

Lucid death

Paloma Cabadas

Discover the meaning
of life and death

To my parents for the unconditional respect
and support which they have never ceased
to give me.

With all my love and gratitude.

TABLE OF CONTENTS

INTRODUCTION	7
CHAPTER 1 DREAMS, INTUITIONS, PREMONITIONS	21
CHAPTER 2 HAVE YOU ALREADY SEEN YOURSELF OUTSIDE OF YOUR BODY?	59
CHAPTER 3 THE FEELING OF IMMORTALITY	81
CHAPTER 4 THE FEAR OF OLD AGE	91
CHAPTER 5 SELF-KNOWLEDGE IS HEALING	101
CHAPTER 6 FEAR DOES NOT PERMIT YOU TO LIVE	123
CHAPTER 7 DEATH DOES NOT CHANGE US	141
CHAPTER 8 HOW TO DEAL WITH THE DEATH OF A LOVED ONE	157
CHAPTER 9 LIFE AFTER DEATH	191
CHAPTER 10 THE REASON FOR OUR EXISTENCE IN THIS WORLD	217
APPENDIX: THE STUDY OF CONSCIOUSNESS. CONSCIOUSNESS, ENERGY AND ENERGY BODIES	223

INTRODUCTION

The fear of death is an ancestral fear against the unknown which human beings have not always managed to overcome, despite the comforting influence which religious, mystical, animistic and even recent psychological beliefs seek to exercise by appropriating it; with qualified administrators of this world that is subtle, inaccessible and dark in the light of our senses and palpable reality, this world which accompanies life like a shadow and which is the absolute figure after death. However up until now, no ancient or modern tradition has managed to provide a self-convincing answer which leaves the investigative and questioning individual calm and serene in relation to his post-mortem destiny. Consequently, death continues to be a permanently evolving contemporary topic.

Death represents a huge paradox precisely because it is the only issue of human life for which there is a certain answer: We all know that we will die one day. Despite this fact, it has the power to awaken a tremendous concern as it raises endless questions, such as for example: how is it possible that we have such little cultural experience about death in the Western world? What type of interests continue to persist after this phenomenon which we call death?

Beyond dealing with a fear of the unknown, the fear of death is primarily related to the fear of losing one's individuality. Everything indicates that for consciousness, ceasing to be oneself, ceasing to exist, is an incomprehensible fact and to a certain degree, even unbearable. In individuals, there are implicit aspects of life, such as its creative capacity, its self-transformation capacity, which make it intuitively impossible for us to imagine what it is like not to be alive. In addition to this, we inevitably observe how life is organized to permanently renew itself in our surroundings.

Microorganisms, bacteria, vegetation, everything which constitute lower life forms prosper everywhere despite the worst catastrophes; whereas, with our infinitely more complex consciousness and capability to observe and contemplate all this, how can we reconcile the idea of total disappearance?

If we already know that energy is indestructible and that in today's ecological recycling culture, we reuse and transform our waste to provide it with new possibilities, how is that we, who are thinking beings who feel and communicate, who produce and transform energy, how is it possible that we cannot be recycled? This in itself is also unacceptable in our most intimate thoughts.

My first encounter with death took place at the age of six due to the death of my paternal grandmother. That summer in a little village of Cuenca, I was able to verify, with the naturalness which is probably achieved due to having used it in the past, that in spite of my young age, I maintained a rare calmness which was only filled with surprise, as I perceived the adults' agitated state as they faced what was a simple and natural fact for me: grandmother had died.

I also observed how the human beings are capable of pretending and disguising the presence of death even when facing the most obvious evidence. That morning, they had raised me onto the bed where my grandmother lay so that I could give her a kiss because "she was a little ill", they told me. I kissed a corpse. That did not make an impression on me but I do remember that I had this astonishing thought: "Grandmother is not ill, she is dead; why didn't they tell me? Didn't they notice?"

