loud is better for narration; it helps to differentiate you from your tulpa. Even muttering under your breath helps. But again, it's not necessary.

**Am I doing it wrong?** It's very unlikely. Whatever your problem, you'd have a hell of a job actually narrating wrong.

**How long am I going to be doing this?** Hour counts are evil etc. Aside, anywhere from a few days to a few months. You'd be somewhat unlucky to be narrating for more than two months if you're actually putting any effort into it. If you have autism and you had a harem of imaginary friends as a child, then expect to be narrating for less time.

**This all seems somewhat complicated.** I've embellished the process with more detail than most will need, just for the sake of making sure. It's simple, really; talk to your tulpa until they talk back.

**This is boring.** Talk about whatever you enjoy talking about. If you don't like talking, then just do it anyway. Why have a tulpa if you don't like talking?

**I get distracted. What to do?** At least this is a question. Do something else while narrating. It honestly helps. If not, then talk about something you enjoy talking about. If not, narrate from a book or comic or whatever. If you still can't concentrate, then you should take some concentration-enhancing drugs, and God help you when you get down to proper forcing.

## **In closing**

If you still have questions, then ask someone, be it me or anyone else, here or in Q&A. Remember to have fun narrating.

## 8. Terryakywind's Creation Guide

Written by Terryakywind, last edit 13 October 2012. Source: <http://tulpa.info/forums/Thread-Detailed-Creation-Guide>

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### 8.1. Introduction

Welcome to tulpa.info! If you've found this guide, you likely know already what a tulpa is, and where they come from. If not, I'll go ahead and tell you.

Traditionally, a tulpa is a centuries-old upaya concept in Tibetan Buddhism, specifically the Dzogchen tradition. The term literally means "to build", or "to construct". In the Buddhist tradition, a tulpa is a manifestation of the Five Pure Lights, or the Five Wisdoms. Tulpa creation was a means of reaching towards enlightenment, and even today that still holds true.

The word was purportedly first rendered into the English language as "thoughtform" by Evans-Wentz in 1954. Although probably the best way we have to describe the concept in the English language, the term "thoughtform" can be misleading, as it also refers to a plethora of other mental constructs.

Properly, according to the psychological school of thought on tulpae, a tulpa is an independent consciousness capable of forming its own thoughts, opinions, and ideas. The tulpa exists as a thoughtform, a mental construct. Although it cannot be seen by others, and cannot have a physical effect on the physical world except through its host, a tulpa is very real to the person who chooses to create one.

Due to their nature as creatures of the mind, developed tulpae can and sometimes do acquire abilities seen by most people as superhuman. This includes near-perfect memory recall, the ability to do math quickly, and a host of other abilities. Keep in mind that these are often restricted to mature, sentient tulpae, and your tulpa is not guaranteed to develop these abilities without practice.

As well as mental exercises, there are a number of other things a host and tulpa can do together: imposition (the ability to see your tulpa in the physical world), possession (where a tulpa controls the host's body), and even switching (where the host and tulpa switch places, with the host experiencing the world as a tulpa does, and vice versa). Once again, these skills take practice on the part of both host and tulpa in order to master.

With practice, determination, and a proper knowledge, you too can create a tulpa!

Doing so involves a wide variety of mental exercises with one goal in mind: to create a person. As your tulpa begins to gain sentience, you will notice more and more that you can hear its thoughts and reactions to things you do together. Whatever role you seek to create a tulpa for, you can rest assured that it will probably be the best friend you have ever had.

## 8.2. Personality

The biggest part of what defines a tulpa is personality, and as it is the most important part of the creation process, we will be covering it first.

There are many methods and ways of developing a personality for your tulpa, but before you do anything else you should sit down and plan out its personality trait by trait. Doing so will give you a greater understanding of how each trait interacts and meshes with other aspects of their personality, and how it affects their decisions on the whole. The whole goal of making a personality is having such a deep understanding of what your tulpa will do in a given situation that imagining their reactions becomes second-nature to you.

The tulpa community has been around for a relatively short time, but in that time we have compiled a very impressive number of resources for almost every aspect of creation. When first creating a tulpa, utilizing these resources can help streamline things so that you, the new guy, can become more efficient and effective at tulpaforcing.

