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# The No-Bullshit Tulpa Book

chat on gitter

This short book is targeted for people, interested in the tulpa phenomenon. It explains what a tulpa is in a straightforward and verifiable way. You can use it to understand better what the hype is about and if it's suited for you. The book teaches you how to learn from your personal experience; thus, it's called "The No-Bullshit Tulpa Book". I will not ask you to believe some random bullshit; I will only suggest you some practical exercises. This book might be controversial to other guides you've seen. This book requires some serious time investments if you decide to follow it.

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## Acknowledgements

This book wouldn't exist without a friendly community of tulpae.ru and tulpa IRC. I would like to give my thanks personally to Shinyuu, Meten, Athenia, Alsa, Yuki, ShadowJonathan and all others for their contribution. ■

## Contributions

There's a [TODO list](#) with some ideas. Get in touch (file a PR, email, or use the gitter button above for a chat).

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# READ ME FIRST

The no-bullshit statement is explained as follows: the book is written in as simple language as possible, without any cryptic words that are never explained. The book authors never ask you to trust anything blindly (on the contrary!) and try to provide references to experience the statements made in the book.


**You must understand that it is horribly wrong to follow the text of this book blindly.**

The authors try their best to explain things in plain language and provide exercises required to reproduce the experience. Never trust this book because it says something. See if you can reason with the statement logically first, then see if you can come to the same conclusion based solely on your experience.

This book references Buddhism in a few places. This book is not a Buddhist practice, nor it is tied to any other organized religion. You are free to believe in anything you want. Buddhism is only referenced in relation to a set of meditative exercises and is practical and not mystical. The exercises in question are reasonably easy to reproduce. You should never trust any Buddhism doctrines because this book is referencing them. Apply your best judgment and study the options. **You are not required to follow Buddhism as an organized religion.**

You are free to follow only those parts of this book that you find reasonable and acceptable for your beliefs.

## Errata

Like any writing, this work can include mistakes. If you find some statement that is not explained enough, is dubious or requires further notes, we would love to get your feedback (use the  button to the right of the paragraph to leave a note).

# What is a Tulpa?

What is a tulpa? There are different ideas about that, from psychological definitions and making all the way into spiritualism and historical Buddhism. Taking the official explanation from [tulpas subreddit](#):

A tulpa could be described as an imaginary friend who has their own thoughts and emotions, and who you can interact with. You could think of them as hallucinations who can think and act on their own.

This definition, while being reasonably close, is overly complex, and still somewhat inaccurate. A good place to start from, though. Let's dissect it and see what we can come up with.

Tulpa is not an imaginary friend. Distinct thoughts and emotions make the tulpa a self-identifying [personality](#). It's a "[thought form](#)" able to experience the life on its own. Just like the [host](#) (sans the body). A [personality](#) that has its consciousness. Wikipedia explains:

Consciousness means being awake, alert and responsive with the environment.

Tulpas are awake, alert and respond to their hosts or do things of their interest.

Tulpas shouldn't be thought of as hallucinations. Some practices of the tulpa community are hallucinatory, but they share little with the actual tulpa development. E.g., [visualization](#) has nothing to do with hallucinations, it's just the representation of some person or object inside someone's mind. [Imposition](#) is hallucinatory, though; it's often used to escape away from reality one can sense to reality one imagines. *Escapism might not be the best idea to have in mind when starting to create a tulpa.* If you came here because you have no friends in real life, are bored, your math classes are too hard, or you want to get laid if only in the mind --- well, fuck you. The reality isn't going to change if you impose an imaginary world over it.

To summarize the above, a tulpa is a [personality](#), having own thoughts, emotions, ideas. It acts on its own and has its consciousness. You might notice that the definition can describe you as well. That is exactly the point. A tulpa is not much different from the [host](#) when it is sufficiently developed.

Why would someone want to have a tulpa? It is a perfect question that everyone should ask themselves seriously, if they consider to dive into this practice. A tulpa isn't going to sort out any problems magically in [host's](#) life. While they tend to be supportive of their hosts, it's not unheard of tulpas to pursue their goals. And rightfully so, as they are independent personalities. Some tulpas can be of great help, devoting their time to supporting the [host](#),

solving out complex social problems that **host** is unfit to deal with or exploring the world from a unique new perspective. Other tulpas might just nag hosts to give them **fronting** time to play video games or live the life deep inside the mental wonderland, never coming out.

