

Doctor Francis LEFEBURE

FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO

Volume I

**OR
THE KUNDALINI TRIGGERING
DEVICE**



PHOSPHEMISME Publishing

From the Prayer Wheel to the Spiritual Dynamo

or The Kundalini Triggering Device - Volume I



Is Kundalini the deepest and most mysterious of the forces in the universe, the most powerful, the most terrifying? Do only several great initiates who are hiding in the great immensity of Asia possess the technique of its awakening and manipulation which is very dangerous for others? Are there really gurus who are patiently awaiting those students evolved enough to be able to receive their teachings and which the greater part of humanity is not yet worthy of knowing?

NO, answers Dr. Francis LEFEBURE. What is dangerous are the methods which have nothing to do with what acts effectively on this awakening of Kundalini and which are mixed by habit and lack of discernment with the elements that are necessary and sufficient for triggering its awakening.

Analogically, it was the same for preventive immunotherapy, which existed in a rudimentary form in Africa before the arrival of the Europeans: there were tribes called "the Snake people" who showed themselves in fairs to prove that they could be bitten by venomous snakes without dying from it. The procedure was "an initiatory secret". It consisted in covering the body with multiple scarifications which were spread with a mixture of ingredients, including crushed snake heads. These populations did not know that only the snake's venom was useful for mithridatism (progressive immunization), which made the method painful and dangerous.

Also, once we have understood what this force is, whose awakening is the goal of yoga, we realize that KUNDALINI IS A VERY SIMPLE THING, HIGHLY BENEFICIAL, WITHOUT DANGER AND EASY TO PROVOKE, contrary to outdated dogmas that arose from hasty occidental interpretations. Once we have sorted out all the useless practices for awakening this force, there remains one PRINCIPLE which can be applied in many different ways. But among these there is one which has shown itself to be the most effective and the quickest: the "Kundalini Triggering Device", the Gyroscope. Dr. Lefebure describes how each person can build this device himself, which permits TRIGGERING THE AWAKENING OF KUNDALINI IN ONE OR TWO WEEKS USING IT AT A RATE OF ONE HOUR PER DAY.

In this short period of time, in general the power of this awakening is enough for producing the classic effects of the rising of this force, felt in the vertebral column and triggering an illumination when it reaches the head, engendering a mass of curious and comforting spiritual experiences to such an extent that the experimenter can no longer doubt that it is the "real" Kundalini that he has within him. The result is absolutely convincing. The subject is then free to stop his practice at this point or push its development farther using this device.

It is obvious that at the beginning this assertion will provoke heated controversies in all the circles concerned with Yoga, Theosophy and Hinduism. But this time it will be clear cut. It will be one or the other of these two concepts which will win definitively and completely, rather quickly: "Kundalini, a force that is difficult to awaken, and dangerous" or "Kundalini, a force which is very simple to awaken, highly beneficial and without any danger". The debate is open.



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BY THE SAME AUTHOR



- **THE SUBUD INITIATION**

or the transmission of the great force of life by the oscillation of the point of concentration

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Development of the memory, intelligence, creativity and intuition by mixing thoughts and phosphenes

- **THE PNEUMOPHENE**

or the breathing technique that opens the doors to the other world, followed by PHOSPHENISM and rhythmic thinking

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with thinking at a rhythm of one sixth of a second.

- **OM,**

the Natural Name of God and the Mantras

- **PHOSPHENISM AND WHIRLING DERVISHES**

- **HOMOLOGIES**

or the light of Asia confronted by Science

- **RHYTHMIC BREATHING**

and Mental Concentration



Light is an energy that triggers the synchronization between brain cells, accelerating and amplifying physiological processes. Focusing on a light source for short periods of time therefore provokes an influx of additional energy to the entire brain and improves mental abilities (memory, concentration, formulation of ideas, creativity, initiative), and thus intelligence on the whole.

The extraordinary discovery made by Dr. LEFEBURE is that:

“MIXING A THOUGHT WITH A PHOSPHENE TRANSFORMS THE ENERGY OF LIGHT INTO MENTAL ENERGY”.

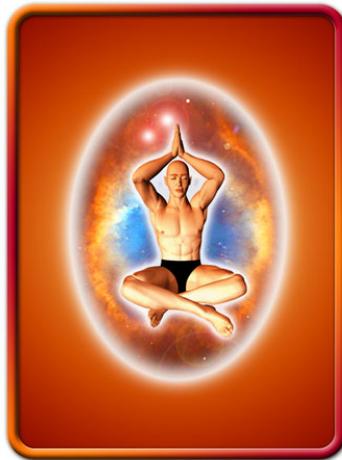
Phosphenes are the changing patches of colors that we see in the dark after focusing for a short time on a light source. “Phosphenic Mixing” consists of mixing a thought with a phosphene.

Phosphenic Mixing is a **REMARKABLE METHOD OF PERSONAL DEVELOPMENT** for improving performance in all areas. It can be used by persons of all ages, in all areas of life and whatever the level of difficulty.

Doctor Francis LEFEBURE

FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO

Volume I



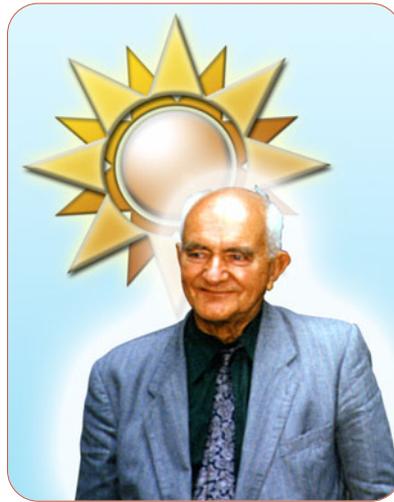
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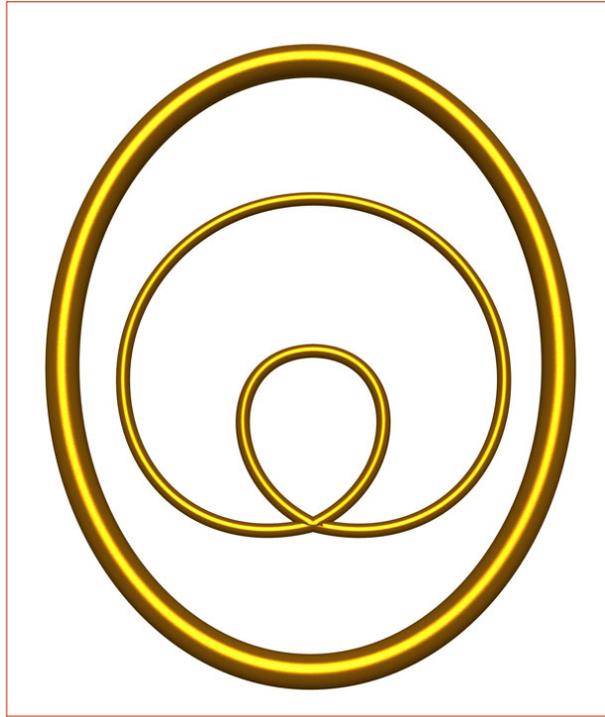
- Former Extern of the Hospitals of Paris, France.
- Former Physician at the School Health Services.
- Gold Medal and prize at the "Lépine" contest, 1963.
- Gold Medal at the International Inventors Fair in Brussels, for the action of the Alternating Hearing Device on the brain, 1964.
- Silver Medal at the International Inventors Fair in Brussels for the method "Phosphenic Mixing Applied to Education", 1975.



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The Symbol of PHOSPHENISM

The limaçon of Pascal (in the center of the cosmic egg in Western esoteric teaching) is the symbol of the analogy between the macrocosm, the mediocosm and the microcosm.

We have chosen this curve as the symbol of Phosphenism because it is a variety of spirals. It is thus the symbol of the original force in all things and has a whirling structure, whether it is the nebula which gives birth to star systems, the spiral of chromatin at the top of the first mitosis of an egg or the whirling of the blood in the heart which is the center of physical life.

Origin of the word PHOSPHENISM

“Doctor LEFEBURE created the word PHOSPHENISM® by creating what we call in grammar a neologism, based on the word phosphene and whose main root means light, recalling Phoebus, the Sun”.



To my father, in memory of our magnificent holidays, during which I had so much free time for thinking; and mainly the happy days in Royan, where for the first time at the age of sixteen, following a meditation with the aim of perceiving the subtle body of a tree, I saw my throat chakra entering into rotation, spiralling and full of colors.

It is in these periods of communion with nature during my childhood and my adolescence that I continue to find my main sources of inspiration.

Because these blissful days were at the origin of my vocation as a naturalist.

*
* *

To my friend Jacques Villemejeane who was the first person to teach me, when I was about twenty, the practice of imagined mental whirlwinds, thanks to which I was able to successfully carry out my most significant experiment of appearing at a distance, objectively verified, an observation which I described mainly in Volume II of "Initiatory Experiences" and more briefly in "Homologies" (or the Light of Asia confronted by Science).

It is this practice which, with time and after many vicissitudes, led me to create the "Machine that makes Kundalini rise".

INTRODUCTION

I

DIFFICULTY MANIFESTING THE INNER LIGHT

In the central regions of the sun, the pressure is so strong that it tears away the electrons which revolve around the nuclei of atoms. As these electrons are much smaller than the atom itself, the result is that in spite of the pressure and the density, there is a lot of space between these nuclei, which moreover repel each other as they collide due to the very high temperature.

The empty spaces between the nuclei of these atoms in motion are thus considerable, which explains that light can easily circulate there. Thus, the inside of the sun is in all likelihood transparent.

The more we approach the center of the celestial body the more the pressure grows, as well as the heat. In this region, the atoms' nuclei acquire such speed that they collide with each other. They then free a considerable amount of energy, most of it being in the form of light. Therefore, in the inner two thirds of the sun a fantastic quantity of light circulates, which is inconceivable for our imaginations.

But, in the outer third of the sun's diameter, the temperature and the pressure are such that the atoms can take back their form, accompanied by their surrounding electrons. Light can cross this layer with more or less difficulty as it is obviously very dense. Thus the outer third of the sun is opaque to the light which has formed in its depths. Thus it remains imprisoned.

However, the energy trying to escape through this opaque zone is transformed into heat, causing whirlpools, and even a real boiling; these bubbles rise to the sun's surface and burst, forming the grainy appearance (like "grains of rice") which is seen when looking through a telescope.

These bubbles burst about ten minutes after they arrive in the observable zone. The explosion of these bubbles and the various extremely violent movements of convection then engender such powerful sound waves that

the pressure in the positive phase of these sound waves is sufficient for creating a temperature that makes the gases become luminous. It is this light created by sounds, what we could call second generation light, which reaches us from the day star. It is due to the power of the acoustic vibrations on its surface that our sun becomes luminous.

We are quite certain that it is a question of sound waves, because using a telescope it is possible to follow the propagation of some of these bands of compression, a propagation which takes place at the speed of the sound in gases at this high temperature. Through this complicated process, first generation light, in the center of the sun, takes hundreds of thousands of years to be transformed into the second generation light which we receive.

At least, these are some of the current concepts in astronomy. The result is that when a star forms through the aggregation of matter under the influence of gravity, up until the point where its weight becomes such that it creates the pressure needed to crush the nuclei of the atoms at its center, it remains dark for an apparently long time. It takes thousands of years or hundreds of thousands, and some people even say a million years, for this first generation light to create that of the second generation on the surface, and it is only then that a new celestial body will shine in the firmament.

But from the moment this internal pile reactor has formed, in the penumbra of the celestial spaces an observer will perceive a very strange agitation on the surface of this celestial body which still remains dark compared to the way it was before.

The result of all our previous researches is that the general laws of physics, as well as those of vibrations and fluid mechanics and consequently astronomy can be applied to inner life and more particularly to the effects of a spiritual practice.

Thus, it is in a way comparable to what we have just described, in all times there have always been human beings who asserted that they succeeded in perceiving AN INNER LIGHT OF AN INDESCRIBABLE INTENSITY, a presence nevertheless very pleasant and of great beauty.

But there's many a slip 'twixt the cup and the lip; this light was very often expressed on the outside only by strange manifestations, occasionally by a mixture of strokes of genius and the acts of demented persons or through never-ending discussions concerning some of these visionaries, over millenniums, as to the meaning of their words and acts.

However, none of these persons had ever analyzed the mechanism by which this illumination had occurred in sufficient detail to make it easily accessible to others, up until now.

Nevertheless, the study made by a young science both fascinating and admirable, "magnetohydrodynamics", has permitted us to make analogies between the method of enlightenment called the "Awakening of Kundalini" in Indo-Tibetan yoga, and the effects of this awakening which are described in the ancient traditional texts before the arrival of the Europeans.

This comparison has allowed us to bring to light some principles which lead to the construction of devices with increasing levels of complexity and which **associated to the appropriate meditation** will allow the REAL AWAKENING OF KUNDALINI WITHIN A FEW DAYS, WITH ALL THE EFFECTS DESCRIBED IN THE SACRED ORIENTAL TEXTS, EFFECTS THAT ARE ALL BENEFICIAL, thus without any of the harmful elements or vague risks of "danger" that have very carefully not been specified, and that were attributed to the rising of Kundalini in hastily written superficial western literature, which at the present time has a great success, like all dogmas.

The technique we are going to describe in the present book is thus absolutely without danger, sure to be effective within several days, bringing immense benefits in numerous areas.

According to the indications that we are going to give, each person will be able to build for himself a "Machine that makes Kundalini rise", at least in the most simple version until we have the means to produce more sophisticated devices in series.

Thus, the present treatise not only gives the principles concerning the construction of these devices but it opens the way to an infinite number of researches.

For the persons who are not acquainted with the oriental traditions on Kundalini, let us say that it is a force that we are completely conscious of when it manifests itself. It even produces various states of superconsciousness, which we sometimes call very precisely "states of hypervigilance".

This strength is characterized fundamentally by a WHIRLING ASPECT. It appears at the bottom of the trunk of the body, approximately half an inch to an inch (one or two centimeters) above the middle of the perineum, and then it rises.

In certain descriptions, this rising takes place with a movement in a helix around the vertical axis of the body passing through the center of gravity, in a subject who is standing, in the correct position. We can easily become aware of this virtual vertical line.

According to other descriptions, it rises inside the vertebral column by following its curves. This last description is particularly strange because normally we do not perceive this organ, if only very slightly, occasionally in the joints during certain somewhat forced movements, and in the skin by the thorny apophyses of vertebrae that slightly protrude.

We may "concentrate" on these sensations, but we will hardly feel our spinal column more for all that. But in a certain aspect of the rising of Kundalini, as we have been able to reproduce in the experiments we are going to describe, there is a perception of "something extraordinary", a force which seems supernatural, running along the whole inside of the vertebral column. Some of the experiments we are going to describe have triggered this even though we were not looking for it. Thus we are very clearly in the presence of the "real" Kundalini.

The rising of Kundalini is described as "putting in the chakras into movement", in other words the main organs of the first of the subtle bodies (called the etheric body). Now this movement is a rotation, a whirlwind. Thus, it is only a question of specific localizations of the force of Kundalini, the real whirling of the spirit.

We have said that this force rises in a helical movement. Remember this well, as it is very important for our experiments and the explanations of the effects it produces when it reaches the head: a state of internal illumination arises, a purification of thoughts and feelings, simultaneously producing mental powers such as the ability to see the souls of the deceased in a spiritual world or the auras of living persons, as well as perceiving certain events in the future. In brief, in appropriate terms this is called being an "Initiate".

Now, we consider that we have sufficiently described the mechanism of the awakening Kundalini, so that having built a rather simple device, all those who desire to do so can acquire a certain degree of this "Initiation" **in a few days**. Moreover, we are terrified to imagine the transformations which will arise in humanity as soon as a very small number of persons verify these assertions.

In a sense, the present book is the continuation of '*The Pneumophene or the breathing technique that opens the doors to the other world*', and in particular Chapter IV "Cyclogene breathing" where there is a description of the best of all meditations to be associated with the respiratory exercises indicated in this book.

There is everything to be gained in associating the exercises analyzed in *The Pneumophene* with those we are now going to study.

In any case, it is quite obvious that the practice of the "Spiritual Dynamo" can only strengthen the meditation which we indicate in *The Pneumophene* which is essentially connected with the initiatory respiratory exercises.

Nevertheless, *From the Prayer Wheel to the Spiritual Dynamo* forms a whole by itself and it is not indispensable to have read *The Pneumophene* to understand this new book.



LINGUISTIC NOTE

1) Regarding the word "MAGNETOHYDRODYNAMICS": in this book, we shall call "Magnetohydrodynamics" "Magnetofluidynamics", because it applies not only to magnetic fields related to the movements of water, but also to all magnetic fields connected to the movements of bodies in a fluid state, such as molten iron as a result of heat and pressure in the depths of the earth.

This was already a first extended usage of the term "hydrodynamics", applying it to all incompressible fluids, which corresponds to the current definition (Larousse). Applying it to stellar gas is already a certain degree of language misuse. But it seemed to us that when it is a question of the subtle substance of the phosphene, according to our experiments and that of the even finer thought-forms according to hypotheses of the Theosophists, the "hydro" quality (in other words aquatic) is really too far away in meaning whereas the allusion to a "fluid" makes a connection with metaphysics.

2) Regarding the spelling of "Koundalini" (in French): in less recent books influenced by the English spelling, this was spelt "Kundalini". It was spelled this way, for example, in *Le Traité de Royal Yoga* (The Treatise of Royal Yoga) by Içvaracharya Brahmachari (Ed. H. Durville). For this reason in *Le Pneumophène*, I had kept this spelling. But, the Indian pronunciation being "Koundalini" (for the French) and not "Kundalini", I approve the decision taken by Pandit Gopi Krishna in his book the title of which is "Koundalini" to adapt the spelling of this word to the French phonetics. In the present book, I have done the same thing, even though it is a sequel to *Le Pneumophène*. Farther on we shall come back to the book by Gopi.

3) The reader may sometimes be surprised by the way that the style goes abruptly from "We" to "I" in the narrative. When "We" is used, it is a question of a description of an experience verified many a time, not only by myself, but above all by my pupils; the "I" is used for an experience which was strictly personal.

4) **Regarding original texts on Yoga:** for those persons who would like to know about authentic original yoga before its deformations coming from mixing it with western concepts, we recommend *Yoga, méthode de réintégration* by Alain Danielou which, at the end of the book, contains the text in Sanskrit characters for the passages which constitute the canons of yoga. Alain Danielou was the brother of Cardinal Danielou, and he became a Brahman in order to be able to make a closer study of the original fundamentals of yoga.

We can find a summary of the original yogic concepts in *Le Traité de Royal Yoga* by Içvaracharya Brahmachari (Ed. H. Durville-Perthuis) 20, Boulevard Montparnasse Paris 15.

Comparing the rising of Kundalini obtained by *The Kundalini Triggering Device* with the traditional teachings, we based ourselves on the descriptions given by Lama Samdup in *Tibetan Yoga and Secret Doctrines* translated by Evans, among other things; and on the subject of the psychic powers of the Tibetans, easy to reproduce thanks to the "The Kundalini Triggering Device", based on the books by the explorer Mrs. David-Neel, *Mystiques et magiciens du Tibet* (With Mystics and Magicians in Tibet) and *Initiation lamaïque* (Initiations and Initiates in Tibet).

In *Yoga, Science de l'homme intégral* (Cahier du Sud - 1953), René Guénon wrote a chapter on "Kundalini-Yoga" (p. 46 - 58), which does not add anything to what is already known.

5) **Regarding the obvious repetitions in the text:** a superficial reader may find certain repetitions in our text. But one of our professors in physiology at the Sorbonne told us not to be surprised during his courses because repetition is a physiological process.

The reader who takes the trouble to read attentively will notice that with each repetition there is a new element, and we were not able to do otherwise than to continue this process in a spiral, to be able to follow closely the progression of the experiments on phosphenes' physiology and thought movements that we wanted to explain.

6) **Regarding the spelling of the words co-phosphene and post-phosphene:** most often the prefixes "co" and "post" are added to the word without a hyphen.

Nevertheless, there are several exceptions, for example "post-impressionism".

As the words co-and post-phosphene are neologisms that we have created, a greater amount of freedom was possible. Having taken into consideration different opinions, it appeared that it was more educational to use a hyphen, and also more convenient when we wanted to speak about the two in succession: "the co-and the post-phosphene".

A reminder of what Phosphenism is: so, to completely understand the analysis of the most recent books which we are about to do, if the reader knows absolutely nothing about phosphenes, he must first read the brief reminder on this subject, preceding the first chapter, Pages 24 to 29.

III

CURRENT STUDIES ON KUNDALINI

In these last years, several books have been published, specially dedicated to Kundalini, as indicated by their titles. This is a new and important sociological phenomenon, which proves that in said western civilization every day there are more and more persons who have a feeling that this hides a vital issue for the future of human civilization. Before trying to approach the study of Kundalini in a manner as scientific as possible, we shall analyze these works in greater detail, in order of decreasing importance with regard to our experiments.

A: "KOUNDALINI, L'ÉNERGIE DES PROFONDEURS" (Kundalini, the Energy of the Depths) by Lilian Silburn, Honorary Director of Research at the C.N.R.S. (Ed. Les Deux Océans 19, rue du Val-de-Grâce Paris - 1983), provides us documentation which firmly supports our thesis on the explanation of Kundalini, especially Part 1 of this book. This documentation includes numerous translations of non-dualistic Kashmir Shivaism. Thus, they are extremely ancient, going back to the dawn of history. In other words these are prehistoric traditions which were put into writing at the beginnings of Shivaism. Now, great importance is placed upon the whirling aspect of the energy of Kundalini. It is clearly pointed out that the whirling of the wheels is found only in the experiences described by the Kashmir Shivaist systems (see note p. 87). This is what links it very closely to our experiments.

The "Radical Center" (in the etymological sense of the term, in other words the "root" of the surge of this whirling movement (p. 113) is situated in the lower part of the trunk (p. 43). It is contained in a bulb (on the spiritual level) (P. 128). "The radical center having begun to vibrate, after several minutes this energy reaches the wheel of the navel; this wheel vibrates in turn and both chakras swirl"(p. 87).

The whirling rises "from wheel to wheel" (p. 244) and reaches the top of the cranium (p. 152). The secret wheel is connected with the sexual life in the region of the perineum (p. 172). (For me, this appears to be an allusion to the whirling movement of the spirit in this area, a movement which must accompany the sexual act, if we want to get the maximum amount of spiritual benefits from it.)