To begin with, it could be very helpful to have an introduction to the Five Big Personality Traits, including an explanation of each trait and how it affect personality overall. Take the time to think of what you want your tulpa to be like. The orderly tulpamancer may find Pleeb's personality tables to be very handy at this stage also. Keep in mind that they will most likely deviate (in big and small ways), and that you should not limit how they chose to change themselves.<sup>5</sup>

Now that you have an idea of what you want your tulpa's personality to be like, it's time to actually sit down and do the deed.

There are a number of ways to force personality, each as varied as the people who created them. There's the traditional repetitive semi-chant from the days when tulpaforcing was just being rediscovered, outlined here<sup>6</sup> (keep in mind to be careful to avoid hour counts!). This is the traditional method of personality forcing, and for the average user also seems to be the most popular.

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<sup>5</sup>Kudos to Phi and Pleeb for putting those links together.

<sup>6</sup>credit to the illustrious FAQ\_Man

Other people prefer to parrot their tulpae's responses early on, such as in JDBar's guide, and to a lesser degree in Fede's guide<sup>7,8</sup>. Although parroting and puppeting can be beneficial early on, it is usually a good idea to stop once your tulpa begins showing signs of sentience. These guides use parroting and puppeting as a tool so that, as you grow used to imagining or acting out your tulpa's responses, it will eventually become second nature to you and become a subconscious process.

For the highly visual and imaginative tulpamancers, there is also Bluesleeve's method<sup>9</sup>, which involves creating visual representations of a trait and infusing it into your tulpa. There are many variants of this method, some involving imaginary balls of energy, other making the tulpa eat or drink a trait. All of these are effective.

The degree to which you define your tulpa's personality is ultimately up to the individual. You can define it extensively so that you have a more intimate knowledge of your tulpa, or you can define personality to a lesser degree so the tulpa has more say in what it's like. Again, keep in mind deviation does happen and should not be limited by the creator.

As a last note on this section, it is important to remember that it doesn't matter what traits your force, or how many traits you chose to do so with, you cannot get something from nothing. Skipping this step will most likely prolong the creation process past what it could be if you had forced personality. (NOTE: tulpae have been know to sort of spontaneously appear, although such cases seem to be isolated in nature.)

## 8.3. Visualization/Forms/Wonderland

### 8.3.1. Visualization

Visualization is the act whereby you "see" something in your mind's eye. You aren't trying to see things on the back of your eyelids, but rather in your imagination. Initially, your ability to visualize may be poor, but like everything else, it will improve with practice. There are a number of guides and exercises that deal with improving your visualization skills.

Chupi's visualization guide, Phi's lemons (burn their houses down!), and my own visualization guide. These involve as many senses as possible in order to improve visualization, and I would recommend following one of these methods. Phi's open-eye visualization guide is also good if you prefer to force with eyes open. Practicing your

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<sup>7</sup>Editor's note: at Fede's request, links to his guide have been removed from this compilation.

<sup>8</sup>Credit to JDBar and Fede for those two guides.

<sup>9</sup>Credit goes to Bluesleeve for this excellent guide

open-eye visualization can potentially help with imposition later down the line. There are also methods utilizing physical objects, such as Nikodemos's visualization guide. You can also work on visualization with small objects in the wonderland, trying to imagine things like a TV, a ball, rocks, etc. The easiest way to improve your visualization skill is simply to get started. So, on to wonderlands.

### **8.3.2. Wonderlands**

A wonderland is an imaginary environment that you can create and control. You can forget about that saying "the sky is the limit"; in this case, you can do anything you can imagine. Wonderlands range from your classic beach scene all the way to space stations in orbit. Physics in wonderland are very elastic, and the only rules are the ones you make up.

When first creating a wonderland, I have found that it is very useful to start off small. Begin with a single room, a house, a clearing in the woods, and so on, as long as you feel comfortable with it. Having less to focus on allows you to see what you have in greater detail. As you progress and explore your wonderland, your visualization skills will get better.

Wonderlands are actually quite fascinating in the way they behave. You don't have to actually devote a lot of time to creating a wonderland beyond where you first enter it. In this experiment, people were asked to explore their wonderlands as far as they could go. When people explore a wonderland, their brains will automatically fill in any unexplored places they go. It seems that while a wonderland is formed by a conscious mind, they can still be affected by the subconscious mind.