I was not able to truly understand this event until many years later, since it revealed such transcendental aspects of

my nature and the way that it would influence the events of my life.

Undoubtedly, I discovered that I had no fear of death or better still, I had a natural acceptance of the presence of death without excessive emotions or concealment, which empowered me and permanently liberated me from the need to rely on any belief system to seal off the anxiety which is caused by the inconceivable ending of death. In this way and without fully realizing it, this is how I have always had a gift to freely think about how life after death would be organized. This healthy curiosity about the realities of the other side has been the driving force which has provided the meaning of my current life.

The answers to the debate about the continuity of existence to this day are still a process of individual search, a path of investigation and self-knowledge which at this time, has yet to be guaranteed by the materialistic paradigms of conventional science or by the popular belief systems. Although historically, there have never been common viewpoints in this matter, both religion and science currently coincide in remaining highly concerned to preserve their ideological and sadly fossilized territories with the result that they have long since lost the possibility to discover other realities.

The search for the truth is the spirit which guides all honest researchers and in honor of this truth, I certify that people who seek, find, when they have the courage to persevere in their self-knowledge and primarily when they understand that lucid death is the highest representation for the understanding of life.

The desire to discover satisfactory answers for this world which had opened before me, free of the fear of dying and a tremendous thirst to know what happens to us after death,

has lead me to this crucial issue of mankind. This means to explore who we are in reality, what are we doing here and what is the meaning of all that we call life. By means of the awareness of death, I discovered the reality of life, exactly as man has been doing throughout human history.

Based on anthropological research, we know that burial represents a crowning moment in the human evolution process. Approximately 700,000 years ago, the Human species: *Homo sapiens neanderthalensis* (Feldhofer cave), *Homo antecessor* (Atapuerca, Sima de los Huesos [Pit of Bones]), began to bury their dead thus inaugurating their emotional understanding of death. Recent evidence of rituals associated with the continuity of existence has been dated around the year 60,000 B.C. among these groups of ancestors during the upper Pleistocene period. Funeral practices imply a prolongation of life, the individual existence of the dead. The belief in immortality is universal and consequently, it is known as one of the first human phenomenon.

Immortality always involves an awareness of death and this awareness has awakened man into the reality of life as well as developed his self-awareness.

The concept of death and rebirth is universal among the ancient peoples of Polynesia, Malaysia, the Eskimos, the Indian tribes in North and South America and still persists among the beliefs of 7 billion human beings. The idea of a double, a ghost or a spirit allowed ancient man to preserve his identity, his individuality from the body's decomposition, because it duplicates the living body; it acts when man sleeps, and endures when the material body exhausts its existence and dies.

In the past, death was always a simple act linked to the order of nature and the specie's collective resignation in the

face of destiny. In the Middle Ages for example, the dying person was aware of when the time of his death had arrived. He used to assume a posture, which due to its naturalness, became socially ritualized thus providing clues to those present that he was on the verge of definitively abandoning the human body. Turning their face towards the wall, crossing their arms on their chest in a family ceremony without excessive gestures, where even the curious in the street played a role, people have died this way for centuries.

Nowadays, little remains of this style of intimate family death. The fear of disappearance, disconnection from everything that one has known, the loss of individuality; the fact of having no perspective whatsoever about the continuity of existence, there are no reliable elements of understanding for something as inexorable as death, has thus motivated modern people to postpone the idea of death and dedicate themselves to a false way of life as if death had nothing to do with them. In this way, death has been dehumanized.

Now, people die in the hospital, alone, surrounded by machines. The seriousness of his situation is concealed from the sick patient, where it is possible that he is not even aware that he is dying. Consequently, the patient ends up dying in a very hushed secrecy. Even modern science is not completely sure if death is what leaves the individual without consciousness or breath.

As far as we know, human consciousness is an inexhaustible reality which inexorably evolves in a constant process of changes and transformations, because it acquires and integrates knowledge and knowledge has no return; there is no turning back.