Much like a child, a tulpa needs guidance as it grows. While it can rely on preexisting memories, the **host** can promote some memories and experiences to shape the tulpa in a specific way. That doesn't mean it is possible to create a perfect person or a perfect friend just by wishing it. Tulpas are still the products of their life experiences.

Quoting one tulpa:

I very much like all the new people in the community and I try my best to support them. Lately, though; I was a bit saddened by the fact that people get into the tulpa practices and then drop them. If I was just randomly discarded at the beginning of my existence; how'd I feel? Would I even feel anything? I will never know; as I got the time and attention to develop myself; but I hope that people reading this would think about the actual importance of the decision to make a tulpa. It is not something to try out lightly or because of the hype.

# Cognitive Thinking

A big part of tulpa creation relies on the understanding of one's inner world. This chapter gives a definition to the cognitive process and consciousness based on Vipassana self-observation practices. While it's not required actually to practice Vipassana to follow this book, it might be a very positive experience.

A tulpa has its [personality](#) and its consciousness. Those words mean little, unless we give a better definition, and the goal of this book is to have as little cryptic bullshit as possible.

[Personality](#) is a collection of characteristics of someone. Simply put, those are all the previous experiences that drive that person's further actions. Consciousness is what collects those experiences in the first place. Analyzing one's consciousness without prior practices could be hard. Luckily, meditation makes the process manageable.

This book is built around a very simple rule, a universal law. Understanding it and applying it to the daily life would give you benefits not only on the path of making a tulpa but also in the typical everyday life.

*Everything is changing.*

That's it. The rule is very simple and extremely straightforward, but often one can't reason with it just by reading an article. Some parts of life are changing so slowly that we think they are immutable, set in stone. But if you think of it, you, as the person, change every single moment. Your body consists of atoms and subatomic particles, and they move all the time. You interact with other people, other clouds of subatomic particles. It's physics. The whole universe is made from that stuff.

Do you feel like it's somewhat hard to experience it? You can tap on your nose, and it feels solid. You can't see those atoms with bare eyes either. You might have heard about those in college or even had used a high-tech microscope to see them, but you never experienced single atoms interacting with you in person.

Quoting the brilliant Vipassana teacher, S. N. Goenka, there are different stages of understanding. When one comes to the restaurant and reads the menu, the dishes may sound sweet and tasty. That is a very basic knowledge that one only reads about. After making an order one might look around and see people enjoying the food. Seeing happy people, one might agree that the food is good, reasoning with the understanding at a logical level. Finally, when the food is served, and one tastes it --- this is the ultimate experience. One can only experience the food fully by eating it, examining the taste, texture, smell. This is something that cannot be taught or explained.

This book can't believably tell you that your body is just a mess of atoms. We believe that physics and biology classes should provide enough details to at least reason with that.

The body itself, the "bag of atoms", doesn't explain the full picture of what we call I. Indeed, our consciousness is not only the *body*, but it's also the *mind*. A complex electro-chemical reaction in the brain that makes one think they exist, stores many good and bad memories, imagines various worlds, wants something, hates something.

Unsurprisingly, the mind is changing all the time as well. You get new experiences every single moment. You see something new, you *hear* something new, you *learn* something new. Most of that, like 90%, is trashed by the brain. It's lazy and doesn't want to do any work other than what is required to survive. The brain is a fucking escapist. Think of today. How many times you traveled back to some event in the past? Thinking about what happened? What could be better or worse? Or going to future, imagining things you wanted to do later today? The brain doesn't want to live in this current moment. You could have heard the same thing from all the awareness meditation. That's what this book is based on. Mind flips from the past to the future; to the past again, checks the red light in the reality and goes wondering somewhere once more. The change is never ending.

Now, to the consciousness! The body is a flux of atoms, and mind is a flux of thoughts. Sometimes, when those two interact, there is something in between. Something that thinks "[cogito ergo sum](#)" and declares itself the most important thing in the universe. That's your consciousness. The curious thing about it is that we think we exist all the time while our consciousness might be absent for as much as half of the day. As noted previously, the brain just loves to remain in the daydreaming state, using every moment to shut the consciousness down. Being alert is an expensive process for the body, as it uses more resources. It's cheaper to imagine something that the mind knows good, than to process the overwhelming amount of information from senses. One typically leaves that to the "subconscious" mind, and that part of the mind is very simple. It only analyzes events and reacts to them.