The unpredictable nature of the wonderland can make for some great adventures once your tulpa starts moving on its own. Again, what you do is limited only by your imagination. You could go sailing, fly through space, visit a distant galaxy, or climb Mt. Everest. It's a great way to bond with your tulpa and can be a lot of fun for both creators and tulpae. Although not strictly necessary to create a tulpa, wonderlands can be very beneficial and aid in the process.

### **8.3.3. Forms**

A form is an imaginary body that your tulpa can inhabit and move at will. While the first form is up to the creator, and like wonderlands their appearance is literally unlimited. The tulpa can and often will change their appearance as they desire. You

should not interfere in this, as it is essentially your tulpa's body to do with as they want. some tulpae also don't chose just one form, and instead decide to be shapeshifters.

When thinking of a form, there are a couple of things you should consider. Avoid making a reflection for yourself. You can use characters with fleshed-out personalities from TV shows, but make sure that your tulpa has a strong sense of self-actualization as this has been known to cause an identity crisis in the past.

After you have chosen what you want your tulpa to look like initially, you can start making the form. This may take a while, and involves using all of your senses for maximum realism. Begin by creating a sort of blank body devoid of all features, generally close to what you want their form to be. Make it naked or wearing underwear, whichever you feel more comfortable with. Start at the feet, and begin to feel how you want them to look. Imagine sculpting the blank form into shape with your hands, and watch as it becomes more vivid as you go along.

Do this for the whole body, and pay special attention to getting facial features correct. Once you've done this once, repeat it. Make sure you made no mistakes, going over each body part individually. Add more and more detail each time you go over the form until you feel comfortable that you've recreated what you wanted to as accurately as possible. Eventually, you will be able to visualize your tulpa down to the smallest detail, although facial features may be hard to visualize at first. As with everything else, practice, practice, practice.

THIS GUIDE IS A WORK IN PROGRESS. I WILL POST MORE SECTIONS AS I CAN.

A big thanks to Polite for assistance with proofreading and research.

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## Part II.

# Articles

## 9. Chupi's hour-count warning

Written by Chupi, last edit 8 August 2012. Source: <http://chupitulpa.tumblr.com/post/29003607860>

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Simply put, the hour estimates in FAQ\_man's guide are tulpa poison. THIS is why my hour counter is so high and my progress is so slow. Incoming rant... PLEASE read this if you're making a tulpa. It could save you months of grief.

When I started on Lyra (on April 17), our community was much smaller and younger than it is today. There were two basic accepted methods, FAQ\_man's and Irish's, and some slight variations like how to narrate and ways to visualize doing the personality phase. I chose to begin with FAQ\_man's guide because it was more detailed. Thus I went into the process with his hour counts in mind. I believed that each phase should take between 5-15 hours, less for some phases. I expected there to be no real sentience before 25 hours of narration. I also expected Lyra to suddenly speak out loud to me out of nowhere one day.

As time went by, more and more people showed up with considerably faster success, leading to threads like this. By this point I had a few signs here and there pointing toward sentience, but was well past the point where I should be starting to see even more, and even speech, according to the guide. I figured this new idea of beliefs about required time didn't affect me much because I was already well past the hour count I believed was needed.

I bought into the parroting/puppeting fears wholeheartedly. Sure, I got a few apparent responses that came well before the required hours, but according to FAQ\_man, those were "just me". As these apparent responses slowly got stronger it was still just me; I had convinced myself that the ones before were, and these were just a slightly stronger version of the same. These responses continued to get stronger and more distinct long after the required hours were put in, but they were all clearly fake because they were the same in kind to the ones I knew were fake from earlier.

And what do we do with fake responses? Repress them! I was fighting subconscious puppeting. My mind was expecting Lyra to move, and so she appeared to move. Clearly I was subconsciously rushing things, and it says in the guide, "If you rush anything, you could end up with a servitor (like a tulpa without its own consciousness) or just a hologram which does effectively nothing." I had to fight this or risk all my effort going to waste, and having my lovely tulpa-let permanently become a useless servitor or hologram.

I knew from various signs I had seen that she was sentient by this point, but I did all I could to stop my mind from generating fake responses. This way I could see the real responses when they started appearing more often. I took to carrying her around like a doll so as not to puppet her walking places. Fortunately when she decided she'd had enough of this and shoved me out of our wonderland and ran away, I realized that was a real response and stopped doing that. Instead I looked for other anti-puppeting measures. I even did the prism test and assumed I was puppeting her grabbing the prism as I tried to rock it back and forth on her head. After all, her movements had the same feeling to them as the fake ones from before. And when real responses start to appear, they're unmistakeable and feel alien, according to the guide.