Consciousness is complex and self-organized; it tends to work in a rational way, can manage its own environment and

conduct. It can communicate in a thousand ways and stimulate its changes and transformations from wherever it is. And what I consider to be especially important is that it can increasingly strengthen its feelings, its affective sensitivity, such that today, what is nothing more than an awkward, biological and sensual expression of an affection towards the known, can one day evolve into an immeasurable love for everything which lives in the universe.

Thus, consciousness moves within a context of continual communicative relationships which arise from its world of ideas, emotions and feelings. It has a specific, built-in quality, inherent to its nature, which is creativity. We are undoubtedly creative beings. By means of thought and mental energy, we create worlds and realities; in fact, the universe is made of consciousness. The universe exists because consciousness is its witness.

Consciousness is a unique event which evolves in a group and by its own effort. The evolutionary factor of its changes and transformations is precisely the capacity to create, contemplate and love.

Due to all the above, it uses energy as an essential element of manifestation, although it is important to distinguish that consciousness is more than energy since it is able to organize, modulate, transform, transfer and absorb energy. I would say that energy is the language of consciousness. Consciousness uses energy to communicate itself. Energy is the connecting thread, which in a determined action, weaves thoughts, emotions and feelings, which means, everything that would be produced by consciousness.

For example and following the order of these ideas, we can imagine that throughout millennia and as the evolving result of action and progress, consciousness has been

organizing energy into various architectures, formats or life-forms with a disposable nature, which allows it to learn and increasingly dominate the expression of itself, to manifest itself in dimensions of different consciousness, to act and discover other perceptive states of reality. And all the above, to guarantee its presence in a multi-dimensional universe. For thousands of years, consciousness has been equipping itself with a series of energy bodies which mediate and regulate the expression of its essential possibilities.

Based on this approach, the human body is not just a disposable life-form for the expression of consciousness but it is the vehicle that is best adapted to the dense reality of this planet; which is so dense and consistent, that this energy is embodied and materialized here. Hence in order to exist on Earth, we need a type of planetary suit that is in harmony with this atmosphere and this perceptual reality.

The problem arises because we confuse ourselves with this suit. And how easy it is to do this! It is an obvious fact that we spend such a long time adapting and making our human body operational that we end up completely identifying ourselves with it and with the environment where it moves. Likewise, we appear in a material world which has already been given, where everything has been thought and contemplated throughout time, and which irresistibly traps us within its scenario where the same unresolved issues of Humanity are cyclically repeated.

We enter the Earth to form part of a hypnotic circularity, in scenarios that are full of scarcity and such excruciating necessity that they leave little room to make progress in human life beyond mere survival. How can we avoid being astonished since there is no time for essential reflection about who we are in reality, where we come from or where we are

going? We should even be grateful that in this age, we no longer have to risk the survival of our human body again.

Thus, we end up being forced to adapt and resign ourselves to believe what they have been telling us for thousands of years. In the most natural way, we live our human life completely at the mercy of the information field which rules in the culture where we are born or in the dominant culture and at maximum, we consider it to be an act of freedom and hope when we change our religion, join another ideological system or simply the fact that we end up denying everything.

And also for this reason, when the individual begins to awaken from this earthly dream and to activate the more legitimate resources of existential self-doubt, he runs a serious risk of being catalogued and persecuted as an extravagant, paranormal, or mystic person, and who knows if in the most extreme case, he can't avoid being trapped in insanity.

When we expand the scope of our personal investigation and we glimpse the possibility that there are other bodies in addition to the human body or that we are something more than mere organic material, we begin to perceive that in reality, the individual moves in contexts or energy fields, from the most personal and biological levels of his individual micro-universe such as physiological states, moods, memories, etc. until the more subtle levels of the collective macro-universe.