Chakras are called "spinning wheels" (p. 42), the rising of Kundalini passing through the central axis with a "rapid whirling". Kundalini can be born from any center (p. 44) which we interpret by saying that the location of the point of concentration is secondary, and what is fundamental is knowing how to provoke a whirling movement in one's imagination. The intensity of this whirling goes beyond the imagination (p. 95). (In our opinion this is through the use of the energies of synchronization, the consequence of all the processes of rhythmic mental exercises).

Sparks spring from the center of these "wheels" or chakras which move away in jets following the rectilinear beams emanating from these psychic centres (p. 61). This is an experience that can easily be repeated using the techniques we are going to describe.

In this text which, as we have said, goes back to the dawn of historical times, we find a nomenclature of all the thought rhythms studied using Phosphenism: oscillations of the whirlwind(p. 92), "whirling", trembling (p. 92) combined with oscillation (p. 91): the importance of mental trembling is emphasized in a long paragraph (p. 93 - 94) (It is the original germ of our works: *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second and the imagined mental contractions leading to trembling*).

As for "churning the energy" (p. 26, 33, 62), it is a simple expression for designating the "differential rotation" which appeared to be a fundamental element for constituting Kundalini using the method which we are going

to explain. The association of the trembling and the whirling is pointed out (p. 95), it is what we obtain using the combination of two devices, as a base for this meditation, as we shall explain farther on.

The connection between the rhythms of waves and the ones that must be created in thinking, a relation that we studied in detail particularly in *The Pneumophene*, is pointed out (p. 74).

The author clearly states that it was very long after this quasi-exclusive whirling concept of the chakras that the comparison to lotus flowers was added, and then various complicated connections and the related mythology (p. 42). The technique which we propose here is thus a return to this primitive concept of yoga.

Several translations are also presented in the original text, in Sanskrit characters, which is one of the elements proving the seriousness of this research, in addition to the original title given by the author.

The following book is by far the one which has the greatest interest in relation to our present study.

B: KOUNDALINI, L'ÉNERGIE ÉVOLUTRICE EN L'HOMME (Kundalini, the evolving energy in man) by Pandit Gopi Krishna (Ed. Le Courrier du Livre - 21, rue de Seine, Paris 6, 1978. Translation by Michaël Tara).

The phenomena which we are going to study in regard to the "Kundalini Triggering Device", have almost no connection with those described in Koundalini, *l'énergie évolutrice en l'homme* by Pandit Gopi Krishna which correspond to the experiments which we studied in our previous works on Phosphenic Mixing.

In effect, p. 37, I. 4, we read that he meditated in the sun in front of a window facing eastward. This position was certainly very habitual for him. (His meditation consisted of visualizing a lotus at the top of his head).

It was at that moment that he felt his first illumination, accompanied by a sensation of oscillation. He says, at that moment "the sun lanced its warm and soothing rays directly on my face" (p. 39, I. 29).

Presuming that the presence of the sun shining in his eyes had something to do with his experience, he did the same thing the next day in a room with the absence of direct sunbeams. The same phenomenon reoccurred, but it was much weaker. So, he concluded A BIT TOO FAST that because he was no longer in the sun, it therefore had nothing to do with this second illumination (p. 42, I. 30).

First of all, this means not taking into account the most elementary laws of physiology: a posteriori repercussions due to any particular situation are always quite considerable (for example vaccinations, sunbathing and poisonous mushrooms).

Furthermore, this assertion without proof obliges me to summarize what I have previously published in other books: the way I discovered the value of Phosphenic Mixing in 1954:

During an entire month, for roughly one hour every day I mixed a thought with a phosphene, and nothing happened, neither during nor after the experiment.

Then, one day when I was in the schoolyard in the shade of a wall, without practicing an exercise I suddenly felt a kind of luminous explosion, a special light, roughly two inches (five centimetres) in front of my forehead.

This light had a volume, whereas the phosphene generally appears to be flat. It shimmered brightly. It did not hamper me in seeing what was around me, whereas a phosphene would have. I knew that the others could not see it.

Right away, I understood that because it showed characteristics of a visual image and those of a phosphene, **BUT WITH PERSONAL CHARACTERISTICS IN ADDITION, THAT IT WAS A QUESTION OF A PHENOMENON COMPARABLE TO A CHEMICAL COMBINATION BETWEEN THOUGHTS AND PHOSPHENES** just as a salt has characteristics of the acid and the base which gave rise to it in addition to its own specific characteristics. **The explosion of the two constituents had occurred in my brain a posteriori, in other words after the efforts made for mixing thoughts and phosphenes.**

Since then, thousands of cases have confirmed this point of view: the effects produced by the combination of thoughts and phosphenes

arrive suddenly, frequently in the form of an explosion and most often outside the periods of exposure to a light source which phosphenized the thought through the co-phosphene without the knowledge of the person meditating.

As Pandit Gopi formed a visual mental image at the top of the head, in compensation, this illumination sprang from the other extremity of the vertebral column. In my previous books and farther on in this one, I give examples of numerous experiences illustrating this phenomenon of mental compensation.

Afterwards, Pandit Gopi consulted a "sage" who told him that what he experienced was not real Kundalini because the phenomenon in his case was accompanied by various forms of physical and moral pain, while the true Kundalini is only beneficial and beatific, and he advised Pandit to drink a concoction, which he refused to do.

He was quite wrong in not to doing so, and this other sage had a great deal of experience. Because all the disorders described by Pandit Gopi, which he blames on this poor Kundalini, are simply a part of the physical and mental manifestations of chronic amoebic dysentery which is endemic in that country.

The other sage may very well have prepared an anti-amoebic drink, the fruit of millennium-old local experience.

If these "thrusts of Kundalini" often coincided with periods of sub-hepatic pains, or indifference towards the circle of acquaintances, it is a phenomenon having the same nature as the believer who falls ill and suffers greatly, and then begins to pray intensely. If we have a spiritual sense, it comes and mixes with our sufferings to ease them, but the effect should not be taken for the cause.

On the other hand, concerning the "oscillations" having accompanied the first "rising of Kundalini", I remind you that this was the point of departure for my researches on phosphenes: the strangeness of the swaying of phosphenes and their connections with diverse physical and mental phenomena (see specifically the addenda of Phosphenic Mixing Applied to Education).

It is true that phosphenes sometimes spontaneously manifest movements of whirling and undulation resulting from the combination of the thought

and the phosphene, which exerts an action on their "salts". So, the only connection between the book by Pandit Gopi and the present book is that from time to time he recounts that his illumination manifested whirling movements and undulations (however, he specifies neither the rhythm nor the direction, the only information which would have been useful to us).

As for his impressions of extension of consciousness perceived during his experiences, we refer you to the analysis we made in *The Pneumophene, or the breathing technique that opens the doors to the other world*, on similar states of consciousness experienced by François Brousse, and many others, which we have showed to be in touch with a spreading of phosphenic experiences to the organ of balance of the inner ear (semi-circular canals, utricles and saccules).

C: KOUNDALINI by Muktananda (Ed. Horus-Lyon)

The personality of Muktananda is engaging in two aspects:

1) The number of testimonies which I was able to personally collect concerning the beneficial aspect of his fluidic transmissions to his followers who had approached him.

2) He begins his book with a photograph of his Master. Thus, here we proceed in our work where nothing is hidden, in all brotherly and scientific simplicity. We are far from the pedantry of Rudolf Steiner who had always hidden who his Mentor was in order to create an atmosphere of mystery, and the only thing we know about him is that he lived in the Austrian mountains.

We draw attention to an interesting passage (p. 38): the energy projected on the follower triggers movements in him which constitute the revelation of the exercises adapted to him. This is to be compared with what was reported by Mrs. Alexandra David-Neel on Lamaist Initiation: after the follower has undergone a specific preparation, he enters the room where the lama places him several feet away, and by purely mental means he projects the energy into him which will directly reveal the exercises in the follower's soul that are best adapted to his nature. This is also to be compared with the technique of the Indonesian Pak Subuh, who I followed during the initiations he gave in Paris and Vence (Alpes-Maritimes Department, France): Pak Subuh projects on his followers what he calls "the great life force" and leaves each one absolutely free to

practice the exercise that is revealed to him under the influence of this power.

D: "LE YOGA DE LA KOUNDALINI" Sri Swami Sivananda (Ed. Épi 76 bis rue des St. Pères - Paris 1983) explains the most recent point of view which is at present the classic one generally used in western schools of Yoga.

The emphasis is put on the postures and detailed mythological descriptions of lotuses, but the vibratory and mainly whirling aspect of Kundalini is not even mentioned. Now, thanks to Lilian Silburn's book, we have seen that this is the primitive aspect of Kundalini and throughout this present book we become increasingly aware that the triad "Oscillation - Whirlwind - Trembling" (These three elements, of course, purely mentally) is the interpretation of Kundalini which justifies itself the best when confronted with brain physiology.

E: CONCLUSION ON THE DOCUMENTATION ON KUNDALINI

In my mother's library when I was still a child, I had the best books on Yoga of that period in time at my disposal. But I consider that I achieved the complete understanding of yoga when I visited Jean Richard's Zoological Garden in Ermenonville. There was an orangutan sitting with his legs spread apart, holding his toes with his hands. The entire time of my visit he remained in this classic Yoga posture. The gorilla was seated in a magnificent lotus posture, having a perfection which many Yoga teachers would envy, his hands on his knees and in perfect immobility. And even more, he had the same profound gaze as the philosopher Rudolf Steiner in the photograph that became a classic a long time ago.

I am persuaded that this gorilla "was making Kundalini rise", to use a current expression. This is neither a mockery nor a joke, and other studies I have published, principally in *The Pneumophene* on the swaying of monkeys at the sunrise, leave no doubt in my mind: these animals like to observe the rhythmic movements of thought, which the brain tends to trigger in its internal functioning as soon as contacts with the outside world are low. These are the movements which constitute the essence of Kundalini.

That is why it is necessary to look for the most correct descriptions of this phenomenon at the limits between history and prehistory, at a time when

discursive thought had not yet broken apart this mechanism and imagination in its early stages had not yet engendered a whole mythology around these internal phenomena, a proliferation of the imagination that masked important facts from a biological point of view.

IV

A REMINDER OF WHAT PHOSPHEMISM IS

In order to fully understand the present book, it is necessary to have already thoroughly studied Phosphenism. Nonetheless, for those persons not acquainted with Phosphenism, in order to assimilate the new technique for awakening Kundalini we will recapitulate here the basic indispensable information.

A: Phosphenic Mixing in education

The phosphene is a multicolored patch which persists in the dark for three minutes, after focusing on a light source for about thirty seconds.

Phosphenic Mixing consists of keeping a visual or auditory mental image in one's mind during the phosphene. For example, a child who wants to memorize a geography map will visualize it in his mind during the presence of the phosphene. He will then focus his attention on the chosen thought; the improvement in attention persists between sessions. Furthermore, between the thought and the phosphene a phenomenon is produced that is comparable to a chemical combination, so that on one hand the thought becomes denser, which helps in memorization, and on the other hand there is a release of energy which increases the number of associations of ideas and consequently increases intelligence. It stimulates intellectual curiosity and the spirit of initiative.

In children of about ten years old, the improvement in results at school is often seen after one month of practice on the basis of only ten minutes in the morning and evening. Good results are sometimes produced even more quickly.

This was the case of a nine-year-old child who was hopeless in calculation and whose level became normal within three weeks; and the son of a

senior pilot, who was in a catastrophic situation in eighth grade passed into ninth grade without any trouble three months after beginning the Mixing; and a twelve-year-old child has written to us that using the Mixing he can now remember a lesson he had learned a month before as if he had studied five minutes before reciting it. Three children who had always had zero in spelling, three months later had 13, 14 and 16 out of 20.

Completely dyslexic children are able to read normally within three months and become even better than average students for their age.

The practice of Phosphenism also has an effect on character; and thus in families where children quarrelled constantly, a peaceful and harmonious atmosphere reigned afterwards.

Mr Ratté, an educational psychologist in Jonquières (Quebec) obtained numerous remarkable results. Thus, a nine-year-old child who was able to read from the age of five, but at a rate of only thirty words per minute, was able to read sixty-five words a minute after three weeks of Phosphenism. A twelve-year-old child who was seriously emotionally disturbed had created a gang of youngsters that broke windows and damaged the gardens of the neighbours, and he too was completely transformed after three weeks of using Phosphenism, to the point that he prevented the others from doing damage and no longer fought at school during recreation time.

In Yaounde, the capital of Cameroon, in the school of "Science and Technology", whose director is Mr. Jean-Paul Mépiayé, the practice of Phosphenism is compulsory. The results speak for themselves.

In Portugal, Professor Cruz from Lisbon, who was appointed by his government to perfect the educational methods of this country, carried out attention tests on groups of children before and after the sessions. This thus confirmed that attention is better after every session and through the repetition of these sessions over several weeks at a rate of roughly half an hour a day, improvement remains in between the sessions.

There is a modality of application for every school subject: solving problems in mathematics more easily, increasing the creation of ideas for writing a narrative, allowing one to acquire the accent of a foreign language more easily.

The influence of Phosphenic Mixing on sleep is remarkable; many cases of insomnia have been cured by its use; dreams become more colorful and more lucid.

The effect on eyesight is highly beneficial, obviously on condition that the norms we indicate for lighting are respected, norms that have been established following more than eighteen years of experience in thousands of cases.

Practice using the sun is without danger and even quite effective, as much for the brain as for the health of the eyes, if the precautions we indicate are taken into account.

Adults can also profit enormously from Phosphenic Mixing, both in their professional and private lives, although results appear a bit more slowly than with children.

The elderly will also find an intellectual rejuvenation. For all, the action on the character improves social relationships.

Let us add a new variant to what has already been published on the various ways of practicing Phosphenism with an educational purpose. This concerns the technique which consists of creating a phosphene, projecting it on the text that is being studied and then reading through the phosphene.

Several persons have pointed out that it is not necessary to use two lamps, a strong one for forming the phosphene and a weaker one for lighting the text. If there is only one lamp with a strong enough bulb, and if it is set in a metallic lampshade with the light aimed on the text, placed a bit to one side in such a way that by bending down little we can look at the bulb and focus on it for few seconds, this is sufficient to reactivate the phosphene for a good length of time. Some of our pupils feel that this is the simplest and most convenient setup for practicing Phosphenism.

B: Phosphenism and the origin of religions: this phenomenon was used instinctively by all peoples at certain stages of their evolution in the cults of sun worship which associated prayer with focusing on the sun. And it is still so for the Zoroastrians whose priests are called "magi". Magic, in the original sense of the term, is thus the science of phosphenes which was lost.

Also, children shepherds often have the habit of playing with phosphenes and mix prayers with them. Now, all the major events in the history of the Roman Church had children shepherds at their origin.

Other children instinctively use the reflection of the sun on water. Such was the case of the poetess Minou Drouet who became a prodigy at a very young age. There are also cases of fishermen who have acquired a certain gift of clairvoyance by praying during their work with the sun reflecting into their eyes.

At the birth of Christ, shepherds and magi were present: the two main categories of specialists in phosphenes in Antiquity. And Christ first went and sought out four fishermen on the shores of the Sea of Galilee to begin his preaching. Phosphenism thus played a considerable role in the birth of Christianity. But this is true also for the religion of Mithra where the future initiate had to observe phosphenes in a cave. We also find their usage by the Tibetans who, in every temple, kept a book on the interpretation of the signs that appear when one focuses on the sun; and Pygmy sorcerers focus on a flame to see the location of the ground abounding in game; now, it happens quite often that an explorer seated next to them will have the same vision at the same time because of the very high telepathic transmissibility of phosphenic phenomena.

Phosphenism is thus a worldwide ideological revolution.

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* *

Since the publication of our book Phosphenism and the Origin of Religions and the second edition published under the title Phosphenism and Developing Clairvoyance, we have received the following documentation from Mr. Hugo Soder (Montreux - Switzerland), who confirms the use of Phosphenism in Antiquity, no doubt in a very primitive form, for developing the gift of divination: in effect, in The Life of Apollonius of Tyana written by Philostratus, we read the observations made by Apollonius himself during his stay in India:

"If you were to have the learning of the science of fire of the Ancient soothsayers and sages of India, you would be able to read the auguries in

the very disc of the rising sun". The tale of "Aladdin and the Magic Lamp" from The Thousand and One Nights very probably of Persian origin, also appears to make a long veiled allusion to the power of Phosphenic Mixing: a young good-for-nothing (Alla al din) seems at first to have been drugged by a magician using the smoke of hallucinogenic herbs. In this state he then discovers the "magic lamp", in other words, very probably thought associated with the focusing on light and then the phosphene, whose use permits him to transform himself both morally and materially and acquire unusual mental powers. He then rises socially from one level to the next by means of this "lamp" every time he encounters a difficulty until he reaches the summit: royalty.

According to *Light and Illumination* by François Ribadeau Dumas (Ed. Dangles), Saint Ignatius of Loyola lived a life of dissipation, until the day a cannonball wounded him in the thigh, which obliged him to lie on his back for a very long time. He was outside and his gaze was directed towards the Spanish sky. We can imagine that while praying and meditating in this strong luminosity, the same phenomena of Phosphenic Mixing was produced, acting without his knowledge to create what would be his profound moral metamorphosis.

In the same book, we read that the mystic Jacques Boehme perceived the "Centrum naturae thanks to a sunbeam reflecting on a pewter vase" (p. 183). Let us note here the reflection that polarizes light; we have showed furthermore that the association of thought and polarized light appears to produce even more psychic effects than with ordinary light.



CHAPTER I

A REMINDER OF WHAT A SYNCHROSCOPE IS

The last chapter of our book Exploring the Brain through the Study of the Oscillation of Double Phosphenes is dedicated to a device which we have named the "Synchroscope" and which we were able to construct thanks to the generosity of our friend and co-worker, Dr Jacques Donnars, President of the Société Française de Sophrologie (French Society of Relaxation Therapy), 78, Boulevard Malesherbes, Paris 17.

This chapter contains only several pages because this device was built a very short time before the publication of this book. But it was in continuing the experiments with this device that we were led to the elaboration of the "The Kundalini Triggering Device".

Therefore it is necessary for us to begin by giving a reminder of what the Synchroscope* is.

** The Synchroscope is employed for its action on attention, memory and intelligence during memorization or when thinking about a subject chosen in advance, the left eye focused on one lamp and the right eye focusing on the other lamp. This action produces a result only for particular frequencies of alternation and combinations of periodic lighting.*

However, for the experiments described in the present book, we do not employ these uses of the Synchroscope.

A REMINDER OF WHAT THE SYNCHROSCOPE IS

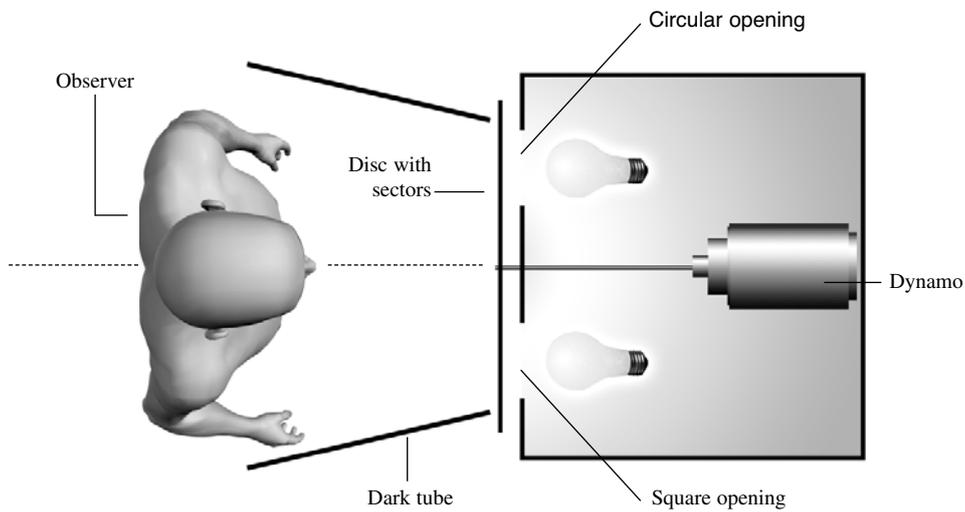


Fig. 1: diagram of the Synchroscope, horizontal view.

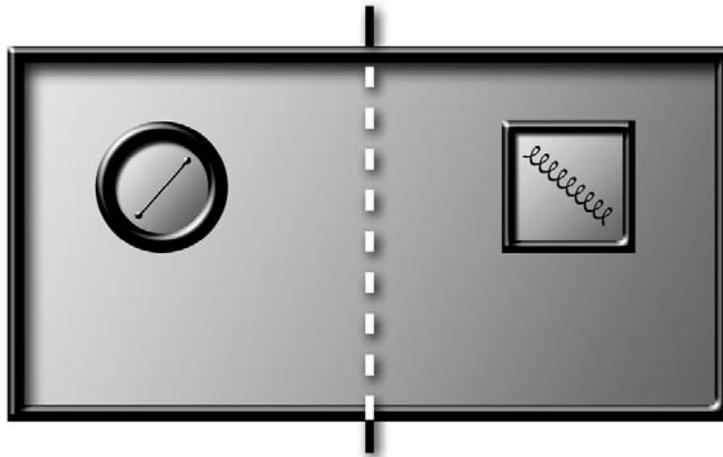


Fig.2: Placed behind the rectangular steel sheet there are light bulbs having rectilinear filaments, one bulb in front of each eye. In front of one eye the opening is square, and in front of the other eye the opening is circular.

A

SPRAYS OF PHOSPHENES

This device contains two bulbs made of clear glass with rectilinear filaments, whose lighting can be steady or periodic. In the latter case, an asynchronous engine equipped with a rheostat permits regulating the speed of lighting periodicities. A switch permits the selection of simultaneous lighting, separated by equal periods of time of obscurity or alternating lighting, left and right.

The second asynchronous engine sets a disc in motion that is composed of sectors made of steel plates which pass in front of the filaments. This disc is interchangeable. Most of the experiments are carried out using a disc with six blades.

In addition, a second similar disc allows varying the proportion of the triangular window lit in relation to the dark section, by shifting the second disc slightly to one side in relation to the first one when both disks are superposed on the same axis.

We regulate the angle of the lamp filaments so that the rectilinear edge of the metal sector is parallel to the rectilinear filament of the bulb when one of the disc's blades masks it. Thus the filament is hidden from one end to the other. The whole is adjusted in such a way that when one filament is visible, the other one is hidden.