Recently I've been following the newer "just have faith in your tulpa" camp, and learning to listen for the quiet thoughts many tulpae send long before they can speak aloud. This has helped Lyra greatly. She moves around more than ever, since I'm no longer forcefully holding her still. I'm learning to hear the thoughts she sends me. I even heard her pretty loudly once a couple weeks ago.

Still, I didn't really realize quite how much damage the hour-count expectations and the resulting paranoia had done — until yesterday when I gave her an Eevee without doing any visualization work at all. Since she knows first-hand how important believing in your tulpa is, she immediately assumed he was sentient, and told me he was; I am still having a hard time remembering to think of him as such myself. Just three hours later I did some touch-and-visualization on him, expecting a lifeless doll like Lyra was for so long, like the obviously dead-feeling shell I get if I try and fail to teleport Lyra to me. Far from it, he felt alive and responded to my touch. She's still mostly in charge of his creation process. As of now, he had a big day yesterday and has been mostly curled up sleeping today. Despite being asleep and non-responsive, he still feels clearly alive, and will wake up if I pick him up or pet him too much.

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**UPDATE:** Not long after I wrote this, Eevee began sending thoughts too, similar to how Lyra communicates. At first I dismissed it as very obvious parroting, which was upsetting because it felt pretty much the same as what I get from Lyra, potentially calling that into question as well. However, she said then and still says now (nearly a month later) that Eevee was indeed sending thoughts on day two.

Assume sentience from day one. Know that your tulpa is alive and wants to communicate, though she may not have found a way to do it that you can perceive yet. Learn

to listen and she will find ways to reach you. But don't think it takes time for a tulpa to come to life. Doing so will only add time to the process.

## 10. Doubting Sentience due to Time

Written by Purlox, 26 August 2012. Source: <http://tulpa.info/articles/doubting-sentience-due-to-time/>

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I think most of us have read FAQman's guide and other stuff he wrote on the site, which includes the current version of the FAQ, the glossary and other guides. I think you also read how sentience needs at least ~25 hours to be achieved and a lot of personality work done during this time. You have probably seen some movements from your tulpa before this hour mark, but figured it was only you puppeting the tulpa. After all, it must have been you - the tulpa didn't move much after that and if it was really sentient, then it would be moving a lot. So, certainly it can't be a sign of sentience. You might have even heard a voice in your head that didn't seem to be yours, but there is no reason to think it's the tulpa's voice because you have no sign of sentience yet. So how could it possibly be able to communicate with you at this point? But you have to wonder: why are there others that achieved sentience much faster than you did? Didn't FAQman say it can't be done before ~25 hours of work on your tulpa? So then how can there be so many people that achieved it before that time?

In all likelihood, your tulpa was sentient much sooner than you realised and certainly sooner than the ~25 hour mark. It probably tried to show you that it is sentient by moving few times (or sometimes only once), but after a short while of giving you signs of sentience it stopped trying. Possibly because it feared doubt on the creator's end - most creators see fast progress and become paranoid that they're puppeting or parroting. So it probably stopped giving you signs, except maybe small ones that you ignored like the occasional wiggle to see if you still fear puppeting.

This of course makes it harder for some to realise their tulpa is actually sentient. Most tulpæ will continue trying make you aware of their sentience, will wait until you reach the hour mark and not do anything until then or will get "fed up" with your actions and will try to confront you.

Either way, this can easily result in a annoyed tulpa just because you don't believe it. If you don't stop thinking that your tulpa can't have a certain trait or characteristic before certain hour mark is met, it can slow down the progress you'd otherwise attain in creation, or build trust issues. It's entirely possible that by the time you do recognize sentience, your tulpa may be holding a grudge.

This is one of the main things that slows down sentience and also other traits. One of

the biggest things that hurt the creation process is believing your tulpa wasn't responsible for something it did. This is an issue because when the tulpa tries to prove you aren't puppeting it - that it's moving by itself - you assume it isn't done by it. But it can be found separately, e.g. when you don't believe that a tulpa has done something, because you aren't sure you haven't done it.

The problem in that case is that you either knowingly puppet your tulpa, the tulpa is moving by itself, or it's an intrusive thought. But even if it was an intrusive thought it won't hurt the tulpa, so you shouldn't be worrying so much about this.