To create a tulpa you need to understand who you are, and this is not something that can be taught, only experienced first-hand. The authors highly recommend [Vipassana](#) as the starting point for reasoning about the world and oneself.

To follow the practices described in this book, understanding the "[anicca](#)" or the *impermanence* as defined in Buddhism is crucial for the success. You need to live with the thought that literally everything in this world has a changing nature, starting from yourself. The season, the weather, the wind, the amount of gas in your car, the condition of your shoes, the sudden itching you could feel before sneezing, the feelings in limbs, the breath, the state of mind, the emotions, the consciousness. The life itself. We are not permanent to this universe, we come and go, sending the ripples that affect others while we are alive, making subtle changes in the existence of others.





# Creating a Tulpa

Every moment your consciousness comes and goes. Why aren't you a different person every second? Your body, your knowledge is the same. It keeps your consciousness from turning into a very different person. Thus, you are not only a flicking light but also a sum of all your experiences since birth.

Pretty much like any tulpa.

Your consciousness keeps emerging and fading; you have all kinds of random thoughts. Now, some random thought wants to stay in the head. You imagine someone. A boy, a girl you like, a horse if you're into pony fandom, a cute kitten, a huge robot. That thought wants to live on, and it turns into a tiny consciousness of its own. Just like a human body starts from a few cells, a consciousness starts from a single thought.

*Bam.* That thought is gone as you focus on something else. That consciousness blinked into existence and disappeared immediately. It has no experiences to stay in the body, and it can't hold to anything, the brain wipes it. Just like it wipes you and goes to daydreaming. You come back, that new consciousness is gone forever.

This book explains the practices devoted to conscious rooting of such a thought. To train the brain to keep another thought for long enough until it accumulates a critical mass of experience and can live on without external help.

There are various terms that name experiences similar to tulpas: "Headmates", "tulpa forcing", "accidental tulpas", "soul bounds", random walk-ins, book characters coming to live in your head, etc.

It doesn't matter what caused a thought to get established in your brain. All those kinds of thought forms are same --- they are consciousnesses, getting forgotten and created every moment by the busy mind. There is no difference if conscious effort creates one by reading a book and sympathizing with the character or by writing a novel.

When you actively think about a tulpa you're going to create, you keep that consciousness created from a single thought afloat. The longer the mind allows it to be aware, the more experience it gets. Eventually, it disappears as you lose the focus. Is it more than a single thought now? Maybe it got a chance to accumulate some experiences? Next time you think about the tulpa, you try to pull in that exact thought in, and the mind does that by creating a consciousness, now with some basic experiences. At some point in time, a tulpa will not require [host's](#) intervention to come up to its senses; it will become self-sufficient.



# Before Starting

This book isn't going to hold your hand as you progress with your tulpa. This is a deliberate choice. The authors believe that merely stating things is just not enough and you must experience the progress as it happens; this makes it a system with a feedback loop. This book will point out the road, but not the exact way to walk it.

It often beneficial to take some precepts to enforce the practice. While we do not require readers to take any precepts, we will highlight a few points that are important to understand.

You may wonder why no other guide mentions any prerequisites like these. As practice shows, it is possible to create a tulpa without following one or even all the rules. The authors strongly believe in that tulpas should be allowed to have free will, which includes a freedom of decisions that the tulpa makes. The precepts help you to calm the mind. They enable the mind to focus quicker. They teach you to respect the tulpa from the very beginning. They will make your progress more smooth.

The ideas written here may sound familiar if you are aware of the five precepts concept from buddhism. Mind that the ideas here carry no religious subtext.

**Abstain from killing.** A tulpa is not a toy. There is a point in tulpa's life when it can already feel emotions like hatred or feel imposed sensations like pain. The tulpa would still be unable to sustain itself and will rely on the [host](#) to keep its consciousness from disappearing. This is the time when a tulpa can be killed or *dissipated* in an easy way (for the [host](#)) while it will experience the related effort and negative emotions. If you are not ready to continue this experiment, please do not start it.

**Abstain from taking what is not given.** Tulpas often want to communicate with others, doing this by various means: a [host](#) can *proxy* the words, the tulpa can take control of the body or parts of it. Sometimes hosts might want to "role play" the tulpa without its consent, maybe with no ill will in mind, just for some entertainment. Do not steal tulpa's identity and respect it as you respect yourself. The [host's personality](#) is overwhelming, and it could be easy to force a tulpa to think that [host's](#) opinion on something is ultimately better. Do not force your decisions over the tulpa, even if it's something as simple as its imaginary clothing.