Thus we have a second way of obtaining alternating right and left lighting, this time at a very rapid pace, and going as far as the fusion of perceptions if we wish to do so.

In Chapter V, paragraph 10 p. 61 of Exploring the Brain through the Study of the Oscillation of Double Phosphenes, we indicated that for a specific rotation speed of the disc, beautiful sprays of phosphenes appear, a veritable gushing of multicolored sparks moving in a gentle pleasant curve, like fountains of shimmering light.

We must add something to what we have previously stated in this book: one of the openings we look through for perceiving the bulb is circular and the other opening for perceiving the other bulb is square. Now, around

this latter opening, numerous phosphenes will appear which have right angles, as if the angle of the opening were reflected numerous times in the spirals of phosphenes that cover the major part of the field of vision.

So, it is brought to light that there exists a kind of kaleidoscope in the brain which can multiply similar phosphenic images under certain conditions.

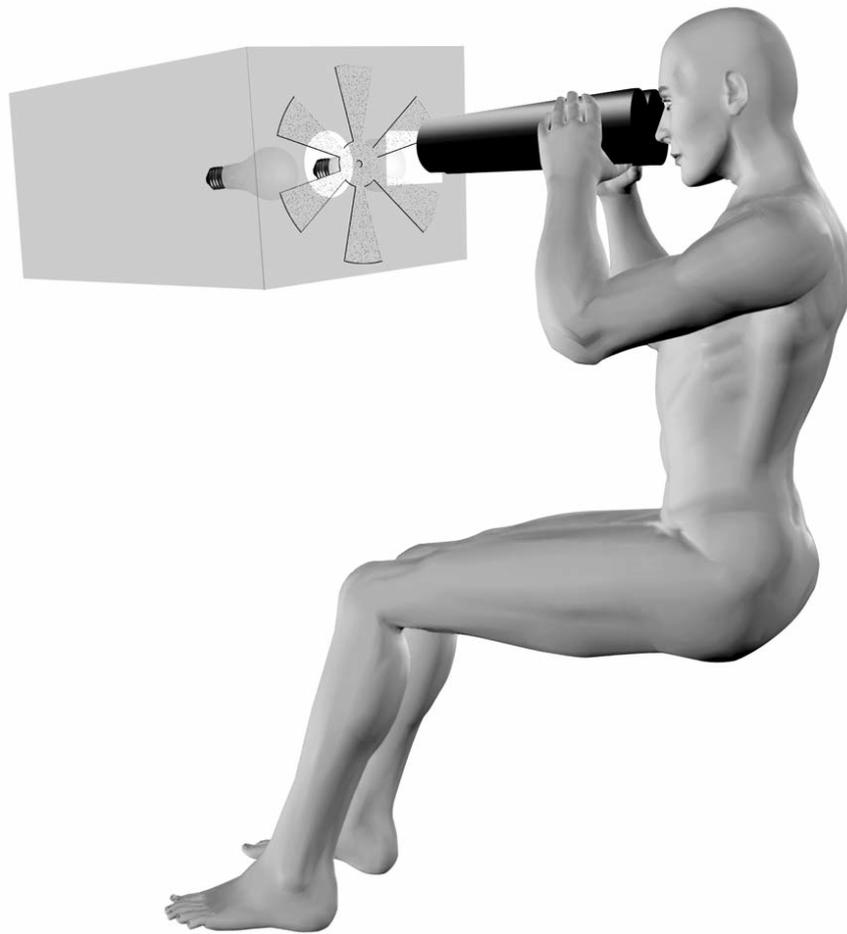


Fig. 3: Position of the observer using a Synchroscope

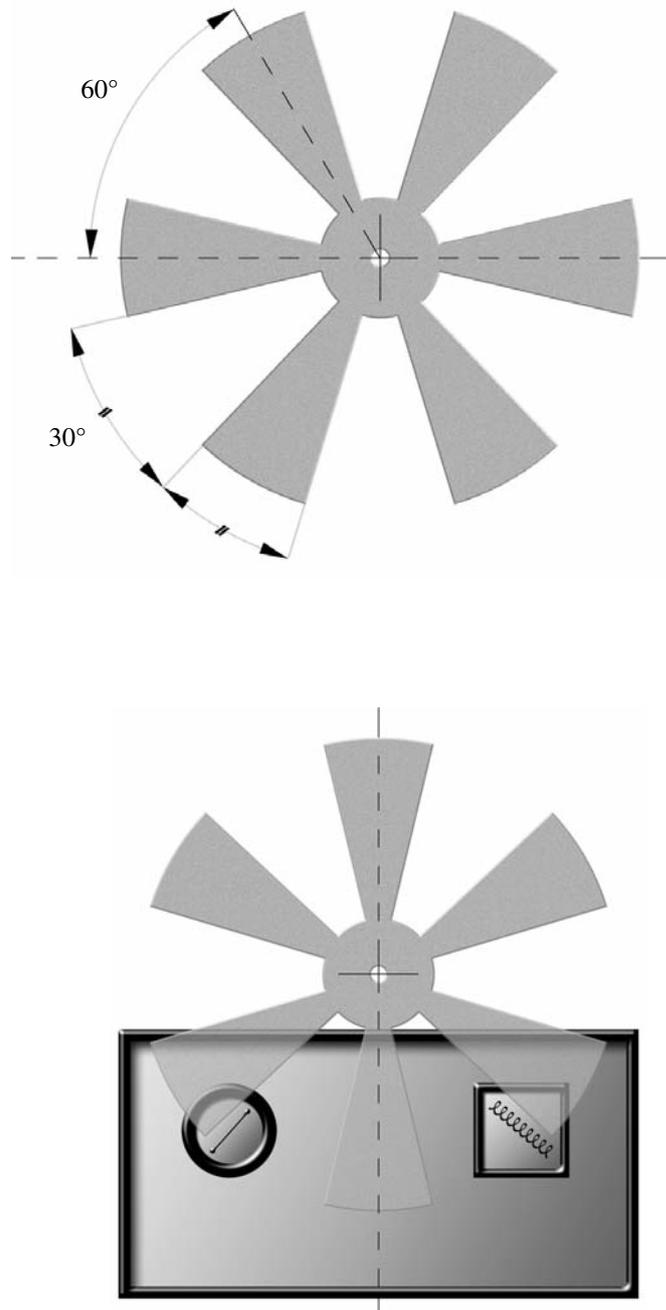


Fig. 4: Front view, without the Synchroscope cover. The disc with six blades will mask one filament, then the other successively. This is already very curious, but there is even more to this: these sprays of similar images provide us with information on certain historic phenomena, like the one we are about to examine.

B

THOUSANDS OF BUDDHAS !

Here is a comparable case of the multiplication of images which are quite likely phosphenic: that of a monk named LUZUN in the Gobi Desert: In the Museum of Natural History in the Jardin des Plantes (The Plant Garden of Paris) in the spring of 1983, there was exhibition entitled: "The Silk Road".

The most important element consisted of reproductions of the frescoes from the MOGAO KU monastery situated 15miles (25km) from the city of DUNHUANG at the western end of the Great Wall of China, on the edge of the Gobi Desert in China. This monastery was created under the following circumstances: in A.D.366, a pure and humble monk named LUZUN had been walking for many months in this desert-like mountainous landscape and finally one day late in the afternoon he arrived at Mount Mingsha, whose peak dominated a grandiose valley to the East. On the opposite mountain ridge, overlooking the West of the valley there was a succession of granitic summits. The sun was on the point of setting behind Mount Sanwei. There was a prevalence of large mica crystals in these rocks and so the reflections of the last beams of the setting sun made the very dry mountains glisten and sparkle with a thousand fires.

(In Quebec, the cape which separates the immense St. Lawrence River from its mouth is called "Cape Diamond" for the same reason: the size of the mica inclusions makes them shine very brightly when hit by the sun's rays at a particular angle).

Standing before this show of nature, the monk had suddenly the vision of a thousand Buddhas, seated in the lotus posture and floating in the air above these summits. He interpreted this vision as an order of the Divine to establish his hermitage under this mountain ridge and he dug the first of the Mogao caves in its foothills.

Some time later he had the company of a monk named Faliang; then over the centuries, the ancient hermitage was transformed into one of the most beautiful monasteries of all times, made up of more than a thousand caves, among which 496 were able to resist the bad weather and whose

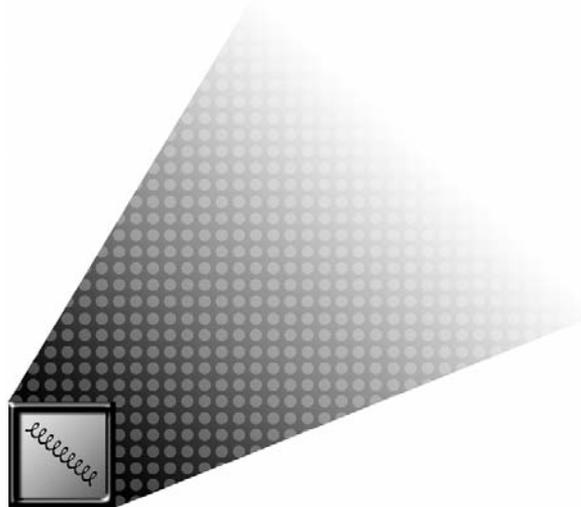
artistic treasures constitute the frescoes that were saved by the Research Institute of DUNHUANG (People's Republic of China).

For those who study Phosphenism it is not surprising that the monk Luzun, arriving suddenly at the top of the mountain crest and focusing on the setting sun, had the experience that the subject of his meditation and visualization practiced over a long time was transformed into a vision: very frequently a thought is transformed into a vision by mixing it either with a post-phosphene or a sudden and very strong lighting which always contains co-phosphenes to a greater or lesser degree. Then there is an immediate metamorphosis of the thought due to this shock.

But here, for us, the reproduction of the same vision thousands of times evokes the multiplication of the steel sheet's right angle into the spray of phosphenes associated with rapid periodic lighting.

In the case of the monk Luzun, we can imagine that it was the physical exhaustion due to the long periods of walking for months in semi-desert regions and more specifically the fatigue at the end of that particular day that were the elements leading to this multiplication; the triggering element, the germs of crystallization in each of these images were the shining tips of the peaks. The two elements as a whole played the same role as the sectors of the rotating disc in the Synchroscope. But it is also necessary to take into account the social and historical aspect of this experience: phosphenic phenomenon is like a seed which is tiny at the beginning, but very slowly with time it germinates and becomes immense.

Fig. 5: First stage of the spray of phosphenes at a right angle shooting upward and to the outside of the square opening of the Synchroscope for a specific rotation speed of the disc. This spray continues widening according to a curvilinear angle having a constant value. Its length varies from 20inches to 3 or 6feet (50cm to 1 or 2meters according to the subject and, it would seem, according to the amount of the subject's experience in the practice.



In our various books, we have showed that the children of Fatima, just like Bernadette Soubirous in Lourdes, practiced Phosphenism without knowing it and that it was the true origin of the mystic phenomena they manifested or even the phenomena provoked in the crowd, as in Fatima. This in no way detracts from the spiritual aspect of these events, the phosphene being the "umbilical cord which connects us with the other world" (Cf. *The Initiation of Pietro*).

We have often pointed out that at the beginning Christianity was only a minor affair concerning the police in a province lost somewhere in the Roman Empire. Now, we think we have shown that Christ was sentenced to death because he wanted to share the science of phosphenes possessed by shepherds and priests with the entire population. And so 1617 years later, because of a humble and pure monk isolated in a semi-desert region had a vision composed of a multitude of similar images which would seem to prove its phosphenic nature, tens of thousands of visitors in Paris file before the frescoes from the monastery which was the crystallization of the germ of this vision.

May this give courage to those who make great efforts to propagate Phosphenism and who find that their work bears very little fruit: it will germinate with time, and it will produce even greater results than these manifestations of Phosphenism of the past, which happened more or less accidentally.



CHAPTER II

THE ROTATION OF PHOSPHENES WITH THE SYNCHROSCOPE

We will now make the disc spin at the speed which produces the most beautiful sprays of phosphenes. These extend beyond the openings, through which we can perceive the filaments, about 6 inches (15cm). And for certain persons it is much more than this because they have the impression that their body is flooded with light.

But this time, instead of letting our attention be captured by the beauty of the colors in movement against the black background of the device's steel sheet where round and square openings are cut out in front of the light bulbs, let us look more attentively at the filaments. We will stop the motor that permits their periodic lighting. Thus they will both stay switched on continuously. Only the motor which puts the disc with sectors (blades) into rotation will continue function.

We will then observe a phenomenon contiguous to the filaments and which at first seems to be so small that it would be negligible. In effect, next to one of the filaments, something will appear which looks like a very small bright worm of the same length, from 0.10 to 0.15 inches (2 to 3mm) away from it. This is obviously a phosphenic image of the filament, a kind of cerebral reflection.

Now, this DEFORMED IMAGE BEGINS TO TURN IN CIRCLES LIKE A DOG BITING ITS TAIL.

The first thing that comes to mind is the effect produced by the direction of the rotation of the disc with sectors on the filament's phosphenic image.

But if this were the cause, how can we explain that THREE OR FOUR SECONDS LATER, THIS WORM MADE OF LIGHT BEGINS TO TURN IN THE OTHER DIRECTION? (Of course, the rotation direction of the disc composed of sectors could not have changed.) Now, if we look at only one light bulb with both eyes, by covering the opening which allows us to see the other bulb, the phenomenon will still occur. It is therefore independent from the alternating periods of the lighting and their separation for which this device was constructed.

This is the first experiment which brought to light that in the brain there exists a potentiality of a conscious and involuntary **rotary movement, in other words a ROTATIONAL FUNCTION OF THE BRAIN.**

This definition apparently covers the fundamental traditional element of Kundalini, in particular according to the Kashmiri texts translated by Lilian Silburn in *La Koundalini, l'Energie des Profondeurs* (Kundalini, the Energy of the Depths) which we have previously analyzed.

Nonetheless, the description found in these texts seems to concern a phenomenon more closely related to the mind and quantitatively greater than this brilliant worm which wriggles, a phenomenon which we would consider to be sensory while it is in fact already phosphenic.

Nevertheless, this bringing to light of the rotational power of the brain is the basic element from which, advancing cautiously step by step, we are going to experimentally reconstitute all the traditional characteristics of Kundalini.

We need to remember that in the present case the swirling phosphene is very brilliant, contrary to what we will see in the following chapter. This observation leads to the construction of another device, whose commercialization we have advised against because it functions on epileptogenic frequencies for persons who have a predisposition to this. This commercialization has been carried out all the same, under the name of "Alphalum".

It is certain that in the future it would be necessary to warn any person who is suspected of having an epileptogenic predisposition to abstain from using the devices we are about to describe, and it is even advisable to have an electroencephalogram done before usage, just to be safe. However, there is no need to dramatize and a subject who has never had epilepsy or any epileptoid phenomena can try this without fear.

The use of the Alphalum is very useful from certain points of view, because it frees energies of synchronization that are transferable to thoughts. In addition, it provokes specific phenomena that are very interesting to study from a step by step scientific approach to "Kundalini", phenomena which we are going to describe.

CHAPTER III

PULSATIONS OF THE PHOSPHENE USING THE ALPHALUM

The Alphalum is an electronic device which we can couple to the electrical supply to any lamp functioning on average power, such as a desk lamp. It interrupts the current for several seconds at a time, on a regular rhythm that is can be adjusted.

All the same, in spite of the caloric inertia of the filament, these interruptions are not so frequent to the point that we are not aware of it even at the fastest rhythm which approaches a fusion of the sensations without actually reaching it.

For our experiment it is necessary to equip oneself with a 75 to 150 watt bulb depending on the amount of practice the subject has in focusing on strong light sources. The results are much better when the bulb is set in a metallic reflector.

Place yourself directly in front of the lamp. Focus on it calmly without shifting your eyes, the periocular muscles relaxed; do not blink more or less than usual.

We will see that the light flickers inside the bulb, in a way which seems normal at first.

But in observing more attentively, we will already notice something strange: in each of these flickerings, the central luminous part of the light bulb seems to grow larger and then smaller over the space of about an inch (several centimeters) within the bulb.

Since light travels at about 186,000 miles per second (300,000km/sec), it is obviously not the expansion of the light ray emanating from the filament that we perceive because it is in one thirty billionth of a second that it travels this short distance.

Nevertheless it is clearly the impression that we have; it even seems "obvious". This is the well-known "feeling of obviousness" that masks the observation of phosphenic phenomena because it is a question of false

obviousness. This rapid pulsation of the lighted surface can thus be only of phosphenic origin. We are in the presence of a "co-phosphene", in other words a phosphene associated with the light source.

USE OF THE ALPHALUM'S RHYTHM FOR PROVOKING A FAST RHYTHM IN THOUGHTS

A

SYNCHRONIZATION WITH THE CO-PHOSPHENE

We have showed that one of the two bases of what is called initiatory practice is creating rhythms in thought, the other being the mixture of the thought and the phosphene (what we called "Phosphenic Mixing").

Through multiple experiments, the phosphene appears to be the intermediary between matter and thought. The outcome of these observations is that thought has a natural tendency to take on one of the potential rhythms of the phosphene.

Thus, for triggering rhythmic thinking and facilitating the conversion of light energy into mental energy, it is very interesting to provoke the pulsation of the phosphene associated with a light source (co-phosphene).

It is obvious that this transformation of the electromagnetic energy contained in light wavelengths into mental energy will be done even better if we make an effort to think on a rhythm synchronous to that of the light source. This can be done, for example, by mentally repeating the syllable "KEE" (the energy it contains and its brevity is remarkable) with each pulsation of the Alphalum.

This is a transfer on the visual level of what we have described in *Development of the Supranormal Powers of the Mind with thinking at a rhythm of one sixth of a second* where, for the same purpose, we use a light regular sound signal created by an electronic device on an adjustable frequency.

B

SYNCHRONIZATION WITH THE TREMBLING OF THE POST-PHOSPHENE

The trembling of the post-phosphene (a phosphene consecutive to light source exposure) can easily be obtained in the following way: First focus on the light as in the previous exercise for approximately one minute, and then leave it switched on (still running on the Alphalum) and close your eyes without changing your position.

We will then see a beautiful green phosphene, maintained by the light passing through the eyelids, which pulses (in other words its surface area varies quite clearly) in rhythm with the light, at a specific rapid frequency.

On the other hand, with a slower rhythm of the Alphalum, the phosphene appears to pulse on a rhythm that is faster than the light. Is this correct or is it only an impression? It is difficult to determine. In the first hypothesis, it would confirm the existence of a period of resonance characteristic to the phosphene. We have already studied this in *The Initiation of Pietro* concerning the beginning of the solar miracle of Fatima where the sun appears to tremble.

It is not the intensity of the phosphenic sensation of light that varies, but rather its radius which varies unmistakably and to a great degree, and thus its surface.

There is nothing easier than putting rhythm into a simple thought, an auditive or visual mental image, using the pulsation of the phosphene that is maintained by the Alphalum while your eyes are closed.

Great amounts energies of synchronization will then be freed and directed towards the thought which will be considerably intensified.

In previous books, we have already studied several other aspects of the mechanism of transforming sensory rhythmic energies into mental energy, and we shall not go back over this subject*here

** Cf: "Development of the Supranormal Powers of the Mind with thinking at a rhythm of one sixth of a second"; "Cerebral Development through Alternating Hearing"; "The Pneumophene or the breathing technique that opens the doors to the other world".*

C

POST SYNCHRONIZING THE THOUGHT

When we speak of post synchronizing a thought, we are referring to a phenomenon that is particularly easy to obtain and which appears to lead directly to one of three elements of the triad that constitutes Kundalini and which we call to mind: **trembling, whirling and swaying.**

Here we are going to carry out the "trembling in thoughts", which is mentioned in the Gospel concerning the Raising of Lazarus.

IF WE THINK OF SOMETHING PRECISE, FOR EXAMPLE IF WE PRAY WHILE FOCUSING ON THE BULB OF THE ALPHALUM FOR A RATHER LONG TIME, FOR EXAMPLE THREE QUARTERS OF AN HOUR, IT IS APPROXIMATELY 12 HOURS LATER THAT THE TREMBLING OF THE THOUGHT WILL MANIFEST ITSELF.

It is not always with the first session that this phenomenon occurs, but in all cases a small number of sessions will suffice.

After this lapse of time, a very small effort of the will allows us to reproduce a kind of trembling in our consciousness, associated with the meditation that we have chosen at the beginning. This trembling is established by fits and starts; but afterwards it can last for a long time.

Its maximum point is attained when we repeat the static muscular contractions in our mind (see specifically *The Yoga of Two Seconds*). We can then imagine the trembling of all the muscles in the body with the greatest ease, even though they are physically at rest.

In "The Initiation of Pietro", we have described a phenomenon that belongs to the same family: a phosphene that is also kept present by using periodic lighting, but on a much slower rhythm: switched on for two seconds, switched off for two seconds. The surface of this phosphene does not change with the variations in the lighting but it is very gradually transformed into "a super-phosphene" which is much larger and brighter than it normally is.

If we practice phosphenic mixing in the super-phosphene which is maintained and, which seems to stay indefinitely at this level for however long this mode of lighting lasts, the thought will very gradually be transformed into a vision.

The outcome of this, among other things, is the metamorphosis of a category of thoughts which are usually very difficult to act upon: the musing in the state of half sleep, which become illuminated.

This rhythm seems to be in resonance with this very unique state of consciousness, and penetrates into it easily making it conform to what we wish it to become.

We find once again the period of incubation time of about 12 hours with "The Kundalini Triggering Device".

□

CONNECTION OF THE ALPHALUM TO A VIBRATOR

The number of watts consumed by a common vibrator being much lower than that of a light used in our experiments (75 to 150watts), and there is no difficulty in connecting it to the Alphalum.

It would therefore be possible to regulate it to the number of impulses that we desire.

Normally, the vibrator functions on a frequency which is that of the mains (50 hertz). We shall thus obtain impulses formed by a wave train of one fiftieth of second. (This complicates a superposed variable modulation according to the rhythm of Alphalum because of the vibrator's internal resonances).

If we place the vibrator on the sacrococcygeal joint and set it on a rate of approximately one sixth of second using the Alphalum, after a good quarter of an hour we will feel a pleasant sensation running along the whole of the vertebral column. It starts at the bottom and gradually rises up. We have the impression of a vasodilatation throughout the body which revitalizes the entire organism.