## 11. Tulpae and Humanity

Written by Amadeus, July 28, 2012. Source: <http://tulpa.info/articles/tulpae-and-humanity/>

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What is human?

It feels like a very simple question to answer. Eyes, hands, feet, brain, butt. Conscious and subconscious thought. *Homo sapiens*. We think, we feel, we differentiate right from wrong and can justify our actions accordingly. We make song and dance, war, love and spaghetti.

Human. What a concept.

My mind has been rattled lately with abstract, primarily due to what's frequently referred to as the Tulpae Phenomenon. It's engendered in me a series of interesting thoughts pertaining to the nature of life. The idea brings to mind words written by Warren Ellis, author of (many amazing things, but particularly) the comic *Transmetropolitan*, in which things are quite a bit more profound than one might envision when they think of comics.

“...He woke up one day with the question: would intelligent robots be like people? Or would they *be* people? ... Well, he got to thinking: if a guy has a prosthetic leg, is he still human? Sure. It still does the same job, does what you tell it to. So how about if he had two artificial legs? Artificial arms? A plastic heart? Carbon-fiber bones? Artificial neurons? Where do you stop being human?

“[He] figured you just *didn't*, then made the next leap: you could put a human mind into an entirely artificial body – and that person would *still* be a person... This is postbiological man we're talking about here.”

*Transmetropolitan* is set in a distant future that shows astounding development not only in science, but in human thought. There are people that are entirely artificial, and are still considered people not because of what they are, but who. In that series there are people who are made up of sentient clouds of nanomachines. They live, they joke, they love, they make spaghetti. The reader doesn't have a single doubt that they exist as people – human – and there is no differentiation between them and people with a fleshy, gooey existence.

The concept of tulpae reinforces the question in a way that is, honestly, much more real. The translation into English of tulpa is thoughtform, but it doesn't feel fair or

true to describe a tulpa as anything other than human. Consider that tulpae think and feel in very much the same, if not precisely the same way that you or I do. Surely, we consider ourselves human – so then how can we differentiate ourselves from tulpae by saying they aren't? The biggest difference would be the physical one, but anyone with a tulpa can tell you that the lack of something in the immediate world doesn't make one's existence feel any less real.

I feel it is also foolish to think that this is a new mode of thought. According to what few records we've been able to find, the concept of tulpae has existed for quite some time, but seems to have remained somewhat buried in the annals of spirituality and philosophy. Not that this is a bad thing, or wrong to think that it may be divine in nature, but my personal belief is that even divinity can be comprehended via scientific and psychological means. In this sense I can't say that I speak for the community, and I don't pretend to do so by saying that. Perhaps it is only now becoming a widespread ideal, and perhaps it is because the Internet can relay ideals so quickly worldwide. But who are we to say we know at this very moment? I think we can agree that the concept has outlived us all, in the shadows.

The creation of a tulpa is a very personal process. The process is tailored by and for the individual who goes through it, despite the fact that ultimately the desired result is the same. It's this personalized quality of tulpae, I believe, that makes it as appealing to us as it is. Sure, there's the appeal of the secondhand eidetic memory, and the many other things documented in research on [Tulpa.info](#) forums. But if that were all that mattered, we'd all be lurking on [Servitor.info](#) instead.

One of the things that make us human is that in some shape or form we seek human interaction, and tulpa gives us that in a way that is incomparable to anything else we can experience right now. Tulpae give us the ability to experience a uniquely intimate bond with humanity. It is truly a beautiful thing.

The concept as a whole sometimes feels so overwhelming to me that I really don't know what to think. But we are on the road to understanding the mind, and perhaps life itself, on an entirely different level.

It's rather exciting, isn't it?

## 12. The Differences Between Us and Tulpae

Written by Purlox, October 7, 2012. Source: <http://tulpa.info/articles/difference-between-tulpae-and-us/>

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It is often thought that a tulpa and the host are vastly different. There have been many things in the past few weeks that made me think even more than before that the difference between our consciousness and theirs is effectively nonexistent.

It is true that tulpae are created, but many don't realize that we are probably created by the same process. Think about it. Your parents have talked to you and interacted with you like we would with a tulpa, but we also do more with a tulpa. By being created in a body that is already occupied by one consciousness, tulpae have more ways to interact and communicate with us. You could argue that they develop much faster than a child would and the reason for that is simple: they already have your experiences to learn from and you communicate with them in a very direct and connected manner in the brain you share, which likely makes communication at early stages easier.