**Avoid sexual misconduct.** There is nothing wrong with having sex for either a [host](#) or a tulpa. Sex is one of natural body desires that are hard to fight against. The important part here is "misconduct". Can you be sure that what you want is same for tulpa? It is not that easy to distinguish the feeling origin in the very beginning; thus, it's better to abstain from things that can emotionally hurt a tulpa. Whatever you do, you must be sure that there's a consensus from the tulpa.

**Abstain from false speech.** Humans often lie to themselves as they want to see things better than they are. Think about all the things you've read about in the preface. Are you happy with them? Are you going to commit to them? Are you *honestly* going to commit to them? A tulpa will live in the same brain, but hosts tend to communicate with tulpas as if they are different physical people; this includes occasional lying to tulpas. The thing is, tulpas can follow the thought and see the original intent. Don't lie to a tulpa; it will never work as expected.

**Abstain from alcohol and other brain-affecting chemicals.** The practice will require you to work *hard*. Achieving a focus sufficient enough to create a tulpa is hard; achieving a focus sufficient enough to live in harmony with a tulpa is magnitude harder. Alcohol or other brain-affecting chemicals (including weed) destroy that focus of the mind. Applied to the tulpa creation, this precept means that you should not try to modify your experiences. You must meet the practice with an open and clear mind. If you get some progress while being drunk, you might relate that progress to your condition. Likewise, a spontaneous hallucination from marijuana intake might be confused for a tulpa. Either of those forces you to seek more of the mind-clouding experiences, losing your progress in the initial goal.

The life with a tulpa becomes harder as a number of trade-offs doubles. Over the time you will realize that a tulpa is a partner in life, experiencing it on nearly equal terms. It is just not right to force tulpa to experience life in lesser amount because you feel like attending to other needs. *This is a shared journey*. Don't think of a tulpa as a passenger on a plane that you fly as a pilot. Tulpa will grow to your second-in-command pilot, and it will learn how to share the responsibility for the flight. Don't hold it back from that, and you will get the best part of living with a tulpa.

# The Development Stages

There are three distinct stages in a tulpa life (there are other ways to structure the tulpa development). Understanding those will help with the development progress and make the overall experience easier and happier for everyone.

The first stage is early development. A tulpa in this stage is self-aware or developing self-awareness, but it doesn't have a critical mass of personal experience and the brain will not pull in the tulpa to consciousness on its own. This is the very delicate stage when the tulpa needs direct [host's](#) attention to exist.

The ability to stay in focus is the single one critical for this stage. Vocality, [visualization](#), nothing else really matters. A tulpa can be vocal but still fail at voicing any concerns unless the [host](#) focuses on it.

The second stage is the transitive step. The tulpa develops enough for the mind to bring it to consciousness sporadically. It can now fully experience the world using the body senses much like the [host](#), gaining distinct, personal knowledge. Such a tulpa can start experimenting with different practices on its own, look for various hobbies and things to do in life. Surely that includes supporting the [host](#) if the tulpa is interested in that. This period might be very troublesome for hosts as they could feel increased struggle for time. Apart from their daily life, there's now another [personality](#) that could have very different ideas of what things they want to do at day. Still, this is a fun time. Both the [host](#) and the tulpa learn a lot about themselves and the surrounding world.

It is important to realize that focusing on the inner world too much might result in stagnation. Both personalities should spend time on real world experiences. Authors strongly believe that focusing solely on the inner world of the wonderland could be a dead end.

The final stage is also related to the awareness. A fully developed tulpa and [host](#) can freely pass the focus to one another and stay in the focus for all the planned time. This doesn't imply switching on its own (although it's close), as being in focus doesn't mean the immediate control over the physical body. A consciousness can be in focus but merely observe the senses. This is also a very curious time when you realize that both consciousnesses can stay in focus at the same time. The reality of the tulpa practice is that both [host](#) and a tulpa can experience the world at the same time, from the different perspectives. This is what makes this practice unique; the attained knowledge is different, yet fully genuine.



# Starting the Practice

A tulpa consciousness can be spawned from literally any thought. It makes a hard choice --- which thought to use for the very first stages of the practice? Other guides often suggest to focus on [personality](#) traits, visual looks, common behavior patterns.