This effect is probably due to the stimulation of the paravertebral sympathetic ganglia system.

Using the method which I shall indicate farther on, I consider that I have experienced the true rising of Kundalini, judging by the effects produced which are in accordance with those described by the most authentic traditions. Now, during this rising, and again twelve hours after using the "Kundalini Triggering Device" while the phenomenon was purely mental, I felt a sensation absolutely identical to that obtained using the vibrator in the previous experiment.

Thus it seems certain that part of the phenomena experienced as the "rising of Kundalini" in the vertebral column can be explained by the stimulation of the sympathetic system through the action of the energies of synchronization freed by rhythmic thinking in conscious automatism (See the chapter "Kundalini, the Clonus of Thought").



CHAPTER IV

THE ALTERNATING ROTATIONS FROM THE NEGATIVE PHOSPHENE TO THE ALPHALUM

A

THE NEGATIVE CO-PHOSPHENE

It is another phenomenon that we would like to study here, much more curious, triggered by the same device. The experiment we are now going to describe was first brought to our attention several years ago by Mrs. Cécile Frick and then by Mr. Daniel Braiban who lent us the device and with whom we carried out the experiments described in this chapter. At the beginning, we did not pay enough attention to it.

It is true that what we are going to describe does not occur with all subjects, and particularly not with the first attempts. One must insist a bit. It seems that age plays an important role as well: it is much more difficult to obtain with older persons, which does not surprise us because for about fifty years it has been known that children are much more sensitive to phosphenic phenomena than adults.

In general, after having focused on the lamp for at least one or two minutes, we will often see dark sectors centered around it which are thus a part of what is called "negative phosphenes", **THEY BEGIN TO ROTATE AROUND THE BULB FROM THE MOMENT THEY APPEAR.**

This rotation is like that of a spoke of a wheel and it takes place at a uniform speed from the very beginning. It makes counting the dark sectors difficult. It seems that there are six which are clearly narrower than the luminous sectors.

In general, after three or four seconds this movement stops, then after a pause of roughly equal duration it starts turning again in the other direction, and so on.

The duration of the pause is nonetheless variable depending on the subjects and even with the same subject, depending on whether he focuses on the light for a longer or shorter length of time: at the beginning, these pauses are long; after about ten minutes, the change in direction takes place immediately.

This rotation is really strange because the light of Alphalum obviously does not turn. It is thus a question of the movement of the negative phosphenes (a classic term for the phosphene's phase, which is blacker than the rest of the darkness of the field of vision after the disappearance of the positive phosphene). The negative phosphene will appear at the end of the post-phosphene in a person who has no training in Phosphenism. (After practicing for some time, the negative phosphene is completely replaced by the diffuse glow during an ordinary post-phosphene).

Nevertheless, in the present experiment it is not a question of a negative post-phosphene (consecutive to a light source) but a negative co-phosphene (associated with the lighting). This case is not unique because occasionally while focusing on the sun or on a strong light, the center of the luminous disc seems to be black.

When the lighting is strong, it can occur that the other colors of the co-phosphene do not appear, and only the black tint appears.

There does not seem to be a frequency for the Alphalum which greatly increases the appearance of this phenomenon (which nonetheless stops with the slowest rhythm of this device), **but it is the rather frequent variation of speed that best maintains the rotation of the negative sectors of the co-phosphenes.** Nonetheless, there are two preferential frequencies between the rhythm of one second and the one that triggers the fusion of sensations, the frequencies for which the rotation of the co-phosphene is best. All this calls to mind what we have examined concerning thought given rhythm using a metronome, which can be done on all rhythms, also using two preferential frequencies and along with the necessity of changing the frequency rather often to facilitate the focusing of attention. (Cf. *The Pneumophene*, addendum Number 1).

It is necessary to remark that there is a certain way of looking at the bulb set in the reflector which facilitates the appearance of the negative phosphene in sectors with alternating rotation: calmly, without blinking, with the eyes somewhat wide open: nonetheless the gaze must not be excessively fixed and on the contrary it should wander a little bit, by starts, as it would in a normal way of looking at something, from one edge of the bulb to the other for example, or the from the bulb to the inside of the reflector. A gaze that is too fixed will break the negative co-phosphene and thus break its rotation.

This rotation of the negative co-phosphene provoked by the Alphalum is obviously to be compared with what takes place when we observe a co-phosphene (in other words a phosphene concomitant to the lighting which begins twenty seconds after the start of the lighting). At first it is blue, and then pink. Obtained with ordinary electrical current (in other words without Alphalum), this phosphene very often manifests alternating movements of rotation. It is a positive phosphene, (in other words having colors and indistinct forms) which rotates. On the other hand, the negative phosphene (in other words the dark one) triggered by the Alphalum has clearly defined rectilinear edges, which is not the case of the other one; thus its rotation is clearer and more analyzable.

What can be compared with these alternating rotations of phosphenes? Perhaps pairs of sunspots, which have opposing magnetic polarities and which rotate in opposite directions.

We also note that the rotation speed of the negative phosphene in sectors is influenced by the frequency of the periodic switching on and off: the higher the frequency, the faster the negative phosphene in sectors seems to turn.

B

INFLUENCE OF THE BULB' S COLOR ON THE PHOSPHERE'S ROTATION

In observing the phosphene in sectors obtained by colored light bulbs, with the Alphalum we were surprised to observe THAT THE ALTERNATING PHOSPHERIC ROTATION IS MUCH CLEARER WITH A GREEN COLORED BULB for a large number of subjects. Is it necessary to draw a comparison between the fact that the first and brightest color of a normal post-phosphene obtained with the white light is green?

We can compare these experiments with events that are considered to be "supernatural", "magic" or "initiatory".

First of all, these peculiar connections between the color green and the strange phosphenic properties: the emerald, the most magical stone of all,

the Grail or the cup made of emerald, the green stone of the Scandinavians, the emerald of the Incas.

Therefore, it would have been foreseen in the past what the Alphalum now brings to light: the green color facilitates one of the fundamental phenomena of the awakening of higher faculties: the rotational function of the brain.

All these facts are very interesting to note when we recall that the phosphene is the "umbilical cord which connects us with the other world"; that Phosphenic Mixing develops clairvoyance, and that Kundalini is a whirling mental phenomenon. Aren't we going to be able to go from the whirlwind of the phosphene to the awakening of Kundalini?

In effect, let us note that in the present experiment we have two elements belonging to the triad of Kundalini combined with the Alphalum, but one after the other: rotation of the negative co-phosphene (coexisting with the lighting, the eyes open) and the trembling of the post-phosphene (coexisting with the lighting, but with the eyes closed).

Of course this is still not simultaneous, and only on a mental level, but there is there a gradual progress towards the fundamental characteristics of Kundalini and we begin to anticipate that its halo of mystery will gradually disintegrate before the study of phosphenes.

C

INCURVATION OF THE ARMS OF THE NEGATIVE CO-PHOSPHENE

Then, the alternating rotation of phosphenes is manifestly similar to the solar miracle in Saint Paul d'Espis (Tarn-et-Garonne Department) of 1974, an event the Church considered to be "supernatural", in other words a "suspension of the laws of nature".

This dance of the sun occurred before several hundred persons, while in Fatima the number of persons present was estimated at 70,000. But in Portugal, nobody had remarked the direction of the sun's rotation; while in Saint Paul d' Espis it was observed that the direction of rotation

changed every three or four seconds. It is thus quite clearly a question of the same phenomenon that is obtained with the Alphalum. This alternating rotation is thus a potential action of the co-phosphene, but rapid periodic lighting is one of the conditions that favor it.

As I recounted in *The Initiation of Pietro*, one time I was able to obtain, myself, the alternating right and left rotation of the solar co-phosphene using the method described in my books and my poster for creating solar miracles "Telepathic Storm". But then, the co-phosphene I had appeared like a wreath of "phosphenes in the form of a comet's tail" (see the last chapter of this book, paragraph F). The incurvation of the tail reversed each time the bases of the tails changed their direction of rotation, as if these tails were composed of a kind of fluid. So, there was no autosuggestion in what I observed because the moment before I had no idea of what was going to happen.

Now certain subjects also see the phosphene's arms very clearly defined as it accompanies the Alphalum, but they are curved inward like the tail of a comet; it seems that this is always true for a negative phosphene, whereas what I had perceived was a positive phosphene (white branches set against the background of the blue sky).



IMPOSSIBILITY OF MAKING THE PHOSPHENE ROTATE CONTINUALLY IN THE SAME DIRECTION AROUND ITS CENTER USING THE ALPHALUM

Because of the connections between phosphenes and the development of clairvoyance (see: *Phosphenism and Developing Clairvoyance*) and oriental traditions on the subject of the acquisition of clairvoyance through this mental swirling phenomenon called Kundalini, is this alternating rotation of the phosphene like the first stage of Kundalini and can we easily go from one to another?

At this point a difficulty arises: furthermore, no oriental text has ever indicated that Kundalini changes direction so frequently, every three or four seconds. Now, if this were the case, the phenomenon would have to have been striking enough to have been described, or at least reported very often.

Moreover let us note that none of the texts of oriental and traditional origin on Kundalini that we were able to consult mention a direction of rotation for Kundalini or whether this force would be subject to changes in the direction of rotation. This fact alone would be enough for bringing to light to what extent these texts describe a natural power which manifested itself more or less spontaneously at the dawn of humanity in prehistory when powers of observation were still only in a rudimentary state, because it is very obvious that this question concerning the direction of rotation and its variations is fundamental for comprehending the quickest means of triggering this force.

On this subject, we cannot take "The Occultist" Rudolf Steiner's assertions seriously saying that up until his arrival on earth the chakras rotated in the wrong direction, and because our generation was lucky enough to have him incarnated among us the chakras are now going to turn in the right direction. In effect, the entire works of this author are only a series of unfounded assertions without any experimental or logical basis. "Faut m'croire parce que c'est moi qui te l'dis". ("You have to believe me because it's me who says so".) This very Parisian expression from my youth sums up his entire philosophy.

Furthermore, we have never been able to discover the circumstances where the co-phosphene or the post-phosphene always rotate in the same direction, during their entire duration and, all the more, during several phosphenes in a row. **The phosphene's rapid and continuous rotation in one direction seems completely contradictory to its nature.**

Nonetheless, we shall see that using the "**The Kundalini Triggering Device**", **we can obtain a rotation of the phosphene in one direction, but it is slow** and lasts only for half the time of the phosphene's presence.

During the twenty five years during which we have dedicated the greater part of our time to Phosphenism, it has happened quite often that persons remark that, for them, even the post-phosphene shows alternating movements of rotation, spinning in place (turning around its center). But only three or four times has it been indicated that a post-phosphene has rotated for an apparently long time in same direction. In addition, each time it was a case of a posteriori descriptions upon our request, and thus there was a risk of error in the observations or the memory. On the contrary, here are several experiments in which we could have thought a priori that they would have provoked the rotation of the post-phosphene around its center, while in fact it is not at all the case.

For all of these experiments:

Equipment: In a rather solid cardboard box, cut out a large cross. Place it in front of the reflector with the 150 watt pearl light bulb, which is used for producing good phosphenes.

Focus for thirty seconds, and then as usual switch it off and remain in the dark for three minutes. One will then perceive a magnificent green phosphene, of the most beautiful appearance, in the form of a cross.

At first we shall observe a tendency to alternating between the vertical arm and the horizontal arm of the phosphene. Of course, this alternation is not perfect, (in other words there is not a total disappearance of the arm which lessens) nor regular in its rate as it is in the oscillation of double phosphenes obtained with a bulb in front of each eye (Cf.: *Exploring the Brain through the study of the oscillation of double phosphenes*).

This is further proof that alternation is not a characteristic resulting from the symmetry of the hemispheres (which nevertheless accentuates it) but a characteristic belonging to the whole cortex.

Then, having obtained this beautiful subjective green cross, we shall carry out the following experiments:

1) Practice rotating the eyes, to the exterior as much as possible.

We will then observe that the arms of the cross always remain parallel to their position at the beginning, or at least they take on a very slight angle at certain moments. But there is a no tendency of the cross to rotate around its center.

2) Practice rotations of the head and the neck by bending the neck as much as possible.

The same result as in the previous experiment.

3) Being seated on a rotating seat, observe the phosphenic cross during the rotation.

In this case, often the cross will be slightly more inclined than in the two previous experiments, but there is no greater tendency of this cross to rotate around its center.

We would also like to remark that when we stop turning, the phosphene continues several degrees further, in the direction that we were rotating, as we have indicated in Whirling Dervishes and Phosphenism.

We can also observe that if we open our eyes after turning rather rapidly in a circle, we have the impression that the body continues to turn a bit in the direction we were rotating, while objects would tend to turn in the other direction.

In this area, the phosphene thus obeys the same law as cenesthetic sensations (i.e. which provide awareness of the body's existence), a law which is opposite to that of visual sensations.

Let us remember all these facts, even those which seem insignificant. In effect, because on one hand Kundalini is a whirling phenomenon, and on the other hand it resembles the phosphene, it is like the superior octave, **and knowing which exercises do not trigger rotation of the phosphene avoids us being misled or wasting time with exercises which do not act on the awakening of Kundalini** (no matter how excellent they may be otherwise for other purposes).

The conclusion of these experiments taken as a whole is the following:

A/ The connections between Phosphenism, psychic phenomena, clairvoyance and those which are called initiatory have been formally proved in the past (On this subject, see in particular: Phosphenism and Developing Clairvoyance and also all our other books published since 1959).

B/ Consequently, **if we were to discover a means of making the phosphene swirl with power over a long period of time, it would mean we have discovered the technique that puts the immediate awakening of Kundalini within the reach of all persons.**

C/ Occasionally, although rarely, such a phosphene whirlwind occurs spontaneously, but it seems very difficult to provoke it at will.

Still, this is nevertheless what we are going to continue to search for.

Remark I:

In this book, we are not going to study the mental sways which nonetheless constitute one of three terms in the triad "Sways-Whirlwind-Trembling" which make up Kundalini. In effect, we have studied their connections with Phosphenism in "The Initiation of Pietro" and summarized their practice in "The Yoga of Two Seconds".

But it is necessary to observe that, nonetheless, if we install a light bulb suspended at the end of an electrical cord measuring 3feet (1meter) and if we give it a push, it will swing at a rate of about two seconds: one second in one direction, and one second in the other direction. If we connect this light bulb to the Alphalum, we will already have a combination of two out of three elements that comprise Kundalini.

You should not take this for a kind of caricature of Kundalini on a physical level because once again, if we meditate at the same time that we watch this pulsing light swing (our gaze being fixed, i.e. not following the light), our thought will become saturated with this combination of rhythms and we will not have to make a great effort to then experience it in our consciousness. And this is a fortiori if we use rhythmic thoughts based on the movements of the light for meditation.

Nevertheless, when the "Kundalini Triggering Device" triggers the mental whirlwind, which is the essence of the phenomenon, this whirlwind should oscillate around its axis as often as possible, in the same way that a whirlpool draining a basin filled with water will be subject to roughly pendular oscillations around its axis if it is given a bit of momentum. The oscillations of Kundalini's whirlwinds around their axis are already cited in very ancient texts translated by Lilian Silburn, texts from Kashmir, the mountain region in the center of Asia where traditions dating back to prehistory had consequently been kept intact.

Since 1949, our experiments have demonstrated that this oscillatory movement of thoughts takes place at a rate of approximately two seconds. Why this rhythm?

We know that the organ which detects variations in position is constituted primarily by the semi-circular canals of the inner ear. We state "the variations in position" and not "the position" in relation to a vertical line, because if the subject has no visual point of reference, when he is tilted to

one side for a certain amount of time for certain amount of time he believes that he is once again in a vertical position.

There is inevitably a rhythm for which the inner ear is more sensitive to the variations in position; this rhythm is precisely the pendular swaying of roughly two seconds (one second in one direction, one second coming back in the other direction). For that reason it is on this rhythm that the inner consciousness will most easily perceive the feeling of swaying.

Thus, it will be necessary to combine the mental whirlwinds provoked by the "Kundalini Triggering Device" with the head sways of two seconds regulated by the metronome, as described in our other works.

Remark II:

There is a phenomenon that we could consider as being similar to the rotations which occur with the Alphalum, but this does not seem to be absolutely certain in my opinion.

So, on a piece of white paper, let's draw dark black concentric circles whose lines measure 0,0394 inch (1mm) in thickness, the white space between these circles also measuring one millimeter, and the whole measuring about two inches (5cm) in width. Around this, draw a large black area.

Let's shine a very strong light on this and focus on the center. Rather quickly we will perceive at least two thin sectors, diametrically opposite each other, that are much lighter. At the maximum, there will be six of them, their axes being placed at sixty degrees from each other.

If we shift our eyes a bit or if we move the drawing, or even occasionally in rhythm with the cardiac pulsations, these sectors move and oscillate back and forth from a median position by approximately a quarter of a revolution, rarely more than this, and exceptionally a complete revolution. They then become clearer. Now, generally, eye movement breaks the co-phosphenes (phosphenes associated to physical perception). Thus, this sign does not support a phosphenic interpretation of the phenomenon.

The perfectly rectilinear character of the edges of these sectors leads us to think that it is rather a question of a phenomenon of light diffraction on the edges of the iris, which confirms the fact that the movement of eyes and the medium is necessary to provoke their rotation.

Let us recall that when the co-phosphene of Alphalum rotates, it turns a significant number of times around the face of the circle, while in the present experiment it does not even move a quarter of it. Thus, it is a question of phenomenon that is clearly different, in spite of the first impression it gives.

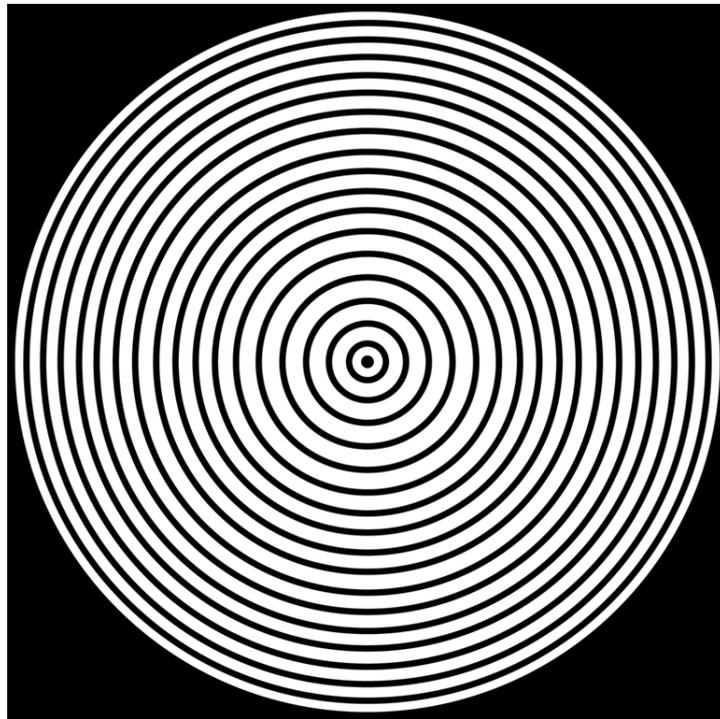


Fig. 6: *If we shine a strong light on this drawing and we focus on its center, we will see six pale white sectors appear which present oscillatory movements, and very rarely do they make several complete rotations in one direction and then in the other. It is difficult to determine whether this is a phenomenon of diffraction on the edges of the iris or phosphenic phenomena, even though the regularity and the rhythm of the oscillations rather inclines towards the latter interpretation. Perhaps it is the two mixed together, the light being diffracted by the inner areas of the eye where phosphenes are created.*

One person declared that after a few days of practice focusing on this image, he had the experience of seeing shifting lights springing from it and even flooding the inside of his body. If this experience were to be repeated by several observers, it would confirm the phosphenic origin of these shifting sectors. This phenomenon would be similar to the spray of phosphenes which we studied in relation to the Synchronoscope.

This experience could then give a new meaning to the "Mandala" in Yoga (sacred images that raise the soul when they are meditated upon).

The phosphenic universe being intermediary between thought and matter, focusing on such a mandala and provoking a phosphenic rotation, would be an important step towards putting Kundalini and the chakras into rotation (spiritual energy centers), i.e. the repercussion of phosphenic rotation in the universe of the visual imagination.

In other words, these oscillating sectors appear to be of the same nature as the rectilinear beams around lampposts at night, when seen from afar and when there is no humidity in the air. Experiments have shown that these are due to diffraction in the eye.

Whatever explanation we accept for the formation of these six sectors, the fact that they are placed along the axes of a hexagon remains mysterious (even though we know the cause behind the frequency of the hexagonal shape in biology: if we compress malleable circles one on top of the other, when all the empty spaces between them are filled, they have all taken on the form of a hexagon, due to the fact that each circle is surrounded by six circles which are tangent to it and tangent to each other).

Thus, it is not obvious that it is a question of a phosphene by contiguity of color like the one that is produced if we place two complementary colors side by side and we focus on the border: on this border, brighter bands of color are formed and whose irregular movement and edges change shape continuously are characteristic phosphenic phenomena.

Nevertheless, if we focus on the concentric circles for a long time, phosphenes will be added to it by contiguity of colors. Certain persons then see diverse tints appear, very agreeable to the eye, a phenomenon which develops through practice.

After a few weeks of daily practice, some subjects perceive sprays of light which permeate their body. This experience recalls the one that we described regarding the monk from Luzun.

It is thus possible that in the experiment of focusing on black and white circles, at the beginning there are rays of luminosity due to diffraction and then secondarily they create diverse phosphenic phenomena that are magnified with practice.



CHAPTER V

FROM THE ALTERNATING ROTATION OF THE NEGATIVE CO-PHOSPHERE TO ALTERNATING MENTAL ROTATION

A

THE DIFFICULTY OF SYNCHRONIZING ALTERNATING MENTAL ROTATION WITH THE PHOSPHERE' S ROTATION

If we know the laws of Phosphenism, on one hand, and the traditions concerning the awakening of Kundalini, on the other hand, at first we assume that we will be able to make use of the alternating rotation of the negative phosphene produced by the light bulb using periodic lighting for provoking this well-known "rising of Kundalini".

Now, experience proves that this hasty point of view is incorrect. We will need something else in order to obtain this result, as we describe in the following chapters, but in any case the study of thought associated with the alternating rotation of negative phosphenes is a good preparation for the final experiment.