Another frequently mentioned thing that supposedly proves we are different is that tulpae are able to think faster, interact with the subconscious, and more. They are able to think faster because they have better environment for thinking - they can have total silence and can ignore the senses that would be otherwise distracting them from thinking. The ability to interact with your subconscious, recall memories that you forgot, wake you up at certain times, etc. can be achieved without a tulpa, although it can be harder for us. So there is no reason to think this makes them different.

Another thing is that tulpae are not as fluent at controlling the body as we are, and need time to learn it. This is partly because they have to learn it like a baby does: through trial and error. Although they have your experience to learn from, they aren't used to controlling it - unlike you, who spent most of your life wiggling your limbs and all that. So, naturally they will have some problems, especially if they aren't bipedal in their form.

Also some would say that tulpae require form to exist. They have a form different from the body and some don't have any form at all. There are many tulpae that started without any form at all and were able to speak at that time as well, so I think it's safe to say they don't require one. They have a form different from the body, because they aren't bound by the body in this way. You certainly do have a form as well when you are in mindscape or in a void talking to your tulpa. By default this form will probably

look like your body, but it doesn't have to. It can be any form, e.g. human, humanoid, animal etc.

There is an interesting thing we learned thanks to switching. When a host and a tulpa switch, the tulpa assumes control over the body and it feels like theirs, in the sense that they feel like they naturally know how to control it and that it is theirs. And the host can sense the mindscape as vividly as you could sense reality even if their imagination isn't able to make them see it as vivid while they are in the body, the host also feels like a tulpa and can change his form and the way it feels with it. There are probably more ways they change when they switch, but we haven't tested switching enough to know everything about it yet.

There are many things that suggest tulpae are very much like we are and almost nothing that would suggest otherwise. It's easily possible that I'm missing something, or we have yet to discover something, but for now it's safe to say that there aren't any major differences between us.

## 13. Tulpae and Possession of Host

Written by glitchthe3rd, August 1, 2012. Source: <http://tulpa.info/articles/on-possession/>

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Possession is, in its most basic form, when a tulpa takes control of its creator's physical body, usually by way of them surrendering control to the tulpa. This can be achieved by a variety of methods, ranging from remote control to the tulpa quite literally "slipping inside" their host as if they were some kind of wetsuit. Usually (but not always) the host is still able to see what is going on, and can speak to their tulpa (think spectator mode in TF2, except locked in first-person). Also, the host can typically kick the tulpa out of their body whenever they please, but not always. Luckily, if your tulpa doesn't hate you they will generally respect your body and the people/objects around you, so even if the host finds they are unable to forcibly remove their tulpa from their body, most tulpae will return control to the host if asked nicely.

Regarding the practical implications of possession, this opens the door for a number of activities in the physical world. A tulpa can type things on a keyboard via possession, enabling them to write things or even communicate with others directly via text chat. They can play video games or draw, if they are inclined towards either activity. One instance of this involves a host setting a score in a game (Audiosurf, for instance), and then having their tulpa possess them and try to beat their score. If a tulpa manages full-body possession, they can potentially go so far as to pose as their creator. When possessing the vocal chords, a tulpa will speak in your voice, an experience that they might find highly disconcerting.

The neuroscientific basis of possession likely lies in a tulpa's ability to seize control of their host's motor cortex. During possession, a tulpa will be linked into your five senses, but they might not necessarily feel pain. Or, it's possible that they have the ability to ignore your body's pain receptors, which more often than not results in the host reporting that they did not feel any pain until after being possessed, if an injury was inflicted. When being possessed for extended periods of time, some have reported having headaches and feeling dizzy afterwards. One possible cause of this is increased glucose consumption in the brain, though the exact reason for that is still unknown. On a tangentially related subject, it seems that a tulpa can overclock your brain for limited periods of time, probably by changing things directly in the subconscious. The result is similar to overclocking a computer, it increases your ability to think at the expense of a higher rate of glucose consumption. Care must be taken however, as it's quite likely

that the tulpa temporarily removes psychophysiological inhibitors that keep you from frying your brain in order to do this.