We are tremendously permeable despite our apparent materiality; we live immersed in an existence that passes in an indissolvable way without fissures, regardless whether or not we want this; we are merged within oceans of energy with very diverse qualities, which influence our vital states

and decisions in a subtle and unconscious way, which exert real pressure in our lives.

Consequently, energy is the fuel that moves the intention and action of consciousness and permits the flow of its feelings and ideas. So, if energy is indestructible based on the principle accepted by Physics, then consciousness is more than just energy and it uses energy as the language of its manifestation, which is also indestructible.

Hence, the question of the continuity of existence is something more than a simple hypothesis for many of us, and the study of our origin and post-mortem destiny is completely legitimate as the subject of investigation because it is of vital importance in order to attain the understanding of who we are, the entire meaning of this phenomenon which we call life, and if there is really anything that we can do to improve this human reality.

Human death is one of the two major impacts through which consciousness passes during its evolutionary journey. It is an impact, because we must let go of what we have known to be an individual up to now and enter the unknown, without anyone asking for our opinion.

The other major impact takes place in the opposite sense: It is the rebirth in a new physical body. Only now, it involves attempting to restrict all the possibilities that we have enjoyed in other dimensions and more subtle bodies in order to adapt ourselves to new features that are certainly very limited for the earthly vehicle.

We can consider that we have been doing this for thousands of years without managing to dissipate the climate of mistrust and uncertainty that changes produce and the time has come to recover and assume the awareness of this evidence. Let's leave palliative solutions behind and begin to

make the inevitable voyages through our realities, without traumas, without the loss of memory and lucidity. Isn't the acceptance of this simple disposition what characterizes conscious evolution?

The definitive loss of the fear of dying is consequently an essential part of the evolving and transcendent process which passes through a long series of stages. In the beginning, the aim is to accept the crisis, the changes and the end of things as natural, permanent and necessary components of life. Later once this fear has been lost, we manage to advance a little further until we begin to unravel the procedures of the continuity of existence.

The desire to know oneself better acts as the motivating impulse and once we have arrived at this point, it is possible to speed up the procedure if we rely on a thorough exploration of altered mind states and the conscious domination of energy, which is now understood as the language of consciousness. Contemplation, analysis and self-criticism must predominate during this entire journey.

The testimony of my investigation and personal experience in this field in recent years, compared with those of hundreds of people whom I have treated in different locations worldwide, in courses and conferences, guarantees the need to take the study of altered mind states very seriously into account in their healthy and day-to-day expression, because they not only verify the transcendent aspect of consciousness and its manifestations beyond matter and time-and-space, but they have also opened a line of research that is creative and rich in theoretical contents and coherent answers which are the basis of my research work.

Due to all the above, my intention in writing this book is so that it can be used by readers to evolve, to expand their

existential parameters of contemplation and reference and thereby from this inner space which is created when we seek to extend the limits of knowledge, help to accelerate their personal processes towards the self-awareness of who they are and why they are here.

Based on a human life lived in the continual exercise of conscious evolution and in a sincere approach to these premises, which we can discover through lucid death, which means the thorough and serene transition to the new reality which awaits us with the total guarantee of not having to pay any price for our lucidity and memory when letting go of the human body, fully aware of our return home, completely sure of the warm welcome from our evolutionary family in the cosmic point of union.

Conscious evolution requires a personal effort. Lucid death is the *cum laude* farewell of this human life. Acquiring the awareness of the concept of lucid death is a method of knowledge and assessment of life.

Since the acceptance of death was already a distinguishing feature of humanity among primitive man, lucid death is now a feature of the human being's conscious evolution. We must not hesitate when attempting to accelerate the means which culminate in this process.

1. DREAMS, INTUITIONS, PREMONITIONS

Let's embark on an in-depth contemplation about the nature of our inner states, these subtle states that are so difficult to explain but truly so real because they constitute the scenario of our inner world. How many of us say that *we have our heads in the clouds*, we get easily *lost in a daze*, people stop listening to us for a while when we are talking to them or in the best of cases, we say that *they have a rich inner life* when we do not know how to clearly define this different and unexplained quality which they possess.