In effect, the basic principle and the most important one in Phosphenism is the association of a thought and a phosphene, or Phosphenic Mixing, in the aim of intensifying mental phenomena by transforming light energy into mental energy, the phosphene playing the role of transformer, or that of middle frequency as in radios, or medium tension during the transmission of very high-voltage electricity, first at a voltage used for distribution and then at the voltage of the mains.

The second principle of Phosphenism is the similarity between the laws governing thoughts and those governing phosphenes, a principle which has been proved through multiple experiments. So the phosphene represents the first stage of thoughts. Thus, we can provoke a conscious automatism of specific mental rhythms by basing them on those of phosphenes.

Thus, our point of departure in the study of Phosphenism, following an experience in 1959, was the discovery that swaying of the head on a pendular rhythm of two seconds pulls the phosphene along, whereas the faster or slower rhythms do not pull it along or not as well.

The result of this was one of our main exercises which can even be considered as the departure point of rhythmic thinking: visualizing an object which sways on the rhythm of the phosphene, at the same time as the phosphene and if possible with more exaggerated angle so that the thought can then continue its rhythmic movement, without any effort of the will, by means of a conscious automatism (see *The Yoga of Two Seconds*).

Through analogy, we can visualize an object which would turn in the phosphene in rotation due to the lighting produced by the Alphalum. This object will change its direction of rotation at the same time as the negative phosphene in sectors.

Let us give several examples of an object to be imagined in order to concretize the experiment, nevertheless insisting on the fact that the choice of this object is of very minor importance: what counts is its rotation movement accentuated by the rotation of the negative phosphene.

This object can be a white spot, a flower, a miniaturized animal or a human being; or even a word written in white letters; or a geometrical figure that is more or less symbolic. It doesn't matter, as long as there is a precise visual mental image.

Because of the close relation between the phosphene and the visual mental image, the latter becomes more or less saturated with the phosphene which then pulls it along in its rotation.

This experiment is easy, pleasant, and without any drawbacks.

It is necessary to note that using this simultaneity we accentuate the two movements, that of the thought and that of the negative phosphene. Although most subjects who have not been forewarned do perceive the rotation of the negative phosphene, adding the synchronous mental rotation to it makes the phenomenon the more real and accentuates it. There is a delicate line between the sensory phenomena and the influence exerted by the observer on the object observed. It is an influence somewhat comparable to what takes place during concentration on a

detail of the visual chaos: this exists without phosphenes, and everybody has more or less observed it in the form of small brilliant spots which dance in front of one's eyes, even in total darkness and with the eyes closed. But if we put all our attention on one of these details and then as soon as it has disappeared, we concentrate on another one in the same area of the field of vision, after several minutes this visual chaos will gain considerably in richness and can even be transformed into visions which, very curiously, are always prophetic (see: *Phosphenism and Developing Clairvoyance*).

Also, by accompanying the alternating rotation of the negative phosphenes in sectors by a visual mental image turning in the same direction, we augment the clarity of this phosphene and as well its rotation, nonetheless without modifying the rhythm of its changes in direction which remains at a small number of seconds per side.

Then, we switch it off, close our eyes and we continue to visualize the mental image which swirls around the resulting phosphene, sometimes in one direction, sometimes in the other (i.e. twisting sways). The mental phenomenon will continue without any difficulty. The rotation of the phosphene in sectors has transmitted its momentum to the thought.

Nonetheless, in order for the phenomenon obtained to resemble what is described as the "rising of Kundalini", it must be able to continue by itself without a phosphene.

Now it is at this point that a difficulty arises, we can even say the impossibility of carrying out such a mental experience.

INDEED, THE PERIOD OF CHANGE IN ROTATION DIRECTION OF THE THOUGHT DOES NOT CORRESPOND TO THAT OF THE PHOSPHENE IN SECTORS, in such a way that the operation is neither easy, nor pleasant, and it does not take place with a CONSCIOUS AUTOMATISM OF THE THOUGHT THAT DOES NOT REQUIRE FURTHER EFFORT for creating the impression "that a force is awakened within you".

From the very first attempts, we realize that for it to be easy, THE CHANGE IN DIRECTION OF THE THOUGHT MUST BE DONE ON A RHYTHM MUCH SLOWER THAN THAT OF THE ALTERNATION OF THE ROTATING PHOSPHENES.

It will therefore be necessary to continue the mental rotation, which was started with the rotation triggered by the Alphalum, using alternating changes of direction that are much more spread out in time.

You should not be surprised by this because using many other ways of alternating right and left stimulation, we obtain an alternating cerebral reaction to one or more much slower rhythms, a sort of resonance to the alternation on an octave.

B

REMINDER OF EXPERIMENTS PROVING THE ALTERNATIONS ON AN OCTAVE IN THE BRAIN

All our experiments prove that the brain is the seat of alternating movements, but never unilateral ones.

Let us recall several examples of symmetrical movements of phosphenes which have all been described in our previous books. They very clearly bring to light the necessity of respecting the symmetry in movements of the imagination, which obey the same laws as phosphenes, but on another octave.

1 - The alternation of double phosphenes

If we shine a light into each eye separately by means of a vertical plate placed between the two light bulbs which goes up to the nose, and if we switch the lights on alternately right and left at a rhythm of two seconds per side, after turning the lights off the two resulting phosphenes alternate. In other words at times we perceive the one on the right, and at times the one on the left, on a regular rhythm, on an average of eight seconds per side. Here already we see that the alternating reaction is not on the rhythm of the lighting. (This rhythm was the main subject of our book: *Exploring the Brain through the Study of the Oscillation of Double Phosphenes*).

2 - The pulsation

If we form two phosphenes once again using the same setup as above, shining a light into each eye separately but without alternating lighting,

i.e. simultaneously, under certain circumstances one phosphene will grow while the other one shrinks on a very fast regular rhythm. There is then a remarkable symmetry of movement in time (but it is the opposite in space). A chapter of the aforementioned work is dedicated to the study of this rhythm.

3 - Periodic symmetrical paralysis of the organs of sense

Let us also recall the experiences of blindness lasting several seconds, alternating right and left under the influence of specific rhythms of alternating light, about twelve per second obtained using the Synchronoscope and alternating right and left deafness on a rhythm of about twenty seconds by side under the influence of alternating right and left audition on a rhythm of one and a half seconds per side.

Again we notice that the alternating reaction is on the same rhythm as the stimulus.

4 - Symmetrical movements of the solar co-phosphenes during a dance of the double sun

In Lourdes and Phosphenism (p. 65 of the First Edition), I recounted a very curious personal experience which I shall summarize here: I was in the street next to a shop window with thick glass, and I was able to see at the same time the sun and its reflection in the shop window, the two being separated from each other about thirty degrees.

I then wondered what would have happen if I triggered the dance of the sun of Fatima using the method I had already published several times (with a maximum amount of details in the addendum of *Phosphenic Mixing Applied to Education*) and consequently I will not come back to this. One of the elements described in this practice consists of looking slightly to one side of the sun. The imbalance in the field of vision resulting from this facilitates starting a cycle of very curious movements in the solar co-phosphene.

Here, the conditions were ideal because looking in the extension of the shop window I was able to focus on the sky between "my two suns", the real sky, and its image the glass. Now, to my great surprise I saw BOTH SUNS SHOWING EXACTLY THE SAME INTRICATE MOVEMENTS

OF THIS DANCE, AT THE SAME MOMENT AND PERFECTLY SYMMETRICAL IN RELATION TO THE VERTICAL LINE PASSING THROUGH THE POINT IN THE SKY WHICH I WAS FOCUSING ON.

Given the close relationship between phosphenic phenomena and Hindu Kundalini, and as we have a great amount of proof concerning the symmetry of co-and post-phosphene movements, it is necessary to respect the utmost degree of symmetry possible in all operations having the object of triggering the awakening of Kundalini.

5 - Alternation of complementary thoughts

We have just seen that for certain persons, this alternating hearing produces AN ALTERNATING DEAFNESS, but it has a longer duration than that of the alternating sound: for ABOUT TWENTY SECONDS the subject will hear nothing in one ear and then nothing in the other ear during an equal amount of time, and so on. But what is much more common is that **this produces additional alternating thoughts on a much longer rhythm.**

Here is one example, among many, of thoughts that are polarized by alternating hearing:

A young man told us that during this audition the image of the most beautiful woman he could have ever imagined imposed itself upon him for ABOUT TEN MINUTES, THEN, FOR ROUGHLY THE SAME LENGTH OF TIME THE IMAGE OF A SKELETON IMPOSED ITSELF.

In between these two images there was a brook.

He had understood that this was a symbolic representation of the opposition and complementarity between life and death with the link which is the short flow of existence. For me, in addition, this brook represents the corpus callosum and the posterior fibers of each side of the fornix (post commissural fornix), the two most important organs of interhemispherical connection.

It was very clearly a question of alternating complementary thoughts, but on a rhythm roughly TWO HUNDRED TIMES SLOWER THAN THE RHYTHM OF THE ALTERNATING HEARING, EVEN THOUGH THE

LATTER CONTINUED AT THE RHYTHM OF ONE AND A HALF SECONDS PER SIDE DURING THIS SLOW THOUGHT ALTERNATION. WE ARE THUS IN THE PRESENCE OF A KIND OF HARMONIOUS RESONANCE BETWEEN ALTERNATING HEARING AND THOUGHT, A RESONANCE ON THE EIGHTH OCTAVE.

Thus, alternating hearing on the rhythm of one and a half seconds per side produces a sensory alternation around the fourth octave, and another mental alternation around the eighth octave.

This law of alternating cerebral movements, but on a rhythm slower than that of alternating sensory stimulation is so general that there is no hope of giving conscious and involuntary rotary movement of the imagination (Kundalini of the Hindus) all its possible power while respecting this law.

C

MENTAL ROTATION ON THE OCTAVE CONSECUTIVE TO THE SYNCHRONOUS MENTAL ROTATION OF THE CO-PHOSPHENE OF THE ALPHALUM

We state this concerning the ALPHALUM because the alternating rotation is easy to study. But it is necessary to remember this during the use of "The Kundalini Triggering Device ", if we want to make full use of its effects. For the moment, let us content ourselves with applying this rule to the alternated negative phosphene in the alternating rotation of the Alphalum.

According to the auditive experiment, we could imagine that the solution is simple: prolong the rotation of the imagined object for much longer time in the same direction as that of the phosphene, and then make it change direction.

The experiment proves that during the rotation of the negative co-phosphene with the Alphalum, practically the only thing possible is to make the thought rotate on the rhythm of the Alphalum. Certain persons are able to do this right away: for others, a bit of training is needed.

BUT, IT IS AFTER A SESSION OF ROTATING THOUGHTS USING THE NEGATIVE PHOSPHENE OF THE ALPHALUM THAT WE SHALL CONTINUE TO MAKE THE THOUGHT ROTATE, WITH CHANGES IN DIRECTION AT INTERVALS MUCH MORE SPACED OUT COMPARED TO THOSE OF THE ALPHALUM'S CO-PHOSPHENE.

THIS IS VERY EASY AND PLEASANT.

This time, we come much closer to the whirling of Kundalini, but it is still hardly anything compared to what we obtain using "The Kundalini Triggering Device".

Remark: *one of our pupils told us that only once in her life, before discovering Phosphenism, she had experienced a prophetic phenomenon: she was in a fair watching a lottery wheel spin. She then suddenly had the intuition of the number that was going to win, and in effect that was the one which came up.*

Therefore, there is no need to run to the Orient or to esoteric western societies for noticing that the projection of a rotation movement on the consciousness can sometimes create flashes of clairvoyance. It suffices to observe life around oneself a bit.



CHAPTER VI
THE GYRASCOPE
OR
THE KUNDALINI TRIGGERING DEVICE
A
TRANSFORMATION
OF THE SYNCHROSCOPE INTO A GYRASCOPE

Let us return to the Synchroscope. Let us definitively remove its cover. We will thus be facing the disc with its sectors usually used to periodically hide the filaments. But, now it is going to be used for something quite different.

Behind the disc with sectors, let us place a vertical black piece of cardboard which will hide the rest of the device seen from the front, including the openings, the square one and the circular one which we previously used for looking at the two light bulbs and which now will no longer be used. We will paste aluminium foil on each blade of the disc, the kind that is used for cooking.

Almost directly in front of the disc with sectors, but nonetheless slightly to one side, at a distance of approximately 6 feet (2 meters) we will place a strong light bulb, if possible a pearl light bulb minimum 150 watts that is set in a good reflector in such a way that its axis goes through the center of the disc with sectors.

The experimenter will sit close to the Synchroscope so that the disc with sectors covers the greater part of his field of vision; he will also put himself slightly to one side, but to the side opposite the light bulb; in this way his head will not cast a shadow on the disc.

Even better, although it is a little bit more difficult to set up: the experimenter will place the bulb above and in front of the disc, so that the axis of the disc with sectors is on the same plane as the center of the bulb. He will then seat himself so that the center of his head is directly on the axis of the disc. It is necessary to have a reflector around the lamp so that the subject does not have the rays shining

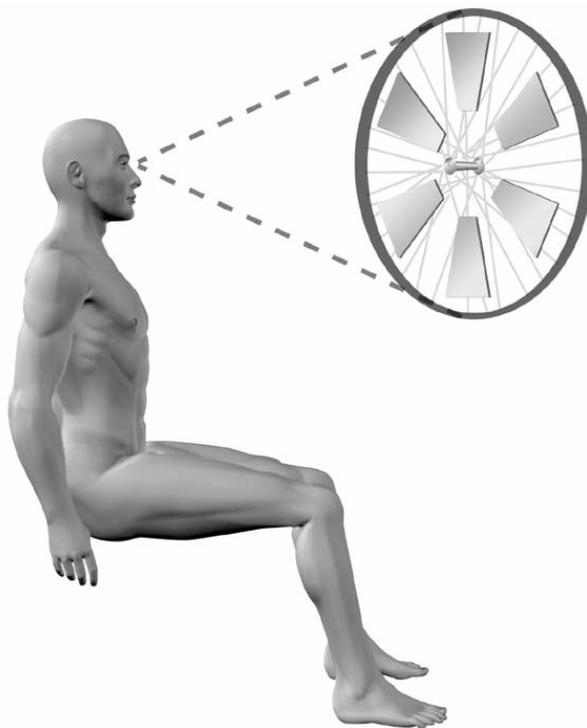
directly into his eyes. Using this lighting setup, the right-left symmetry of the body and more specifically the activity of the brain hemispheres is fully respected.

He therefore puts himself in the best conditions so that when he looks at the disc, the sectors will appear to him with their maximal brilliance against the black background.

Then, he will first make the disc turn as slowly as possible, accelerating it gradually, but still without reaching the speed at which one would lose the impression of the rotation of the disc, i.e. without arriving at the fusion of perceptions produced by the rotating blades, because in this case our experiment would be impossible.

Since the center of the retina is particularly sensitive to colors and the periphery sensitive to shapes and movements, we will be more aware of the rotation of the disc by not overly focusing on its center, but by shifting the eyes rather often towards the periphery.

We chose the term of "GYRASCOPE" for this device whose rotation is intended to be looked at.



THE GYRASCOPE, THE KUNDALINI TRIGGERING DEVICE

Fig. 7: Bicycle wheel transformed into a Gyroscope: in this drawing, pieces of cardboard of different colors overlapping each other over the spokes have been reduced to a minimum in order to facilitate understanding the diagram, but it is in the interest of the observer that the entire surface of the wheel be covered by sections of contrasting colors on the side facing him.

There are obviously many other ways of constructing this, as we shall see in the next-to-last chapter. We will say right away that the simplest one is a disc in cardboard placed on an axis, two pulleys allowing one to increase the rotation movement which is kept up manually by using a crank.

There is also an even simpler one: an old wheel of bicycle where we place cardboard sections of many different colors in the spokes. To begin with, alternate the paper sectors in aluminium foil and those in black cardboard. The ball bearing movement permits the movement to continue for a long enough time once it has been set into motion so that this gesture will hardly disturb the meditation (see the commentary in the chapter "Kundalini and Reincarnation").

The word "Gyrascope" has the same root as "gyration" and "radioscopy". It is thus quite appropriate for a "device used for observing a gyration", which is its definition.

This is not to be with the "Gyroscope", the device created in 1852 by Foucault, which is a top mounted on a double suspension.

Moreover, the study of the Gyroscope is moreover also very interesting for us, by analogy between certain cerebral and intellectual phenomena. Among other things, one of its primary characteristics is that its axis remains fixed in the same direction in space, if we orientate the suspension in another direction. In the same way, mental gyroscope, which we are going to describe, gives perseverance in one's objectives and the ideals that we have set for ourselves.

B

FROM THE GYRASCOPE TO THE GYRATION OF THE MIND

1 - Associating a rotating thought with the gyration of the disc

The experiment begins when the subject observing the rotation of the disc visualizes a rotating object in his mind. This object can be on the disc or outside it, and it can turn at the same speed or at a different one. As in the experiment with the Alphalum, the choice of the object is of a completely secondary importance. The simplest is a spot of colour that is roughly circular.

We remind you that it is also very good to use a plant, animal or human shape, a geometrical design, a written word or any other image that we like.

In addition, it is also very good to change this mental image often during the experiment, depending on the inspiration of the moment. Further on we shall study the effects produced by the observation of the rotation movement on the influx of ideas and the choices which allow an infinite variety.

We remark that at the beginning it is easier to visualize the object on the disc itself.

2 - Variation in the direction of thought rotation at the beginning of the experiment

During the first moments, we can be tempted to make the object turn in the direction opposite to that of the disc, but this lasts no longer than the distortion of the objects in the room if we stop focusing on the disc: for several seconds, they will seem to twist in order to turn in the opposite direction to that of the disc when it was rotating).

In the same way, it is only for several moments that we will be tempted to make the thought turn in the opposite direction of the disc. But as soon as **we really enter into the experiment, the thought will rotate easily in the same direction as the disc.**

This is a phenomenon that is quite comparable to what takes place during the lateral head sway with a phosphene and the associated mental exercise: for certain persons, during the first moments the phosphene and the associated thought will go in the opposite direction to that of the head sway and then they will turn in the same direction, which is most generally the case at the beginning.

Of course, during all of this, the eyes need to remain immobile enough so that they do not play a role in the change of behavior of the phosphene and the thought (see the addendum of *Phosphenic Mixing Applied to Education*: Strange movements of phosphenes).

This phenomenon calls to mind an experiment which was on exhibit for a long time in the Palais de la Découverte in Paris: one would look at a spiral on a rotating disc for two minutes and then look at a similar spiral

on an immobile disc next to it. For several moments the observer had the impression that this second spiral, which was nonetheless immobile, was turning in the direction opposite to the first one. But in this case, it is a question of brief and superficial reactions of the brain, on the sensory level. Now, we are trying to reach a much deeper area connected to visual imagination and its laws.

This penetration appears only much later. It is in the same direction of rotation as the disc and lasts a very long time.

3 - Differential rotation

At minimal speed, it is not difficult to visualize this object rotating at the same speed as the blade on which we have decided to place this mental image.

But, as soon as we go beyond a certain speed, the object can no longer keep up with it: **the imagination stays lagging behind.**

Thus, as soon as we accelerate the disc's rotation of little bit, THE IMAGINED OBJECT TURNS AROUND THE CENTER OF THE DISC MORE SLOWLY THAN THE DISC ACTUALLY ROTATES.

We are going to see that this is not a problem and, on the contrary, differential rotation, i.e. rotation of the visual imagination is almost a necessity for obtaining extremely good results which we are going to describe.

IT IS LIKE THE GOOD OLD DAYS WHEN WE USED A SPOON FOR MAKING MAYONNAISE: IF WE KEEP TURNING THE SPOON IN THE CENTER OF the BOWL, THE MAYONNAISE TOWARDS THE EDGE OF THE BOWL WILL TURN ALL THE SAME BUT MORE SLOWLY THAN THE MIDDLE).

(This differential rotation is the definition of the word "whirlwind" or "whirlpool").

This is caused by multiple whirling currents at various distances between the center of the bowl and the outer area as a result of friction due to the differences in speed. Also, without a great effort of will, the visual mental image is pulled along by the sensation of the disc's rotation, but at a speed

that is slower than the disc, sometimes even moving by 90 degree jumps with short periods of stopping in a way that is very similar to certain eidetic phenomena related to phosphenes, which move by abrupt starts during the movements of eye rotation, as we have described in *The Initiation of Pietro*.

THIS ROTATION OF THE THOUGHT, SUPERPOSED ON THE ROTATION OF A PHYSICAL DISC BUT IN DIFFERENTIAL ROTATION, SUCH IS THE FUNDAMENTAL EXPERIMENT WHICH MAKES KUNDALINI RISE, IN THE SPACE OF ONLY ONE WEEK AT THE RATE OF ONE HOUR OF PRACTICE PER DAY, NOT DURING THE EXPERIMENT BUT IN THE FOLLOWING HOURS.

During the practice itself, what takes place is more subtle and more difficult to observe; we shall analyze this further on in greater detail. Still, we will already remark that, contrary to what we might have thought, this is not boring: the time goes by rather quickly during the experiment and we tend to continue longer than needed.

Henceforth, we shall give the name "Gyroscopic Meditation" to any meditation where the mental, visual and auditive images have to make a rotating movement, and even any type of meditation associated with focusing on the rotating disk because its objective is that during the hours which follow, a rotary semi-spontaneous movement of the thought is triggered. This is what the Hindus have called "Kundalini".

When it is a question of meditation, we prefer the term "Gyroscopic Meditation" to that of "Gyrascopic Meditation" because there is no longer any confusion possible with Foucault's gyroscope (suspended top).

The expression "Gyroscopic Meditation" is more euphonic and reminds us that generally speaking we are transposing the laws of the physics to the mind and in this case, more specifically, the essential characteristics of Foucault's gyroscope which we have already given an example of.

In the following chapter, we shall see why "Gyroscopic Meditation" can be also called "The Spiritual Dynamo".

4 - After an incubation period of twelve hours, the whirlwind of Kundalini.

Observing an object in rotation as THE BASE OF GYROSCOPIC MEDITATION greatly facilitates it, as much during observation of the material rotation as later on, and the fact that the brain rapidly gets into the habit of this meditation is hardly surprising. What is curious, are the effects seen after about 12 hours and which last two or three hours. Strange, curious, and not totally explicable by our current physiological knowledge. But this is totally surprising only for those who consider their own imagination to be a world apart, isolated from the cosmos, and whose manifestations should be limited to what the will imposes on it.