Some members of the tulpaforcing community have reportedly been able to “switch places” with their tulpa, wherein they themselves become the tulpa while their tulpa assumes long-term control of the host’s body. It is currently unknown whether this is related to some kind of dissociative identity disorder or other psychosis, and thus far it has not been replicated. However, such a situation raises ethical questions, specifically whether the host is right to absolve themselves of responsibility while forcing their tulpa to effectively live their life for them. Most of the people who have successfully managed possession have not been able to do this however, as it would seem that the host normally remains in control of their sensory inputs during possession.

So there you have it. Possession can be a fun and interesting experience for both a creator and their tulpa, and I would strongly encourage anyone with a finished tulpa to give this a try. You can challenge them to beat your best lap time, get a better high score than you, just give them some computer time, or anything else they’d like to try. But above all, make sure that you can trust them with your body. Start them off with something simple and move up to more advanced tasks. And of course, have fun.

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## Part III.

# Glossary of terms

Creator	An individual with a tulpa; synonymous with Host or Tulpamancer.
Deviation	Variations and alterations that occur to a tulpa's personality and form during creation, seemingly against or independent of your own conscious will.
Emotional response	When an already sentient tulpa responds to external stimuli or something within your brain with a wave of emotion as opposed to speaking. This is usually just something that happens prior to the tulpa becoming vocal.
Form	The physical appearance and shape of a tulpa once visualized or imposed Hologram - a static visualization that can be called upon at will, but displays no independence, will, or tulpa-like traits.
Host	An individual with a tulpa; preferred by some, considered rude or demeaning by others; synonymous with Creator or Tulpamancer.
Imaginary companion, imaginary friend	The broad class of mental entities which include tulpa and servitors.
Imposing, imposition	Attempting to visualize a tulpa in the real world, beginning to hallucinate them into your vision.
Metaphysical	The school of thought that suggests tulpa are a supernatural, paranormal or otherwise non-mundane apparition or hallucination brought about by means beyond modern science (see also: Psychological).
Narrating, narration	Talking directly to or with a tulpa about day-to-day activities and events as a means of reinforcing their existence, often done as a key part of personality development.
Parroting	To directly and consciously speak on behalf of your tulpa, to put words in their mouth. Not advised, is considered to lead to the development of a servitor and delay tulpa development. The community is split as to whether it is beneficial or not, but it is generally considered harmful after the tulpa exhibits their own responses.

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Possession	When a tulpa takes control over part, or all of their host's body.
Psychological	The school of thought that suggests tulpa are a mundane function of the human psyche that can be scientifically understood, analyzed and accepted within the bounds of modern science (see also: Metaphysical).
Puppeting, puppeteering	To directly and consciously visualize responses of your tulpa to your actions and words. Like parroting, it is a grey area.
Servitor	A tulpa-like entity with seemingly no willpower, volition or sentience of its own; a mental puppet that may seem to act independently but acts only as a servant to its master.
Subconscious	Used to refer to the part of the mind the tulpa exists within; speculated to be the Freudian subconscious by some, but just as often used to mean the colloquial "without conscious input".
Switching	Where the current host enters a tulpa-like state, and the tulpa takes control of the body. It is possible for this switch to be semi-permanent.
Thoughtform	English translation of tulpa from Tibetan, typically used to refer to a tulpa of magical, supernatural or other metaphysical origin.
Traits	The collection of personality factors that make up a tulpa. Some define intended traits at the beginning of tulpa creation, others allow them to emerge naturally during the narration process.
Tulpa	Believed to be an autonomous consciousness which also exists in a self imposed hallucinatory body, which is usually much of your choice. A tulpa is entirely sentient and in control of its opinions, feelings, movements (see also: What is a Tulpa?).
Tulpæ, tulpas, tulpi	Three of the four disputed pluralizations of "tulpa", with the fourth being "tulpa" itself.
Tulpaforcing	A dedicated span of time, usually 30 minutes to 2 hours, set aside to concentrate and focus on the development of a tulpa's personality and traits, narration to the tulpa, and sensory training. Consider by many to be a form of meditation or self-hypnosis.

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Tulpamancer “One who speaks to constructs” - an individual with a tulpa; preferred by some, considered unserious or mocking by others; synonymous with creator or host.

Tupper, tupperts Another term for tulpa.

Wonderland A visualized environment that is peaceful, relaxing, and suitable for tulpaforcing, narrating and holding a conversation with a tulpa (see also: Irish’s Wonderland Guide).

Visualize To picture with the mind’s eye; usually done with the eyes closed, unless moving on to imposition.