How often do we feel like the strange ones in the group or the family, because we perceive things in a different way which are not as evident for other people but which make perfect sense with a diagnosis, a mood, anticipatory news which is confirmed sooner or later, and an endless number of wavelengths, which are frequently received with suspicion, mistrust and which can threaten to question our mental health. However curiously, when we manage to live with these conscious states in the most natural way and we can share them with other people, then we feel very calm and secure.

Consequently knowing and understanding these altered mind states is not only a necessity but is also the means to expand our self-awareness and self-transcendence.

Losing the fear of dying represents an opportunity to explore these human qualities in a conscious and thorough way, to understand without any doubt that after death, there is a new manifestation of the person in an environment and with an energy body which offers different and expanded possibilities beyond those of the physical body and material life but in a realm where we continue to be ourselves.

ALTERED MIND STATES

During human experience, the apparent subjective life and biological life take place inside a frontier which is defined by the human body.

The individual's inner world is merged with the biochemical movement of the physical body in such a way that despite the fact that the essential property of consciousness is a personal and intimate vision of things and in the first person singular, this inner self ends up becoming mingled with the human body in a practically inextricable way.

Consequently, we end up speaking in terms of "I am sleepy, I am hungry, I am tired" when these are events which refer to the human body and not to consciousness which never sleeps, rests or eats.

This permeable frontier of the biological body separates the individual's internal environment from the external and social environment. In Biology, the idea of organism is focused on the existence of this limit, such as for example, the cell membrane, the eye's cornea and even the skin.

Consequently, consciousness, the subjective self which is perfectly acclimated to this biological context, have ended up

identifying their primordial cognitive functions –such as language, thought, memory, attention, reasoning, and the world of its emotional sensations- exclusively with a human body equipped with a highly complex nervous system. And based on this case, it is considered that a state is normal when the individual has all these cognitive and emotional functions under control and operating within the limits defined by the senses.

Now, what happens when these functions escape our sensorial control or they transcend our limits? What happens when they occur in contexts which cannot be explained or they are not expected from the sensory perception, such as for example, seeing two overlapped faces with complete clarity when only one person is in front of us, to see bright colors or luminous shapes around things or to hear sounds which no one else hears?

What happens when several cognitive functions are suddenly activated in an intense way, such as for example, when a mental or sensory hyperacuteness takes place which makes it possible to absorb and integrate a large amount of information in milliseconds, when one has a highly selective and focused level of attention in such a way that the rest of the world ceases to exist or when clusters of unexpected ideas and synthesis appear, expansions of consciousness, unusual feelings and sensations, remote memory flashbacks, among other intimate events? When any of these situations of an extraordinary nature occur, we say that an altered mind state is happening.

An altered mind state can be considered abnormal, strange or pathological depending on the degree of

imbalance, lack of control and suffering which occur in the individual and his environment. But until this alarm from the system and environment occurs, there is a lot of information which helps to understand and handle this state in a healthy and natural way.

If we contemplate the study of consciousness as an extra-cerebral reality which effectively uses a series of subtle energy formats for its coupling to the physical body, we shall see that this all constitutes a large energy field which impregnates the human body and is merged with it; it is a highly permeable awareness field that expands and contracts in a vitality dynamic. This field is also called the aura and can be easily perceived based on simple energy exercises.

When we admit these assumptions, we are better able to understand that we are indeed open systems and we have our own organization to open or close our energy field or equally, for the coupling or uncoupling of the other energy body.

The energy field is like a second skin which reacts to our moods and the interchange with other people with enormous sensitivity, opening or closing itself in a conscious or unconscious way. Our field processes the information from the environment much sooner than the senses, which is why many times we become alert in an apparently normal situation or we intuitively know that something is going to happen or someone is going to arrive without any reason for this. This famous chill which extends throughout our skin in situations which we do not always know how to explain.