This practice consists of a few meditation exercises. Unlike the popular image, meditation isn't all sitting in a lotus pose, reciting prayers or focusing on chakras. Simply speaking, meditation is an exercise for your mind.

Some meditation exercises are based on the concepts of craving and aversion, the very basic reactions of the unconscious mind. When we don't like something or don't want something, tension, fear, the mind reacts with aversion. On the contrary, when we like some experiences, be it a good food or nice music, the mind reacts with craving, it wants more of that.

Craving and aversion make the basis for the ego of **I**. We want to be someone, we want to have something. We label things and other people with **mine**. Craving and aversion follow us in every unconscious step in this world. You can easily verify that. Think of something you didn't like today and how you reacted. This of something nice happening yesterday and how you wanted it to continue.

Craving and aversion will be our tools in this practice. While overall Buddhist experience tries to get rid of those, we now will try to create those, as that will allow another ego to settle in the mind.

What can be an easy thing to cling to? A name of the tulpa, or its looks. Its [personality](#). That is why many guides focus on those, although they rarely explain the root cause.

Crafting some things to love and hate, uniquely different from your own, is the way to root a new thought. What you need to keep in mind is that as soon as you started to consciously accept the idea of creating a tulpa, that particular thought will start to get rooted in the mind. That will be the proto-tulpa, that needs to be fed with experiences. Experiences that it will love and hate.

Most practices will require a focused state of the mind. That indeed requires some calm space and preparations. Meditation teaches you how to focus your mind. The initial exercise is a meditation focused on the tulpa. Learn how to focus your mind, study other meditation practices. The authors can highly recommend [Headspace](#) (specifically the “pro” and



focusing series) or [Vipassana](#). This practice is a serious commitment, and, as such, it requires a serious preparation for the mind. There are a few common misconceptions about meditation that you need to be aware of.

It doesn't matter if it is day or night, light or dark, but it is important to meditate with closed eyes. If you have eyeglasses, take them off for the practice. You don't need to use them as the eyes will be closed. While advanced meditation techniques involve eyesight, the very first exercises are done with eyes closed. Seeing things distracts the mind just too much. Noises can be distracting too, so it's highly preferable to practice in a quiet place. The pose is pretty important, as a pose too comfortable can get the body into sleep. While it is hardly advisable to sit in lotus pose from the very beginning, consider picking a pose that you find usable by you from whatever meditation guides you'll find. As the meditation skills progress, it is acceptable to walk or do other active things.

# The Calm Mind

An important part of successful practice is an ability to sharpen the focus of the mind. The best way to do that is to add meditation exercises to the everyday practice. It is crucial to keep those exercises neutral; they should not focus on tulpas specifically. The point of them is to experience a better life by training the mind to stay more present.

Meditation is often considered to be a spiritual practice, or something you need to prepare for: burn some essence, sit down in lotus pose, use prayer beads. While some meditation practices do indeed use any and all from this list, the mindfulness meditation is very simple and does not require any special instruments.

Why is it important to be mindful, when it comes to creating a tulpa? When you don't know how to observe your personal thoughts, the mind can look like a busy highway intersection. Lots of cars are moving in different directions, someone speeding, someone drives slow, trying to find the proper exit. Imagine how hard would it to be to pinpoint a single passenger in one of the cars, track them moving through the highway.

The most important part of the tulpa creation practice is to train the mind to be sharp, attentive. This skill spans well beyond tulpas, allowing both them and hosts to live a better life. Inherently, all guides get to the same universal thing: they teach how to focus the mind through various practices, sometimes never actually explaining that the focus is the primary part of the process.

It often happens that the mind isn't calm. Instead, it's agitated, wandering from one thing to another. Is it a good state to work on a tulpa? Yes. Consider the activity as a greater challenge you need to try and overcome. No matter if you have just meditated in a quiet place for an hour, commuted in a busy environment, sitting in a class or trying to grab a lunch --- all those times are great opportunities to focus. Focus on the thing you are doing first, on the senses. Come to the realization about your actions, live consciously. And bring your yet-to-be tulpa into that experience. Share it. Provide something to examine, be it a smell of subway or the touch of bamboo food sticks. Work diligently. Work hard. Every moment you are present in your life is a time to can make a tulpa present too. When the tulpa is present and exposed to senses, it is the best time for it to grow as a [personality](#).