But when we study the multiple experiments which prove that imagination obeys the general laws of physics following the analogy between the worlds of inner life and the physical cosmos, we find the laws known for physics and the astronomy in the effects produced on this inner life by the Gyroscope.

Because it is afterwards that we are surprised and even stunned: **the mental rotation continues with a surprising ease and power that is even disconcerting**: at any moment of the day or night, and specially during half-sleep, it suffices to "reconnect to it" by concentrating one's attention a little bit on this phenomenon, in other words by wanting it to begin again, so that it starts up again accompanied by a feeling of power that has at the same time a supernatural gentleness.

However, it is not immediately after the experiment that this "Gyroscopic Meditation" starts again nearly spontaneously and with a surprising intensity.

On the contrary, it seems that just after practicing with this device, the rotational function of the brain tires and one should not insist in this. However, about a half-day later, with a small effort of the will it will start again with a power and majesty much greater than during the session with the Gyroscope. Thus, there is this curious incubation time of twelve hours.

In fact, it is necessary **to slightly encourage the resumption of this "Gyroscopic Meditation"**, which is the natural inclination our brain will have taken on condition that it is associated with a precise thought, if possible a rotating visual mental image observed using the Gyroscope.

Another very curious aspect of this phenomenon: what continues to rotate after the association of the thought with the observation of the rotating disc is not one of the mental images superimposed on the Gyroscope during the practice session, but an image which has automatically been simplified without any intervention of our will. It varies a bit according to the experience and the subjects.

This can be a luminous ball which rotates around the experimenter and which, after a bit of practice, leaves behind a luminous, serpentine trail that is more or less spiral; or a sensation of a paste or a fluid which constitutes this object. We observe that the whole corresponds exactly to the descriptions of Kundalini given by oriental "Masters".

This mental rotation consecutive to the experiment with the disc can also come back in the form of a small wheel with rays of light placed on one of the psychic energy centers, most frequently between the eyebrows. The will can act on the choice of the mode of resurgence of the rotation sensation. But the best results will be obtained if the will intervenes only for reinforcing the natural direction that our mind wants to take.

5 - INITIATION or the definitive creation of a circuit of neurons facilitating "Gyroscopic Meditation".

Contrary to what we might have thought, this movement of mental rotation is never obsessive: the slightest effort of the will is enough to stop it, and it will start only upon our invitation to do so.

It is sufficient to practice this exercise for one or two weeks as we have indicated, for approximately one hour a day, in order to have the impression of being "INITIATED", i.e. having definitively created in one's brain the circuits of neurons necessary for this rotation movement of the mind to maintain itself by means of a conscious automatism without any effort (as we shall see in sub-chapter "E").

Then, it is sufficient to practice once a week for roughly ten minutes from time to time to keep the power from diminishing.

Of course, the person who wants to attain a very high development in this direction can increase the latter amount of practice. Still, beyond a certain threshold it is possible that one will reach the maximum point of what the human brain is capable of handling with this new organization of neurons,

and therefore one will not obtain anything more by going beyond the amount necessary to maintain the level. Thus, there is no risk of abuse.

Up to now, we could have thought that the effects of a mental gyration associated with a rotating disc are hardly very extraordinary and that they would have been predictable because they are the results of the brain's saturation with the sensation of rotation. The intensity of this mental rotation due to the saturation resulting from focusing on the rotating disc has been considerably augmented by the freeing of energies of neuron synchronization due to the regularity of the mental rhythm and energy which acts upon the present thought, that of rotation.

However, certain effects which we shall describe farther on show that there is more to this than meets the eye.

This rising of Kundalini and the awakening of the chakras, with the resulting flowering of the higher faculties through the use of a movement of physical rotation in Gyroscopic Meditation was:

CHRISTOPHER COLUMBUS'S EGG OF OCCULT SCIENCE



C

CHANGES IN THE ROTATION DIRECTION OF THE GYRASCOPE'S DISC

Concerning the Alphalum, after all the examples we have given, the symmetrical movements in the brain, and the way we have stressed the fact that unidirectional rhythmic movements are never observed during the experiments we carry out, the reader can imagine how important it is to change the rotation direction of the disc with sectors, periodically and at regular intervals. It is only in this way that mental rotation, i.e. the rising of Kundalini will be attained to the fullest.

Let us point out that having made the disc rotate in one direction during a session, and consequently the thought turning in the same direction, we will feel the need to make the disc, as well as the following associated thought, rotate in the opposite direction during the following session.

Ulterior studies, perhaps using electroencephalography, will allow us to determine the optimal duration of the rotation in each direction and the intermediate period of rest, so that for the same subject the period of rest between each change in direction of the negative sector phosphene of the Alphalum is always about the same length of time, at least at the beginning of the session. Respecting this physiological period of time in the change of direction will permit giving more intensity to the mental rotation and thus obtain its beneficial effects with much greater power. But in our opinion there would be major drawbacks in not expecting the changes in direction:

The first drawback to the absence of change in the disc's rotation direction: a deviation of the nervous system.

First of all, we would risk provoking an abnormality in the nervous system.

In Dordogne, in Monteton, training courses are organized which include "gyration", i.e. something similar to the dances of whirling dervishes; so, for one week the participants spin in place in the same direction for two hours, the whole week long in the same direction.

Now, one of our pupils who had participated in this training course and studied its effects using Phosphenism observed that during the fifteen days that followed, when he remained immobile, whether standing or sitting and if he made a phosphene, it was pulled along in one direction, to one side, and always the same one.

So, the saturation of the nervous system with one rotation direction persists for several weeks. If it manifests itself through an effect on motricity, for an automobile driver for example, this could be quite catastrophic.

The second drawback to the absence of change in rotation direction: the blocking of Gyroscopic Meditation.

If we practice this exercise for two or three weeks without changing directions, the meditation during focusing on the disc hardly suffers from it at all. However, on the contrary, **a real blocking of the following semi-spontaneous mental rotation arises.** Now, we know that this phenomenon is Yoga's Kundalini. The object of this practice has been missed. It is advisable to change from time to time for this primary reason.

A rather natural periodicity for the changes in direction.

While waiting for more precise bases concerning the optimal periodicity in these changes of direction, a base which will be furnished by the study of phosphenes by means of other experiments, we can frolic a bit in the philosophical domain.

And thus, we can base ourselves on the circling of cosmic electrons around the earth.

The cosmic electrons coming from the sun do not turn in the same direction in the morning and the evening (Science et Avenir). Coincidence? It is rather agreeable to practice a session in the morning with the rotation in one direction, and in the evening in the other direction, approximately half an hour for each session.

The necessity of changing the rotation direction of the disc with each session represents, as we have just called to mind, a superior octave of the alternating rotation direction (through the duration of the rhythm) using the Alphalum.

But, in addition, this necessity does not go without evoking inversions of the magnetic field in dynamos, which can sometimes happen in a laboratory right before our eyes without there being a clear explanation of this sudden reversal of the dynamo's poles ("Pour la Science Number 73, Nov. 1983 p. 42") and more importantly the inversions of the earth's magnetic poles which occurs relatively frequently in relation to the life span of our planet, as showed by geology.

Therefore it seems that this necessity for changing directions with each session is of the same nature as the alternating rotation of double phosphenes with the Alphalum, but on a much higher octave.

Thus it is physiological and necessary to change directions at least from one session to another, and perhaps every couple of minutes as we shall see farther on.

VARIOUS DEVICES PERMITTING CHANGES IN THE DIRECTION OF ROTATION.

The device that we can build ourselves, using an old wheel of bicycle works very well.

If we have a device running on electric power, usually being used for another purpose and whose direction is not reversible, it suffices to look at it in a mirror to obtain rotation in the opposite direction.

Nevertheless, the installation of a mirror for reversing the rotation direction is neither so practical nor well-balanced from the point of view of its effect on the mind because the image in the mirror is smaller than the object because it is farther away.

It is obvious that we can only deepen research which seems to be so promising using a device that easily permits this reversal.

That is why the company Pontarlier-Électronique S.A., whose manager Mr. Manuel has taken an interest in our work for a long time, has been kind enough to offer the "Phosphénisme" association an experimental Gyroscope model which runs on electrical power with reversible direction and adjustable speed controlled by a simple switch.

It is obvious that the results obtained are infinitely better.

We shall study more this device at greater length concerning the study of the connections between phosphenes and Gyroscopy (Chapter VIII).

D

THE STARTING POINT OF KUNDALINI

All the different traditions concur in stating that Kundalini has its origin in the lower part of the body, but the greatest contradiction reigns between them regarding the precise point.

Pandit Gopi Krishna situates this point of origin at the base of the vertebral column (p. 169); the same expression is often found with Muktananda.

It is still difficult to find an objective base in one of these opinions, but we will observe that if we understand the word "base" as meaning the lower extremity of the vertebral column, this fits in quite well with Gyroscopic Meditation. Because in many persons the coccyx ends in a small sphere; in any case, it does not contain any laminae of the vertebral arch, only fused bodies.

Now, the invertebral bodies are rounded off and they constitute the primary element of the vertebrae at the base of the vertebral column, while it is exactly the opposite towards the top of it. The atlas, at its top, is comprised only of laminae.

This small sphere which the coccyx terminates in is highly symbolic of the connection that this zone of the body has with the spherical shape, and thus with the whirling movement.

In addition, due to its relative durability the skeleton is the symbol of eternal life.

The osseous system is made up of the densest substances of the body. If Matter is condensed Cosmic Spirit, it is therefore through the concentration on one point of the skeleton that we would best be able to receive this Cosmic Spirit which resides within us.

We will observe that the skeleton is the body's system which presents the least amount of difference between the two sexes. It would thus be the receptacle of the initial neutral force.

We have not yet been able to explain why the leaves of plants are distributed according to the Fibonacci sequence (see, for example, *Science et Avenir*, Number 443 January 1984, p. 70 - 82, "Les plantes font des maths", by Stéphane Deligeorges). Therefore the symbolism in morphology should not be totally dismissed under the pretext that we do not understand why it exists. The apparent ridiculousness of practicing Gyroscopic Meditation on the end the coccyx may hide the secret of mobilizing great cosmic forces that are still little known.

All the more so because the practice of making Kundalini rise, departing from the coccyx according to certain traditions, is to be compared with a curious recent discovery: many fresh water fish communicate by means of electrical discharges and even electromagnetic waves WHICH ARE SENT OUT OF THEIR TAILS, tracing a curve outside the animal and returning back through the head. The modifications which they would have undergone along the trajectory are analyzed when they return, as with radar. Thus at will each fish can perceive the electromagnetic waves of the other fishes directly through its head, or be informed about its environment through its own electromagnetic waves. ("Science et Vie", Number 798, March 1984; p. 44-49 "Les poissons électriques se parlent par décharge" by Élisende Coladan).

Curiously, this circuit reminds us of an exercise indicated by Madam David Neel and practiced by the Tibetan lamas: visualizing a current of light which passes through the body, then splits in two when it exits, forming an outer circuit which then reunites again at the other extremity of the body (cf. *Expériences Initiatives* (Initiatory Experiences) Vol. II: *L'Exercice Merveilleux* (The Marvellous Exercise)).

(It is true that in the Tibetan exercise, the direction of the circulation of the current of thoughts is the opposite of electromagnetic waves in fishes: the stream of the visual images rises up through the body and splits in two at the top of the skull, returning through the bottom).

It seems very unlikely that man emits electromagnetic waves which would exit through "our short tail", i.e. the coccyx - and this is still to be verified - but in view of the analogy of the laws of the physics and those

of the inner worlds, of which we give many pieces of evidence throughout our works, on the spiritual level an equivalent to electromagnetic waves probably exists which would follow the same lines of force as the latter ones in fish.

There is thus probably more to what we might think in concentrating on the coccyx.

E

KUNDALINI CLONUS OF THE THOUGHT

Kundalini is not always described as whirling movement of the spirit, but sometimes as a vibration which rises with a crackling or like a stream of bubbles. **But the common point found in all the descriptions of Kundalini is that it is primarily constituted by a rhythmic movement of thought without any intervention of the will. It is a CONSCIOUS AUTOMATISM of the imagination.**

Now, there exist conscious automatisms in the physical body, a kind of exaggeration of the reflexes called "CLONUS". The simplest one is the rapid trembling of the lower limb if we are seated with the tip of the toes touching the ground with the heel lifted. We can then start a movement of the knee which continues almost by itself, i.e. this is done by using a very small effort of the will. It does not prevent us from doing intellectual work at the same time; on the contrary, it rather helps it, **provided we respect the body's natural rhythm.** But on a slower or faster rhythm it is impossible and even arduous.

Also, with certain subjects, there is a clonus of the kneecap: the lower limb being stretched out straight, by exerting pressure on the top of the kneecap using a sudden movement and maintaining the pressure, it will begin rising and descending at a rather quick regular rhythm.

Sometimes, the same phenomenon can be obtained with the foot. If this CONSCIOUS AUTOMATISM manifests itself IN THOUGHTS, we will have the impression that a force unfurls in the consciousness without the will having sought it. It is a CLONUS OF THE THOUGHT.

This corresponds quite precisely to the neurological aspect of Kundalini; all the rhythmic methods used traditionally for awakening it strongly favor the appearance of a clonus on an intellectual level.

Here, we said, is the neurological aspect of Kundalini, but this really detracts nothing from the cosmological and religious aspect, as we shall see in the last chapter, nor from the phenomenon's utility which, like all the rhythms of the nervous system, frees enormous quantities of energy through synchronization. Still it is necessary to learn how to channel them towards the higher areas of the personality.

In this book, we shall study more specifically what we could call: "the gyroscopic clonus of the mind".

F

THE GYRATION MANTRA

In general, it is very easy to associate an auditive thought given rhythm to gyroscope because most mechanisms emit low regular noises which will replace the metronome in this exercise. (See: *The Pneumophene or the breathing technique that opens the doors to the other world*, Addendum I).

This auditive thought, even without us being aware of it, will be influenced by the perception of the rotation and the associated rotating thought. The result is an evolution of the whole group and particularly the emotional aspects connected with these associated thoughts which we are going to analyze. This evolution is no other than the rising of Kundalini in areas of the brain that are connected with thought to a greater and greater degree.

Furthermore, during this experiment we observed something strange: during the rotation of the disc, if we leave greater freedom to our thoughts to appear as they like, occasionally there is a total dissociation between the rotating visual mental image and the associated auditive thought: there is no longer any connection between them and it is as if we were able to think without any constraint about two completely different subjects at the same time, but without going against our common sense.

For those who would like to use mantras as auditive thoughts to be associated with focusing on the rotating disc, let us recall certain elements from our book "Om, the Natural Name of God and the Mantras" which allow the creation of a mantra in analogical resonance with the present exercise.

The letter "O" is in analogical resonance with the circle, and therefore with rotation because if we vocalize this letter in front of a microphone connected to a cathodic oscilloscope, it will appear on the screen in the form of a circle.

If we repeat the syllables "LE-LE-LE", observing the tongue we will notice that it traces a circle, descending towards the front and rising back up in the back.

If we pronounce the syllables "EL-EL-EL", we will observe that the tip of the tongue once again traces a circle, but in the opposite direction.

The mantra "OL-OL-OL" is thus the one which is appropriate for accompanying the rotation of visual imagination in one direction; and "LO-LO-LO..." in the other direction.

On a faster rhythm, the same movement is produced with "OR-OR-OR" and "RO-RO-RO..."

Note: the mantra "A-O-EE-O-A"

Here we take advantage of the fact that we are on the subject of mantras for adding a new element:

When we make a spherical droplet of water vibrate, it will take on an ellipsoidal shape whose main axis will be alternately horizontal and then vertical, and each time going through a spherical shape between the two. This is the vibration called "quadripolar" which we occasionally find in the nuclei of atoms ("Pour la Science" N° 69, July 1983: "Les vibrations du noyau atomique" p. 97)." (The Vibrations of the Atomic Nucleus" p. 97).

Let us translate this into a mantra: for the letter "A" the mouth is opened vertically; for the letter "E" horizontally; we have just seen that the letter "O" is in analogical resonance with the circle.

The mantra: "A-O-E-O-E-O-A-O-E-O", with the pronunciation of "O" lasting half as long as each of the other two letters so that a third of the time is given equally to each letter, perfectly reproduces the quadripolar vibration. Now, we will see that this mantra is particularly easy, pleasant to repeat and produces good results.

We remind you that the most important thing in auditive rhythmic thinking it is not the choice of the thought, and even less so the being that is invoked, but the regularity of the rhythm.

We had an interesting spontaneous example of this with the case of Mr. Francisco Albuquerque who had practiced Phosphenism instinctively as a child when he was living in the South of Portugal. He used thoughts associated to focusing on the sun, as well as focusing on the flames in the hearth.

Later, he realized that he could provoke the perception of a beautiful inner light, which would spring from his forehead simply by reciting numbers in their natural order, going as far as he could before being interrupted by sleep, and this recitation was done using a very regular rhythm.

Furthermore, Mr. Francisco Albuquerque noticed that certain Buddhist mantras are chanted on rhythms very similar to those found in certain children's songs that are part of Portuguese folklore.

G

GYROSCOPIC MIXING

During the first few days, it can happen that the visual mental image rotates very well with the disc, but during the following days it is not as good. There are even very slow rhythms for several weeks where we regress in the art of putting mental images into rotation with the disc, and then it comes back gradually and even better than it had ever been previously. This makes one think of high and low tides, except that with each new impetus the pulling along of the thought by means of the disc is better.

Also, auditive thoughts follow the rotation with difficulty. For example, if we imagine a flying bee whose humming traces a circumference while we

observe the disc, this is not a very easy exercise. And finally, there may be persons who quite well have a precise thought at the very start when they look at the disc, but they will not manage to give a movement of rotation to the mental image.

You should not conclude that the exercise results in nothing. Almost as much as for others, a few hours later these people will feel Gyroscopic Meditation taking place within them. At the most, they will be a little slower in starting this practice, but it will come with time. Because the result of our experiments is that we can definitely establish a parallel between "Gyroscopic Mixing" and Phosphenic Mixing:

IF WE THINK OF SOMETHING PRECISE DURING THE PRESENCE OF A PHOSPHENE, THE THOUGHT WILL ABSORB CERTAIN CHARACTERISTICS OF THE LATTER AND WILL COME BACK EVEN MORE LUMINOUS, MORE REAL, AND IN THE SAME WAY IF WE ASSOCIATE A MENTAL IMAGE IN A CONTINUOUS MANNER DURING THE OBSERVATION OF THE ROTATION OF THE DISC OR ANY OTHER MOVEMENT OF PHYSICAL GYRATION, WITHOUT THE EXPERIMENTER BEING AWARE OF IT, HIS THOUGHT WILL BECOME SATURATED WITH THE MOVEMENT OF GYRATION SO THAT A FEW HOURS LATER, THE THOUGHT WILL TEND TO RE-APPEAR SPONTANEOUSLY IN THE CONSCIOUSNESS IN THE FORM OF "GYROSCOPIC MEDITATION" WHOSE ASPECT WILL NOT NECESSARILY BE RELATED TO THE THOUGHT THAT WAS MIXED IN THE OBSERVATION OF THE GYRATION. i.e. IT WILL IMPOSE ITSELF ON THE MIND APPROXIMATELY 12 HOURS LATER AFTER THE ROTATING VISUAL MENTAL IMAGES. THIS IS WHAT KUNDALINI IS.

Gyroscopic Mixing thus bears many similarities to **Phosphenic Mixing**. Consequently, just as with Phosphenic Mixing, do not get irritated if you do not see the results you expected at the very beginning. This will come, very certainly, by insisting a bit.

We shall see farther on that the study of the influence of the disc's rotation on the phosphene will lead us to conducting a session that is a bit longer: at certain moments, the mental image associated with focusing on the disc will not turn; at other moments, it will turn in the same direction as the disc; for brief periods, we shall give it a movement of fast rotation in the

opposite direction to the disc. Each of these passages from one area to the other is done according to the apparent whims of the experimenter and what he happens to desire at the particular moment.

In addition to other advantages, this way of proceeding leaves a great deal of liberty in personal initiative and the blossoming of the personality. You should not consider this way of proceeding as an imprecise aspect of the method itself, or that a solid base is lacking for its rules, but on the contrary it should be seen as respect for the infinite complexity of the brain and its fluctuating slow electrochemical reactions.

The reader may sometimes be a bit confused by the fact that we advise making the thought rotate at times in the same direction as the disc and at times in the opposite direction, according to the impulse of the moment. This is because it seems that the fact that the thought rotates in the same direction as the disc or in the opposite direction is secondary: what is essential is that the thought rotates (see the comment in the Chapter "Conclusion on the observation of applications of phosphenes using the rules of gyroscopic meditation").

H

THE FIRST EFFECTS OF THIS GYROSCOPIC MEDITATION

Right from the beginning, the effects of this mental gyration which continues effortlessly after the device has stopped, and even starts again effortlessly on its own are surprising: it chases away all sadness, all negative ideas; it fills one with courage, yet without causing any uncontrolled exultation.

We feel a greater joy of living.

Another strange effect:

We will feel a particular inner superiority with regard to those who have not lived through this experience, and instinctively we will feel the need to hide it but without any affectation. Thus there is a kind of humility

which develops, comparable to that of true clairvoyants and initiates (see, for example, the case of the fisherman Pentier from Berck in "Phosphenism and developing clairvoyance Explanation of the Origin of Religions", and the case of the engineer and painter Stanislas Stückgold in Volume III of Initiatory Experiences. I knew both of these persons).

Without any doubt it will take entire volumes to describe the intellectual and emotional manifestations triggered by this gyration of the mind. There is a completely beneficial transformation of the personality which rapidly takes place.

Nonetheless, it will be noticed that there is a very beneficial action exerted on sleep, if we practice a session shortly before going to bed. Sleep becomes deeper, more refreshing. In the state of half-sleep the visual chaos (spontaneous phosphenes) is much richer, often of great beauty. The effects on dreams are the same as those found with Phosphenic Mixing, but greatly multiplied (i.e. dreams that are more luminous and with a greater variety of colors, and often prophetic).

The Gyroscope appears to prevent insomnia. And by improving the circulation throughout the entire brain during sleep, it could quite well have an effect on the overall state and more specifically on the endocrine system through the intermediary of the pituitary gland. Above all, here we want to describe the method used for obtaining these results so that everyone can obtain them. However, in this book, we shall reveal the effects produced by this "Gyroscopic Meditation" which categorically prove that we are talking about what is known as Kundalini, if we judge by the most classic consequences resulting from its awakening.