It is also interesting to verify that we are not completely integrated in the physical body at any time. Consciousness, the self which thinks, which feels, which knows, which decides, is never in contact with the human brain; it uses the

brain starting from the energy couplings stimulated by our vital energy field, the so-called interfaces or the contact and communication surfaces of one energy system with another.

When the energy body is juxtaposed with the human body, we say that we are awake, in a state of alert awareness, and on this occasion, this is when consciousness is in its maximum proximity with the human brain. But it uses it from a distance, like a puppeteer moving a puppet.

Hence, the mind would be the operating system capable of making the interests of consciousness viable and stimulating its response capacity in the brain. Consequently what is happening the entire time, is the mind's continual journey through a system which naturally opens and closes during night and day; only we fail to notice it. Or we have not considered the option that this is simply the case, because as soon as we detect something *out of the ordinary* in our system, the reaction is so surprising or alarming that it does not allow the person to really comprehend what is happening to him. We must quickly find an answer for this incomprehensible situation and the worst thing is that this frequently involves a pharmacological response.

I remember a journalist who once visited me for an interview and during our session due to her interest in the subject, the woman began to recall a series of personal experiences which led her to a dissociation experience. At that time, she began to feel ill; she seemed very upset and she unsuccessfully attempted to downplay the importance of this matter: "these are just personal things that happen to me". I perceived the situation, I calmed her down and encouraged her to describe the process. Yes, we were facing the simple case of a dissociated mind state: Sensation of dizziness (dissociation), sensation that something is leaving

you (expansion of the energy field), and you know that if you do not lie down you will either fall down or lose consciousness (out-of-body experience), an ill body, and above all, a great deal of fear due the sensation of a loss of control. “If I lie down, I will get over it, the worst times are when I am driving or in places where I cannot lie down”. I asked her to sit up straight in the chair, close her eyes and begin to take control of the situation with firmness, mobilizing her energy field in an ascending and descending vertical direction. I remained by her side, inviting her to sustain the process and in a short time, she had regained control and successfully closed her energy system with her own will. I simply explained what had happened to her and I perfectly understood it; in a few minutes, she had resolved the problem of her entire life.

Consequently, we see how altered states of consciousness can suddenly interrupt our daily routine without warning because they are an integral part of life. So to continue referring to common situations of everyday life, with a certain frequency, typical episodes of forgetfulness or absences occur, even in potentially dangerous situations while driving a car for example, how many times do we have the experience of feeling like we have forgotten something, hmm...I don't remember what I was going to say, why did I come here, or the times in which we re-enact some former deed and surprisingly, we are incapable of remembering the steps. It seems like the body goes in one direction and the mind goes in the other, and indeed, this is what actually happens!

Pure and simple biological states of hunger or thirst, a random worry, and we are not just talking about a major altered emotional state, we just naturally dissociate.

Paloma Cabadas

Lucid death

«Lucid Death» is the first work by Paloma Cabadas and is an international reference for people who seek their own transcendence. As the author reveals, Lucid Death is the natural consequence of having lived with lucidity, the discovery of the meaning of life and death as well as the loss of all one's fears and transforming beliefs into direct knowledge. Today's society still ignores and turns its back on death, thus losing the opportunity to discover the purpose of human existence and the multidimensional continuity of consciousness. Preparing yourself to face your own death and the death of your loved ones is still a pending issue which is a source of uncertainty for millions of human beings on Earth.

In her book, «Lucid Death», based on the experience of over twenty years of research,

Paloma Cabadas explores fascinating topics such as:

- The interpretation and discovery of our dreams, premonitions and awareness experiences.
- To lose our fear of the unknown, fear of changes and the fear of losing our identity.
- To successfully achieve and evolutionarily benefit from out-of-body experiences and subtle consciousness experiences.
- To use knowledge of oneself as a self-healing method.
- To explore the knowledge of what life after death is like.