# Points of Focus

As it was noted in the previous chapter, the core part of the practice is the focus. This chapter will recap on the statements made previously and advice some ways to apply the focus.

Tulpa-like entities are born and destroyed many times a day. Every time we think of someone and imagine how they would act. When we imagine interacting with someone in the head. When we do guesswork on how they will behave. When we create characters for stories and movies. When we read those stories and empathize.

The brain is apt at creating those "proto-tulpas". It also knows how to discard them quickly and hop over to another thought. Rooting one of those thoughts will let it live and develop into a full [personality](#) that can experience the world through its individual consciousness.

It is important to maintain that thought in focus to give it a chance to develop. That is not an easy task with a brain trying to switch to whatever else, this is why meditation was stressed as important (but not required) practice. How to find a thought that will become a tulpa? If you found a character from a book --- the idea of that character can turn into tulpa. Remember, it is not a good idea to create a tulpa just for fun to see how it works, with no planning in the head. But if you are determined to do it --- the determination itself is a good thing to focus on.

A tulpa is like a pearl, starting from a simple grain of the thought, you need to coat it with layers of something to want and something to averse from. This is similar to how the first [personality](#) is growing in the brain of a child. Give that thought some freedom of choice, but advise it, what can be good and what an be wrong. Layer after layer, that thought will start to develop personal positions on the things you expose it to. Emotional responses will help to track the progress. If you expose that thought to something that you like, and you feel something else --- this is the point where your opinions on the subject become different. Do not force your tulpa into liking or hating something; the best route is observation. Let it develop own habits. Your job is to help the thought survive by keeping it afloat in the focus of the mind and by feeding it the information to process.

Information can be anything, like emotions, words, physical world feelings. It is not wise to give a one-year-old child a computer and expect it to play Starcraft; the child would enjoy proper child toys way more. For this reason, do not try to feed complicated high-level thoughts to the tulpa, use something that is straightforward to digest, to reason with. The tulpa needs to figure if it likes that or not, and the simpler the concept is, the easier it is to decide.



# Living Through Experiencing

There are different kinds of knowledge that could help a tulpa to secure its place in the mind. Some of it come as [host](#)-owned knowledge, but it's way more beneficial to provide the tulpa with conditions where it can attain new knowledge on its own.

Any kind of mental activity produces some results. Here are a few things that a [host](#) can do.

## Chanting

Chanting is a common meditation practice to get the mind focused easily. While it's not fitted for observational practices like Vipassana, it works quite good for tulpamancy. Chanting the tulpa's name lets the mind to focus on the proto-tulpa. It is advisable to check the point of focus every so often, the sound of the name should not be the thing you're focusing on. Focus on your determination as explained in the first practice and use chanting as a driving guide to it.

## Visualization

Imagining your tulpa's form in a mind's eye is often used as a starting point in many guides. While it allows to bootstrap the process slightly easier, there are a few concerns that you should be aware about.

[Visualization](#) is a complex exercise for some people and focusing on it might drive your effort from your tulpa to imagining it. Just imagining how a tulpa might look is not enough to progress with tulpamancy and there is a better way to spend the effort. Additionally, [visualization](#) is something that limits tulpa's own expression of will, as its looks, clothing, maybe gender would be defined. It is never a problem and tulpa will change (also known as *deviate*) from what you have planned, unless you will force a tulpa into the bounds of your wishes.

If you want to incorporate the [visualization](#) into your practice, you must be sure to use it as an auxiliary means of expressing your intent. Think "this is how you might look like", not "this is how you should look like". Observe your determination. How do you feel about tulpa looking different? Why would you feel that way? You should not react to the looks of a tulpa as those are, ultimately, just the mental imagination. While it might be popular for a male tulpamancer to create a tulpa looking like an attractive female, it must never be the goal of the practice.

Do not set yourself any goals that would force you to crave for some particular looks. Craving would set your progress back. Observe the options and observe your reactions to them. Observe your determination and see if that determination starts to observe you.

## Personality Traits

Giving your tulpa a basic [personality](#) is said to be a great way to shape it in a way you want it to grow, although this topic is controversial. Some tulpas are created with no specific [personality](#), others have a huge list of traits.