But beforehand, we are going to go deeper into the connections between Phosphenic Mixing and Gyroscopic Mixing, which are very closely related. This comes as no surprise because it was in deepening our researches on phosphenes that we discovered the simplest and most powerful means, totally without danger, for triggering the awakening of Kundalini.

FROM PHOSPHENIC MIXING TO THE SPIRITUAL CENTRIFUGE

During a session of "Gyroscopic Meditation", certain effects are comparable to those of Phosphenic Mixing.

To become aware of this, it is necessary to let one's thoughts jump freely from one subject to another in an apparently eccentric way as long as it rotates with the disc.

We have seen that during Phosphenic Mixing a gradual purification occurs: let's imagine that one day we are overwhelmed by thoughts of hatred that we are unable to control. All the same, it is still advisable to focus on the sun, but this must be done using the method which we have repeatedly described: after having removed one's glasses, if necessary, for very short periods of two to four seconds, interspersed by periods of rest with the eyes closed, continue the meditation during the resulting phosphene.

Repeat this exercise a great number of times.

Even if at the beginning, the thoughts of hatred against someone are strengthened as a result of introducing a greater amount of energy into the brain, little by little, just from the experience of focusing on the sun we shall become aware of the mistakes we have made towards this person, the qualities he possesses and which we have refused to see, and then suddenly the mind will turn itself towards a totally different subject that is much more pleasant than this hatred and the mind will then remain solidly centered on it.

Now, the same process comes into play with this Gyroscopic Meditation. In this last case it is not difficult to understand that the process which takes place is comparable to centrifugation in all aspects, due to the fact that the laws of physics can be transposed to the spiritual level: everything in us which is heavy and all that is attached to matter is rejected, and all that is light, subtle, pure and intelligent accumulates in the center.

We have also drawn a comparison between the action of Phosphenic Mixing, using the image of a tree's leaf that we would study using

increasingly stronger magnification (Cf.: *The Pneumophene or the breathing technique that opens the doors to the other world*). We would thus discover continually new forms which were, nevertheless, already present in the leaf. In the same way, we are led to rediscover good ideas which we had had in the past but which have been buried under the problems of everyday life or by passions of a low nature, and the result is an increase in creativity.

The same mechanism enters into action during **Gyroscopic Meditation**. It is always the best of one's present state which is projected into the center of the state of consciousness, into this great whirlwind of memories which are provoked by gyroscope: the best liminal part of ourselves, i.e. at the threshold of the awareness of our habits becomes the dominating element during the session and after it; and so on to infinity.

Both methods of practice, phosphenic and gyroscopic, thus complete and strengthen each other. That is why it is very advantageous to combine them, as we shall see in the last chapter. Often, the result of this process of thought centrifugation which we have just described is that the mental image which we consider to be the purest, for example that of the spiritual Master we worship the most, will place itself in the center of the gyrating disc and this image will remain fixed, just like the calm in the eye of the cyclone. The more down-to-earth images will organize themselves around the center of the disc. On the periphery we can add the white ball which moves around it and the trail that it automatically leaves automatically behind it, forming the movement of Kundalini.

J

ILLUMINATION THROUGH MENTAL GYRATION

Another proof of the identical nature existing in Kundalini and Gyroscopic Meditation is this: we have seen that spontaneous Gyroscopic Meditation appears a varying length of time after focusing on the disc associated with thinking (Gyroscopic Mixing).

However, it is immediately after the end of Gyroscopic Meditation that illumination sometimes occurs in a completely involuntary manner.

This illumination is not of a phosphenic nature, here the word "nature" meaning something indefinable, in the same way that we cannot define sensations of "warmth" or "cold" simply using words to describe something for allowing a person who had never experienced them to imagine what they are. The nature of the light which appears at the end of the mental rotation consecutive to focusing on the disc is rather comparable to a light we could imagine but with the difference that it comes effortlessly from the will, even for subjects who have not been forewarned and therefore were not expecting it. Its colors are variable and often very bright. It deserves to be called "illumination" because after a certain amount of practice, it can be hundreds or thousands times greater in intensity and volume than a mental image of colored light which we could have created voluntarily. But it is not necessary to have used the Gyroscope for very many days in a row in order to perceive this light, or at least with such intensity that it is enough for becoming definitively convinced.

We shall see farther on that however strange this phenomenon may seem, it is not impossible to explain. Nonetheless, this inner light has a nature quite similar to what we have called "the fourth light" in The Initiation of Pietro which is created by the mixing of an imagined mental light and a phosphene. This is new evidence proving the connection between phosphenic phenomena and mental gyroscopy. The rising of Kundalini is also traditionally described as triggering an illumination when it reaches the brain. We are now going to explain several other very curious effects produced by gyroscopy which, moreover, are inexplicable in light of our current physiological knowledge, effects which are once again common to "Gyroscopic Meditation" and the awakening of Kundalini according to traditions at their origin.

K

MIXING DREAMS WITH GYROSCOPY AND GYROSCOPIC MEDITATION

When we arrive at certain age, we can observe that our whole life would have been much better if we had taken into account the meaning of certain dreams that we had in our youth which may have surprised us at the time,

and whose only purpose was to remind us of certain basic obvious facts concerning our true nature which outer or inner pressures diverted us from.

Even so, at the time, it would have been necessary to understand the meaning of these dreams by means of our own intuition, because it is a question of phenomena too intimate and too personal for any key used for analyzing dreams or any psychologist to be able to explain the meaning.

The Senois are a tribe living on the plateaus of the Malacca peninsula. The anthropologist Kilton Steward studied them over a long period of time. He asserts that for centuries, they had never experienced war, crime or mental illness. He explains this by the fact that every day they tell their dreams to each others, study them, and take them into account in their everyday life (according to various works published by the Creative Foundation for Psychology, 144 East 36th Street, New York, N.Y. 10016). Phosphenic Mixing already helps considerably in grasping what dreams want to reveal to you. Because Gyroscopy is in touch with forces in the deepest levels of human consciousness, during the session it would be beneficial think back to one's dreams to better understand their meaning. The mental rotation must be associated with the memory of the dream.

L

CLAIRVOYANCE AND OUT OF BODY EXPERIENCE USING MENTAL GYROSCOPY

We will remark that this "cyclone of the mind", as it could be called, helps enormously in carrying out the exercise of mental static tensions, i.e. imagining the mental repetition of the sensations produced by a muscle when it contracts. This exercise which plays a major role in out of body experience and manifestations of the etheric double is described principally in our book *The Yoga of Two Seconds*.

The out of body experiences that I have personally obtained, as well as various pupils, using this method are detailed in Volume II of our book *Initiatory Experiences*.

In this book I relate an experience in which I used simultaneously the imagined mental static tensions and the mental whirlwind (Gyroscopic Meditation intensified by the static tensions). And thus I was able to appear at a distance to someone who had not been forewarned that I was going to carry out an experiment, and the next day, without my asking him any questions, he came and described to me quite precisely everything that I remembered doing in spirit without omitting a single detail nor adding one.

Now, it is quite certain that the use of Gyroscope facilitates experiences of this kind: one must then visualize a mental whirlwind, no longer on the disc but far away in a place where we want to be projected, or around the person on whom we wish to bring a certain blessing.

Several experimenters, who have built themselves Gyroscopes, have ascertained that visualizing the mental whirlwind in a faraway place where we want to be projected sucks up the "double" and makes it denser, i.e. the image of our body, an image formed primarily by the cenesthetic imagination, i.e. the memory of muscular sensations and articular, tendinous and cutaneous sensations in addition to others which provide us with the perception of the of the physical body's existence.

Persons who have difficulties in practicing the imagined mental static tensions will find that using the Gyroscope can be of help. Using mental gyroscopy, static tensions often seem to take place spontaneously in the center of the mental whirlwind.

Examining the muscle using an electron microscope has shown that its contraction is due to the proteins sliding on top of each other in the direction that shortens the muscle, this sliding being triggered by modifications in electrostatic charges ("Les Muscles"- Collection Que sais-je? - Presses Universitaires, p. 33).

Now, electrons in suspension in a vacuum which has an electrical wire wrapped around it will be pushed towards the center when current runs through it. We can assume that it is through a mechanism in analogical resonance with the latter that mental static tension in the center of the mental whirlwind is easier.

This already suggests an analogy between the current of imagined thought (the rotating visualization) and an electric current. We will return to this hypothesis in a more detailed way.

And lastly a very important fact, but one that we cannot study at length here, is that the practice of mental gyroscoy consecutive to gyroscoy augments intuition: very quickly prophetic dreams occur or there are more of them for those who already have them; then in the waking state, clear intuitions appear which later turn out to be correct. This is the well-known development of clairvoyance which results from setting the chakras into rotation, according to Hindu traditions.

This awakening of chakras comes by itself with the practice of Gyroscoy: after a certain amount of time spent practicing, we will feel the need to place the center of the mental gyration movement inside the body instead of on the disc: in the center of the skull or the thorax, for example. We shall come back to this effect in paragraph D in the following chapter, regarding analogies between magnetofluidodynamics (or magnetohydrodynamics) and the whirling of the chakras.

M

FIRST DEGREE KUNDALINI

THE UPWARD RECTILINEAR ASPECT OF KUNDALINI AND THE AXIAL JET OF CERTAIN WHIRLWINDS

SUMMARY (enough to be able to practice):

In nature, there exist innumerable phenomena of compensation, i.e. rebalancing, and in the brain doubtlessly more than anywhere else because it is the most complicated object we know of. One of the aspects of this law is the retrogression of the phosphene (see Ch. IX) or of objects which we focus on after looking at the rotation of the disc.

Another aspect is the equilibrium between the circle and the straight line which we find in the opposition between the shape of the ovule, which tends towards a sphere, and that of the sperm cell which tends towards a straight line.

Another manifestation of this circle versus straight line polarity is the one existing between the movement of rotation and its transformation into rectilinear movement.

The simplest means of verifying this is by focusing on the rotating disc and at the same time imagining a current composed of light sparks (small brilliant clouds) which rises vertically through the body. We shall notice that this visualization is done infinitely more easily while focusing on the disc during its rotation, without effort and quite clearly, than in its absence.

Here, the visual imagination tends to restore equilibrium through a rectilinear movement in relation to the rotation perceived by an organ of sense. This is another aspect of the circle-straight line balance.

In practice, it is necessary to alternate the sessions using thought rotation and those using the rectilinear rising of thoughts.

Concerning the Whirling Dervishes, we have studied a mechanism comparable to that of the centrifugal pump: the projection of the matter to the outside of the whirlpool takes place through the periphery due to the centrifugal force. But there are certain whirlwinds or whirlpools where the projection takes place along the axis.

In effect, let us observe a dust whirlwind on the macadam heated by the rays of the sun, on a very hot day without wind. A current of horizontal air is created which glides along the ground in the direction of the center of the whirlwind where an ascending updraft has been created from the depression due to the centrifugal force of the air's rotation.

This horizontal air current gathers up leaves and dust bringing them into the center which will then rise up with a helical movement having such a narrow width that these bodies seem to make an ascent which is nearly vertical.

While the air at the top of the whirlwind stops its movement due to its mixture with air which is only slightly mobile, the dust and the leaves will continue their momentum in a straight line direction for a certain time, and all the more so the closer they were to the axis of the whirlwind, while continuing to swirl and rotate.

(This vertical projection beyond and outside the whirlwind would be clearer if we were to use plastic bubbles whose shape cannot be modified, filled with a light gas, in such a way that the bubble would have the same density as the air: it would continue its movement of projection following the axis of the whirlwind; only the air resistance would eventually stop it).

Now, let us take a rather large basin. Towards its center we will drill an opening measuring a fifth or a tenth of an inch (.5cm or .25cm) in diameter. Let us then fill the basin with soapy water in order to follow the streams of water visually.

We will see the water begin to turn at a very weak, angular speed at a certain distance from the hole. This angular speed becomes increasingly faster as it approaches the vertical line which passes through the opening; near the opening, the speed of the whirlpool is literally vertiginous, which is surprising for anyone who wants to take the time to observe more closely these tiny phenomena of physics.

Then the rotary speed is transformed through a slope in rectilinear speed. The central streams, in particular, flow out of the basin in a veritable projection along the axis of the whirlpool TO SUCH A POINT THAT AIR BUBBLES ARE CAUGHT AT THE TOP OF THE HOLLOW CONE OF WATER AND ARE PROJECTED TOWARDS THE OUTSIDE.

Here, contrary to what happens with a centrifuge pump, the walls of the basin prevent the centrifugal force from acting. It is therefore transformed by compression, which results in the ejection of air bubbles along the axis of the whirlpool.

In the cosmos, certain immense jets of fine particles which create new universes are explicable at present only if we admit that a mechanism of this kind acts in the black holes at the center of galaxies. The "black holes" would be subjected to a movement of incredible rotation and their matter crushed to such an extent by gravity that it would be a hyperfluid.

(According to "La Recherche" ("Research") November 1983 Number 149, p. 1946 "Les jets des galaxies : une énigme enfouie dans le noyau" (Galaxy Jets: an enigma buried in the nucleus). Here is the importance of the movement of rotation in creation.

It would be the intensity of the gravitation in these holes that prevents projection by the centrifugal force. Thus, here, gravitation would replace the side of the basin in the previous example. So why are there two "openings" at the poles which particles would escape through?

A curiously similar phenomenon, in spite of the immense difference in density, triggers the "polar winds", the jets of hydrogen, helium and

nitrogen particles. The latter blow across the poles at a speed of 31 miles/second (50 km/sec), forming a polar cone. We do not know exactly what force creates these polar jets, which were detected by the Dynamic Explorer Satellites (Sciences et Vie, Number 769, January 1984 - Les aurores boréales vues par-dessus by Anne Allter, p. 152). (The Aurorae Borealis Seen from Above)

Even more so, we are not able to understand what takes place in the very distant black holes, whose composition goes far beyond our imagination.

Let us now turn towards biology. The ovule is basically spherical, and the spermatozoid basically rectilinear; the latter moves along an axis which is also rectilinear, going towards the ovule which has a movement of rotation spinning around its center by periods. Then the spermatozoid penetrates into the ovule.

In effect, the scientific film *The Miracle of Life* by Lennart Nilsson shows us the ovule spinning in a circle while the spermatozoids surround it. At the origin of life we find the same whirling structure; rotation of the feminine element, and axial movement of the male element, and the fusion of the two to create a complete whirling: in a certain sense, the ovule sucks up the spermatozoid.

We have cited many examples of phenomena showing complementarity in the human brain. The most well-known is that after focusing on a color, its complementary color appears if we look at a white wall afterwards. In this book we also cite many other cases of cerebral complementarity.

Among these complementarities let us call to mind the one which most resembles the phenomenon that we now describe: if we create a phosphene in the form of a cross (using a cut-out in the form of a cross placed front of the light), the horizontal arms and the vertical arms of the cross tend to alternate: at times we will see first one, and then the other one more predominantly (cf. Chapter V).

Here, instead of the complementarity and the alternation between a horizontal line and a vertical line, it is the complementarity existing between the rotation and the rectilinear current passing through the axis of this rotation which is the cause of "something" that rises up through the axis of the body after "Gyroscopic Meditation". It is this "something" which has been called Kundalini by the Orient. This explains that after having put one's attention on a movement of rotation, whether it is

physical or mental or both at the same time, a complementary image of a rectilinear axial movement passing through the center of the whirling will impose itself upon the experimenter.

So after the "gyration of the mind" which is greatly facilitated by using the Gyroscope, and in continuing to focus on it, it will be very easy to visualize an ascending current which starts slightly above the middle of the perineum and goes through the axis of the whirling, traversing the center of the rotating disc and going onto the mental image we wish to choose: work that we need to prepare or a person we are fond of, so as to bring him happiness.

The rising of Kundalini is this reaction of complementarity in relation to the movement of rotation that we have imposed on our imagination, the rising up which occurs by itself, like the apparition of the complementary color on a wall, but there is an advantage in helping it for intensifying it. Therefore, we shall alternate the concentration on a rotating mental image, the rising up through the body and the projection of visualization through the axis of the disc in order to obtain a complete and well-balanced exercise.

In other words, instead of waiting passively for the rising of Kundalini, as previously, we visualize it voluntarily. Moreover, at a certain point it can happen that the two methods fuse together and at that point using our will we can accentuate a movement which gathers momentum by itself.

Let us point out that the rising of this light takes place on the vertical axis of the body passing through the centre of gravity in the standing position, which corresponds to the description given by the Lama Samdup in his book Tibetan Yoga.

This vertical rising of light appears to be the element that determines the reactions in the vertebral column which follow; that is why we call this luminous rectilinear current "Primary Kundalini" and the strange sensations which accompany it in the vertebral column "Secondary Kundalini".

Remark: in a piece of black cardboard, let's cut out two arms of a spiral measuring roughly 0.39 inches (1 cm) wide. Let's place this piece of cardboard in front of the gyroscope's disc, with a strong light shining on it. The colors of the blades will give the impression that they are objects

which run along the arm of spiral, centripetal for one rotation direction, centrifugal for the other direction.

This last setup has already been used in decorating shop windows. If it seems particularly aesthetic it is probably because it corresponds to a cosmic movement: most of nebulae possess two spiral arms. In astronomy, it was not at all surprising to discover that the stars and the clouds of stellar dust which compose the arms of the nebulae continually move away from the center of the spiral. There is still discussion about the origin of this centrifugal spiral movement.

In a somewhat similar way, if we were able to photograph the solar system from above, its rays would form spiral lines, because they are propagated in a straight line but their points of emission rotate with the sun.

If we observe the rotation of the disc behind the cardboard cut-out for a long time, the mind will become filled with a harmonious and well-balanced combination of radiance and rotation.

Of course, and according to all the principles presented in this book, it is necessary to think of something precise, keeping one's attention concentrated while focusing on this movement; and if possible, imagining objects accompanying the spot on the paper in movement.

Then, we shall have no difficulty in imagining simultaneously the rotation of the chakras, and the soft rays emitted by its petals.

If the equipment cited above is not available, we can use a rotating water sprinkler used for the lawn; or try to think of a burst of fireworks.

A variant of this exercise, which from the point of view of cosmic mechanics is the same movement, consists of visualizing a brilliant spot in the center of the rotating disc, and then from this spot imagining sparks which propagate following the rays of the disc and continuing to infinity. When these sparks are out of the reach of the visual imagination, start the same mental movement again, originating from the center of the disc. Thus, thanks to the energy these rotating sectors communicate to our brain, we will thus give a very great power to the form of generosity consisting of spreading the light around us. This moving visualization will become so powerful through its association with gyroscopy that it will be

easy for us to continue it during half-sleep, a state which seems particularly well-adapted to this, replacing musing or daydreaming. The energies of compensation intervene, and therefore at certain times we shall use Gyroscopic Meditation and at others radiating meditation.

We do not lose energy in this radiance, and on the contrary we learn to transform the energies of light for the good of our circle of acquaintances.

Let us remember that, in the arms of nebulae, the movement of matter is centrifugal, i.e. it originates in the center of the nebula, perhaps in a black hole, and it moves away from this center in a spiral towards infinity. It is this cosmic movement of creation that we try to reproduce in our visual imagination in exaggerating it by means of the Gyroscope.

Let us remark that having done pulsating phosphenes for at least a quarter of an hour using the Alphalum, when it is turned off, but at a moment when the phosphene is still very bright and consequently no longer pulsing, in the field of vision we will perceive whitish granules or small clouds of a pale purple color which seem to come out of the phosphene, possessing a divergent rectilinear movement going towards the periphery of the field of vision. This phenomenon can last for two or three minutes. There is no returning movement.

This phenomenon seems to be clearer if we tilt the head slightly forward during the phase of observing the pulsing phosphene, i.e. with the eyes closed and the Alphalum still continuing to function. In this position, the rhythmic light thus reaches the eye through its higher regions.

This is one more example that the various movements considered to be those of Kundalini are kinds of higher octaves of movements that phosphenes can manifest, i.e., in the visual imagination.

During the experiment done with Alphalum described above, while the peripheral granules slowly diverge, the central green part of the phosphene has shrunk and seems to have concentrated in the center of the disc which has grown dark (and whose edge is delimited by the reflector). This green part remains very brilliant and, a unique experience of its kind, it is the seat of very large fluctuating movements that are very pretty and complex and a bit like amoebas, but most importantly resembling the movements of the eddies in water in the hollow of an irregular rock where the waves enter only partially.

At certain moments we can see the beginnings of whirling movements.

This observation reveals that visualizing a luminous mass showing such fluctuating movements is certainly a very good meditation, another aspect of Kundalini which can be considered as being any natural rhythmic movement of thought.

N

THE RISING OF KUNDALINI THROUGH THE VERTEBRAL COLUMN OR SECOND DEGREE KUNDALINI

Traditionally, the force of Kundalini is described as rising up through the vertebral column, at least by many authors. This can seem strange, because normally we are not aware of our vertebral column or very little, particularly when we remain a certain time without moving. At most, when we move, we are slightly aware of some of its joints and the tips of certain thorny apophyses below the skin.

Thus, we could ask ourselves if the description is not approximate, because at that time the notions of anatomy were not very precise. Now, as of 1960, I had a very curious experience that I was unable to go deeper into, due to circumstances beyond my control.

I had a lamp which was suspended over my bed, at the level of my head, and I was wearing a headset that had two earphones.

I had an electric motor that permitted a great number of variants in the distribution of electric current by means of the following setup: two cams (i.e. wheels in which a portion of the circumference has a notch) being able to slide against each other before locking together, in such a way that the proportion between the top and the bottom of the cam was adjustable, which allowed me to obtain all the settings I wanted for regulating simultaneous hearing in both ears and simultaneous lighting in both eyes. Therefore, with the setup of this device there was no right-left alternation, only AUDIOVISUAL ALTERNATIONS.

The speed of the whole cycle could be adjusted using a rheostat.

The whole cycle which triggered the phenomenon I am going to describe was approximately six seconds. Now, for a certain ratio of the duration of the visual stimulation to the auditive stimulation, which was about 1/3 for the one and 2/3 for the other (but a posteriori, I am not be able to determine which of the two was longer), I had the impression that a supranormal liquid was running through my vertebral column. I state quite clearly the vertebral column because this sensation, which started at the bottom, very clearly followed the sinuosities of the vertebrae and not the rectilinear axis of the body corresponding to the vertical line going through the center of gravity when we are standing up.