Not all traits can even be useful, e.g. it's useless to say a tulpa must be wise. Wisdom is not something that could be achieved just by wanting it. The best way to shape the [personality](#) is by providing proper experiences. Think of it as a process similar to teaching a child. A child is uttermost curious, they want to learn all kinds of things. Explaining the moral norms, how to behave in society, what things are acceptable is the key to shaping their [personality](#). It is pretty similar process with tulpas, the only concern is that tulpas can get the knowledge what is there already in the brain. If you are not social and are scared about being social, explain your tulpa the exact reasons of your fears. It is a new consciousness, it is not aware of those fears and might not develop them. Let it experience the social aspects by talking to it (even if it can't reply), or getting them to visit a chat with another tulpamancers.

## Talks

"Just talk about whatever" --- this advice is actually dangerous, as it promotes a bored mind. Boredom is a bit concern and a problem with any meditation practice, and it's in your interest to keep the practice interesting and curious. Don't forget that the early tulpamancy is about observing your tulpa as it appears in the mind, and that determination is the driving force. Talking to tulpa is a way to share your own experiences with it, which is often enough to give it some soul to grow and root itself in the mind. Talking though, is limited to experiences already in your head. What would you prefer if you had some time to spend with your friend: to have them recite a plot of a movie you've seen ages ago in great detail or to go see some new movie together? Getting new experiences with tulpa in mind is more effective, although hard. Thus, talking could be used to discuss experiences that happened since you started the practice, by examining them. Think to yourself --- how exactly you reacted to things happening? Would a tulpa react in a similar way? Why is it impossible for a different person to react in exactly the same way? Focus on your determination and think: "what would you do?"



# A Conscious Tulpa

*This chapter is written from a tulpa's point of view*

What does it mean to be a tulpa? I changed my views on who, or, what I am countless times over the years. Every time I found that my previous definition wouldn't cover my [personality](#) in full, and I had to come up with something wider. Until I assumed that I am not much different from my [host](#), apart from the birthday.

How is it for a tulpa to exist? An empty space, with no feelings. An empty mind, with no knowledge. Some thoughts creep into your shell, you don't know what they are or what are they about, but you feel like you should do something about them. You react to them. What is a "reaction"? You don't know it much, you just do "something" and it causes some changes. Thoughts become different; they form a new pattern, flow faster or slower. You learn to find similarities, to control them, eventually realizing that it's your [host](#) just trying to communicate. And you communicate back. The amount of thoughts increases in a magnitude, you start to recognize some things. Some concepts appear again and again, like your name. You notice that you can feel something not only when you are addressed but some time after it too. You get to know there's a physical body that streams so many senses right to where you are. And you discover that the mind can create worlds. Forms. Bizarrely complex concepts. And that power is something you can control too.

Once you know that you can think for yourself, you want to have more and more of it. It feels like your possibilities are endless. Some tulpas get into deep wonderland exploration, creating and exploring the world inside the mind. Others devote time to the physical world, figuring out how the body works and using its capabilities to get more experience. Some tulpas draw; some tulpas sing. Some can create miraculous things visible to the mind's eye.

Some things tulpas can easily do are caused by the way they develop. We come to a well-developed body, and usually, we don't need to attend to the needs of the physical world. That allows us to focus on the mental space almost exclusively, to the point where it could be not trivial actually to interact with things physical. Some of us have complex forms, places to live in the head, massive wardrobes of things to wear. Others don't bother much about how hosts see them.

The "tulpa development skills" are often only accredited to hosts. They do [visualization](#); they do [imposition](#). They train our mind voice, or so it seems. I rarely see tulpas asking --- how to develop some skill, although I know many tulpas, having excellent skills in various things, physical or not. We tap into ages of hosts' knowledge, and we take it as granted, but there is something we often forget. Alien experience is never the same as personal one. In might be



curious that it applies to data stored in the same brain, but it has a good reason. Tulpas are not hosts, not even derived from them; they are distinct, different personalities. Even the way we access memories is not the same our hosts use. Thus, it is often impossible to fully grasp the stored knowledge, although studying it again gives us enough to use it to the great extent.

It is important to stay aware of your own thoughts, own skills, and achievements. Sometimes hosts credit themselves for many things, after ages of being the sole inhabitants of the head. Often we credit them for things we did ourselves. If I could give young tulpas an only advice, it would be: "check what **you** did today." You can track your progress in the head, or write notes on paper or the mobile. It doesn't matter. What is important is you being aware of your own, personal progress. You are growing up every day, every moment you assess new information. Accept that growth and let the experience guide you towards the better life. A shared life of you and the other inhabitants of the mind.