This sensation was at the same time very strong and very pleasant, giving a supranormal feeling of beneficial power.

To all evidence this was apparently the "true" Kundalini.

We understand that an alternating stimulation of audition and sight provokes an inner rising sensation, because the eyes and the ears are not on the same level or in the same areas on the axis of the encephalon. Nevertheless, it is only a specific rate for the overall cycle, a precise rate in the audiovisual alternation, that will make this strange force start to "rise" and which gives the sensation that it is more real than a physical force but which I clearly perceived as being hyperphysical. From that time on, I have remained persuaded that a day would come when we would find a "Machine that makes Kundalini rise" very simply and almost immediately for anyone who would wish to do so, without danger and with only beneficial consequences.

Pandit Gopi Krishna, whose book we have already indicated, "Koundalini, l'énergie évolutive en l'homme", (Kundalini, the Evolutionary Energy in Man) (Publisher: Le Courrier du Livre), indicates that he also experienced the sensation of a liquid which flowed inside the vertebral column, rising upwards.

Thus, there are two of us who can testify that certain procedures which are liable to "make Kundalini rise" provoke a sensation of a liquid that flows inside the vertebral column, from the sacrum towards the skull. This sensation is incredibly real, to such a point that we can wonder whether it is a question of perception of a paranormal energy in the subtle body or a question of a momentary modification of the flow of the cerebrospinal liquid either in the canal of the endyma, which runs through the axis of

the spinal cord, or in the space between the external and internal meninges, around them, or even a modification of the venous or arterial circulation in one of these organs. It is to be noticed that, in my experiment above, no meditation accompanied the hearing and the alternated bilateral lighting and there was obviously no sensorial gyration. This proves that "Kundalini" can be provoked in many different ways, but these all come back to specific sensorial or mental rhythmic stimulation, and thus the freeing of synchronization energies in the areas of the brain related to thought.

Here is a strange phenomenon which science should take a look at. It is not a question of the stimulation of the sympathetic nervous system through the freeing of energies of synchronization connected to the rhythmic repetitions of mantras, because the perceptions coming from the sympathetic nervous system are often regrettably intense (here we make an allusion to certain pains) but diffuse and difficult to pinpoint.

The liberation of these energies in the bundles of spinal nerves of the spinal cord cannot explain this phenomenon either, because if this were the case, the sensation would be projected again on surface of the body, on the surface of the skin where these sensory lines originate. There is simply nothing inside the vertebral column which can explain a precise, pleasant localization that is in movement.

Thus, here is a particular phenomenon whose study could lead to the discovery of new aspects of physiology. Now, on several occasions I was surprised to notice the rising of this force following the sinuosities of the vertebral column after practicing the Gyroscopic Meditation which I have just described, not while using the device, but during the purely mental phase which appears a few hours afterwards.

I acquired the certainty that I was face to face with the same phenomenon, except that using this second method it was the spiritual void in the center of the mental whirlwind that sucked this subtle substance up through the cavity of the vertebral column. Each time, it was when this force arrived at the interior of the skull that the illumination was produced, as I have described above. Now, we have already stated that the same phenomenon of illumination, the moment that this force reaches the brain after rising up through the vertebral column, is described in all the traditional texts which speak of Kundalini.

**THERE IS NO LONGER ANY DOUBT:
THE MACHINE FOR MAKING INITIATES HAS BEEN CREATED**

Or, more precisely, certain principles have been brought to light which will allow the creation of increasingly perfected and varied machines. Moreover, these principles have already been grouped together and put into application in a device, which is effectively more complex, called the "CEREBRAL CYCLOTRON" which I have described in *The Initiation of Pietro*, and which I tested at length on myself: we shine a light into one eye, then project a sound in to the ear on the same side, then a sound into the ear on the other side and then a light into the other eye, and so on, for creating a powerful rotational movement in the brain using sensory means. But, of course, here again we can only reap the benefits of using the Cerebral Cyclotron by associating it with a rotating meditation.

O

**SINUOUS RISING OF KUNDALINI
FEELING OF THE RISING OF KUNDALINI
THROUGH THE VERTEBRAL COLUMN
AND STIMULATION OF THE SYMPATHETIC NERVOUS SYSTEM**

If the strange sensation of a liquid which flows is hardly explicable, and in any case not resulting from the stimulation of the sympathetic nervous system, on the other hand there are two other types of sensations in the vertebral column attributed to the rising of Kundalini which can be triggered by the stimulation of the sympathetic nervous system pulled along by the freeing of the energies of synchronization consecutive to rhythmic thinking.

I

MALEFIC SENSATION

We often hear persons, who are in fact rather superficial, mention a sensation of burning along the vertebral column that accompanies this rising.

Mostly, we confuse this with an ascending neuritis: a sympathetic ganglion being damaged, as it controls the circulation in the upper and lower ganglia and in the long run it disturbs both of them, and so on, one after the other. The entire chain of the vertebral sympathetic nervous system is affected. Generally, we put the blame on the intervertebral discs. They are accused of being responsible for it (so to say), but the most frequent cause is an infection of the transverse colon, primarily due to an unknown chronic amoebic dysentery, an infection which has a reflex act on the functioning of the sympathetic ganglia of the metamere (at the same level). But, if in addition the patient has a bit of "esoteric knowledge", instead of trying to cure his intestines, he will put the responsibility for all his misfortunes on Kundalini.

Nonetheless, I once encountered such a curious case that it deserves to be told if we want to remain impartial. This concerns one of my pupils who greatly regretted being subject to anger (nevertheless he had the excuse that he had had to undergo a streptomycin treatment which had left with him with a high degree of deafness). Now, he had indicated to me that under the effect of his anger he felt intense burning along his back.

It is well known that anger produces rushes of adrenalin. This is a stimulant of the sympathetic nervous system. We can thus conclude that this was the mechanism creating his dorsal burns. Now Bardet, in "Je dors, mais mon coeur veille" ("I am sleeping, but my heart is awake") indicates that in monasteries where perpetual prayer is practiced, i.e. where we repeat a short phrase such as "Hosanna in the highest heaven" in our mind all day long while working on something else, certain subjects will have goose flesh (goose bumps): the hair stands up all over their body. Before reading the book by Bardet, I had experienced the same phenomenon by mentally repeating the mantra OM very quickly. Now, goose bumps result from the stimulation of the sympathetic nervous system.

Thus, we have here a proof that rhythmic thinking at a rapid rate can provoke the release of energies of synchronization in the direction of the sympathetic nervous system.

As everything which is traditionally, also according to our experiments, liable to trigger the rising of Kundalini is based on the practice of rhythmic thinking, we can assume that occasionally, and exceptionally, there is an overly strong discharge from synchronization energies towards the sympathetic nervous system, resulting in either goose bumps or a

sensation of burning. But if in theory this case is possible, I have never encountered it.

II

BENEFICIAL SENSATIONS

On the other hand, when Kundalini rises using "Gyroscopic Meditation" along to the axis of the body, as I have described in the previous paragraph, I experience a pleasant sensation the entire length of the back, a feeling which is the same as the one obtained by a massage using moderate pressure on one of the sympathetic ganglia.

Thus, I think that this "Rising of Kundalini" along the central axis is accompanied by the freeing of the energy of synchronization in the dorsal sympathetic ganglia to a reasonable and beneficial degree resulting in a feeling of well-being and a renewal of vitality.

Moreover, at the end of the chapter on the Alphalum, I have already indicated that by connecting a vibrator to it and placing the vibrator at the extremity of the sacrum, using specific rhythms, after approximately a quarter of an hour of application I obtained an agreeable feeling all along the vertebral column, which seems to be of the same nature as the one that accompanies the "Rising of Kundalini" during the "almost spontaneous Gyroscopic Meditation" which occurs roughly a 12 hours after the Gyroscope session.

It thus seems that the same effect can be obtained either by physical means or by mental means, which opens the way for investigating what really takes place in the vertebral column during the mysterious "Rising of Kundalini".

Let us add that the stimulation of the sympathetic nervous system accelerates the heart rate. Now Pandit Gopi declares that at times during the rising of Kundalini, his heart greatly accelerated (but wasn't he confusing it with attacks of the early stages of malaria, endemic in his country?)

Even more curious is the case of Madam Link, who asserted that several times, when Muktananda approached her from behind and she was absolutely not aware of it, her heart rate greatly accelerated.

If it were certain that this was not a question of a reflex provoked by the sound of a step that her consciousness did not interpret, but nevertheless understood by her subconscious, we would have to conclude that the stimulation of the sympathetic nervous system by means of the energy of rhythmic thinking (that is Kundalini) is highly transmissible by telepathy. There is perhaps the possibility of healing benign health problems at a distance.

P

THE EFFECTS OF CONTINUED MENTAL GYRATION ON SEXUALITY USING THE GYRASCOPE

I

SUBLIMATION OF SEXUALITY THROUGH GYROSCOPIC MEDITATION

The argument often given against the search for the awakening of Kundalini is that this force, being related to sexuality, can provoke disorders in this area. If this partial awakening is poorly managed, it can result in a state of sexual obsessions and dangerous perversions because the extraordinary energy of Kundalini will stagnate in the lower regions of the brain or the personality. Now, the absolute proof that this mental whirling consecutive to the meditation associated with the Gyroscope is the true Kundalini is its extraordinary action exerted on sexuality.

Gyroscopic Meditation allows chastity to be obtained effortlessly. The need for physical sexuality disappears, or strongly diminishes, but mental sexuality is not decreased. It becomes completely bathed in light. Feelings are transformed; violence, which is often connected with sexuality, is transformed into telepathic gifts which shall be used for transmitting initiation by this means. Up to now, a young man would say to his fiancée: "my heart beats for you" but now perhaps it will be the custom to say: "my chakra rotates for you".

What can the explanations be for these connections between sexuality and Gyroscopic Meditation? These are still mysterious, but nonetheless it is to be recalled that just before fertilization the ovule exhibits a rotation movement around its axis, continuously in the same direction. So an analogical polarity takes shape: Gyroscopic Meditation is analogous to the feminine pole and the resulting illumination is analogous to the male pole. Let us refer to what we said about the whirling aspect of the moment of fertilization of the ovule when the spermatozoid, moving along a rectilinear axis (as a result of complex movements that are predominantly sinusoidal), penetrates into the ovule which at that moment presents movements of rotation (Cf. same Chapter, paragraph K).

In the macrocosm, we find this whirling movement of the sexual act in light of the fact that the man's penis has a roughly rectilinear anteroposterior movement in the direction of its axis, while at the same time many women like to give a gyrating movement to the vagina.

We can understand that Gyroscopic Meditation, being comparable to A VERY HIGH OCTAVE OF THE SEXUAL ACT, THROUGH ANALOGICAL RESONANCE, CAN ABSORB THE SEXUAL ENERGY WHICH INSTEAD OF REMAINING IN THE LOWER PARTS OF THE INDIVIDUAL WILL BE USED TO ACCENTUATE THE MOVEMENT OF MENTAL ROTATION with all the beneficial consequences it procures.

We can understand why certain persons who have only a limited experience of mystic life, but who are very much in love, take the orgasm for ecstasy. It is in effect the lowest form of it. Certain yoga students are sometimes surprised that, by concentrating on a chakra, they feel something very close to an orgasm, at that precise point, even though there is no physical or mental sexual activity. This already represents the elevation of the sexual whirlwind to a higher octave.

Finally, this explains why those who have really experienced Kundalini describe it as an something that is only full of bliss which words cannot express, because this bliss is the highest octave of the inner whirling phenomenon whose lowest octave is the sexual act. So, this explains that Kundalini, i.e. Gyroscopic Meditation, transmutes sexuality. Sex crimes will gradually disappear as Gyroscopic Meditation and the use of the rotating disc becomes more widespread.

Certainly, many other mental disorders will also be cured by this method because it constitutes a veritable "CEREBRAL PHYSICAL THERAPY".

Remark: it has happened that certain artists intuitively use the connection between the movement of rotation and the spiritualization of sexuality. For example, in the film "Goldewen", during scenes of a subtle eroticism, large wheels turn in the midst of women scantily dressed. However, the scenes are too short for us to fully appreciate the effect of the transmutation of sexual strength into a sentiment on another level.

II

THE STARTING POINT OF SEXUAL KUNDALINI

According to numerous works, the point of departure of Kundalini would be situated about 1/2 to 1 inch (2 or 3cm) above the middle of the perineum (halfway between the anus and the insertion of the scrotum).

This point appears to correspond to a protrusion of the prostate into the urethra, the veru montanum (seminal crest), whose top is pierced by the opening of a small cavity, the prostatic vesicle. This is the embryonic vestige of what would have become the womb if the body had continued to evolve towards femininity.

We have seen in several other books, including Lourdes and Phosphenism, that when an organ is active in the embryo stage and it atrophies with age, it acquires more importance by means of compensation on a spiritual level. The starting point of "Kundalini" considered as a transmutation of sexual energy into illumination could thus very well be the prostatic vesicle of the veru montanum in man. But I am inclined to think that this would be its second localization, because the whirling aspect of Kundalini being its primary aspect it is therefore situated at the end of the coccyx, for reasons already given above (chap. V § D).

III

CHEMICAL CONNECTIONS BETWEEN THE BRAIN AND THE TESTICLES

The connections between sexual energy and Gyroscopic Meditation, called "Kundalini" by the Hindus, are really strange and it is in particular on this point that future research needs to be done.

In the meantime, we shall make two comments:

1- In *The Power of Christianity*, I have already demonstrated the curious resemblance between the spermatozoid and the nerve cell, whereas the ovule is morphologically similar to the bone cell. This is another example of the law of universal polarity. Would this link explain that transfers of energy are quite possible between the testicles and the brain?

2- However, in quite a different domain, concerning alcoholism, the magazine "Sciences et Vie" Number 795, December 1983 p. 53 talks about certain chemical reactions which take place only in the testicles and the brain.

A resonance between these two organs by chemical means can thus easily be admitted, and perhaps certain very intense ways of thinking which are not erotic can create reactions in the testicular hormonal secretions which stimulate the brain.

IV

KUNDALINI AND REINCARNATION

If we accept reincarnation, there is another aspect to this question:

It is the sexual energy of the parents that is the means used by the spirit for finding a new body. Reincarnation is also a cyclic law, the transposition of this law of universal rotation to that of eternal life.

Its corollary is the law of Karma, the true rotation of the consequences of our acts, good or bad, which return their fruits to their author in the same incarnation or in a future one.

More than any other meditation, the one that is done using the whirlwind of the mind will allow us to choose the paths of our next incarnation because of the analogical resonance between the whirlwind and the law of reincarnation. When we arrive at an age where we regret that diverse circumstances diverted us from the orientation that we should have taken, thinking of what we wish to become in the next incarnation during the Gyroscopic Meditation is certainly the best way to prepare this future life. Because everything that is in the mind will come true one day in matter and this meditation associated with rotating mirrors that we shall study farther on is the most powerful way we know of, to this day, for intensifying thoughts. This practice is a real transmutation of the regrets which can arise late in life; and so the depression of moral origin is changed into hope. Now, for going farther into the techniques of awakening Kundalini with the help of rotary devices we need to know the explanation behind the phenomena which we have described through an analogy with magnetohydrodynamics.

Comment I: The three fundamental movements of Kundalini reported by Lilian Silburn, according to Kashmiri texts (whirling, oscillations, trembling), are exactly same as the ones that are manifested by the sun, during the famous "solar miracle" of Fatima (see the Addendum of "The Initiation of Pietro" pp. 444 - 497, where it is demonstrated that this "miracle" was an amplification of the rhythms of the solar co-phosphene by means of telepathic resonance). This is further proof of the close relation existing between Kundalini and phosphenic phenomena.

Comment II: *We shall study farther along the results obtained using an electric power-driven Gyroscope.*

For those who would like to build one themselves, let us remark right away that it must be rather powerful otherwise the disc will not react to the speed variator quickly enough. In other words the motor of child's toy will not be sufficient, nor even a motor that makes an ornamental disk rotate at a constant speed.

The motor of an automobile windscreen wiper is quite well-suited and it is also the easiest one to procure.

CHAPTER VII

MENTAL MAGNETOFLUIDODYNAMICS OR THE SPIRITUAL DYNAMO

A

REMINDER OF THE SIMILARITY BETWEEN THE LAWS OF PHYSICS AND THOSE OF THE MIND

In previous books, we have given many pieces of proof that the laws of physics apply to the mind.

Let us recall briefly several examples.

First example: Let us practice repeating a syllable at the speed of one sixth of second for several minutes, for example the syllable "KEE" because it is very brief and because it contains a lot of energy: naturally this is a purely mental repetition. We can obtain a good regularity by using an electronic device which emits a light beep on this frequency and then once this regularity has been acquired, we then keep it continuing at the correct rhythm without a use of the device or even by using the Alphalum.

During the period of holidays, if we walk for several days all the while continuing this mental practice, we will notice that due to the effect of muscular fatigue the rhythm of repetition slows down. But not gradually: at a certain degree of fatigue, it falls all of a sudden to one third of the second, i.e. it becomes half as slow in passing to a lower octave. Now this phenomenon is exactly the same as that produced in organ pipes: if the force of the air falls, the height of the note stays the same even though its intensity decreases, and then at a certain threshold the note descends to the lower octave.

Moreover, all flute players know that it is possible to rise up an octave simply by blowing more strongly (see: *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second*).

Second example: The alternation of double phosphenes is on an average of eight seconds per side. But it has happened that occasionally we have found sixteen seconds per side in certain children and this coincided with

a strong mental retardation and learning difficulties. Now, using certain movements of the head, this rhythm can sometimes be boosted. But then, it is not progressive: it falls all of a sudden to a normal level, which is eight seconds per side and this coincides with an improvement in schoolwork (see: Exploring the brain through the study of the oscillation of double phosphenes).

Third example: As for myself, I observed that just after fasting for seven days, the alternation rhythm of the double phosphenes was twice as long as the rhythm I usually had, and this lasted for about fifteen days in a row (incidentally, this is not very encouraging for the practice of fasting). Once again, in these last two cases there is still the element of the unforeseen and a strange passage to another octave.

Fourth example: *In Phosphenism and Whirling Dervishes*, we showed that the laws of the imagined currents of thought (streams of sparks inside the body, for example) obey the laws of hydraulics and more specifically, in this case, that of the centrifugal pump.

Fifth example: *In The Pneumophene*, we showed that the fluctuations in the colors of post-phosphenes strangely evoke chemical mixtures whose colors change regularly with time (“Réactions chimiques oscillantes”. Sciences et Avenir, Number 421, March 1982).

B

REMINDER OF THE SELF-EXCITATION CHARACTER OF THE DYNAMO

Thus, there is nothing shocking in trying to see if magnetofluidodynamics (or magnetohydrodynamics) would have an equivalent in inner life. Now, and it is just that, the similarities between Kundalini and the phenomena we are going to describe are striking. This will bring us to a better understanding of the traditions concerning this subject, and then lead us to perfecting our experiments by including information provided by magnetofluidodynamics. This science explains the magnetic fields of celestial bodies by a mechanism comparable to that of the dynamo, the electrical conductor playing the role of booster coil. The conducting body varies, of course, depending on the celestial body.

For example, for the Earth's magnetism, as we have already said, this conductor is the very thick iron layer in the depths, in a viscous state due to the heat and the pressure. Here, it is necessary to recall the principle of the dynamo. When a conducting wire traverses a magnetic field, a current is formed in this wire when the intensity of the field varies, because of the movement of the wire.

If a direct current goes through a conducting wire, a magnetic field will be created and surround the wire. A magnetized needle will orientate itself tangentially to the circle whose circumference passes through this needle, the plane of the circle being perpendicular to the wire which passes through its center. The magnetic field is thus perpendicular to the current. A dynamo is a coil which rotates between two electromagnets. Part of the current that it produces in this way is diverted when it exits and sent back to the electromagnet. In this way the mechanical power needed to make the dynamo spin is transformed into electrical current.

THE CHARACTERISTIC OF THE DYNAMO IS THAT IT IS SELF-EXCITING.

Thus there is a delicate phase in its functioning, that of putting it into action: a current is needed to energize it. In the simplest case, the one that interests us here, it is the residual magnetism of the electromagnet (i.e. a slight magnetism of the electromagnet which persists after the use of the dynamo). But, in principle, the friction of the brushes on the collector rings should be enough for creating this current used for energizing it, which is important for our demonstration.

C

REMINDER OF THE FUNDAMENTAL PRINCIPLE OF MAGNETOHYDRODYNAMICS

Perpendicular whirlwinds

Let us transpose the diagram of the dynamo onto our planet. The main magnetic field is North-South, which implies a perpendicular electrical current. Thus the iron mass composing the outer layer of the Earth's core has a current running through it on planes which are parallel to the equator, from East to West.

But what could have engendered this rather powerful current in order to create the magnetic field on the surface? It could only be other magnetic fields perpendicular to the direction of this current.

And it is at this point that the fluidity of the iron at this specific temperature and this specific pressure intervenes: it is the seat of secondary whirlpools placed perpendicularly to the rotation of the earth. It is likely that these first electric currents come from the energy of friction resulting from this fluidity, which calls to mind the case of the dynamo which would be energized by currents caused by the friction of the brushes on the collector rings.

It is these energizing currents that create the magnetic fields perpendicular to the large circumterrestrial current of the mass of iron. **In order for a whirlpool to engender an electric current, it must therefore be complex, composed of a main whirlpool and containing secondary whirlpools perpendicular to the first one** creating a field perpendicular to the large conductive mass, the frictions of all these masses provoking the initial current of excitation resulting in a group of mixed magnetic fields. In effect, in a certain way we see something like the mayonnaise mentioned in the previous chapter, and we are able to better understand the reasons for the mental mixing using the Gyroscope.

We are probably not ready to go and verify if this actually takes place in the center of the earth.

However, on the other hand, this mechanism is quite visible on the surface of the sun: sunspots have a structure that is clearly whirling. Their axis is vertical, i.e. perpendicular to the sun's surface, thus perpendicular to the axis of rotation of this celestial body. The sun turns while whirling, because the rotation speed of its surface at the equator and near the poles is not the same.

Sunspots come in pairs; we have seen this concerning the Alphalum, the rotation direction of the two constituents being opposite. These spots are powerfully magnetic. The magnetic polarities in pairs of sunspots are opposite.

THE PRINCIPLE OF MAGNETOHYDRODYNAMICS
Equatorial cutaway of the Earth, seen from the North.

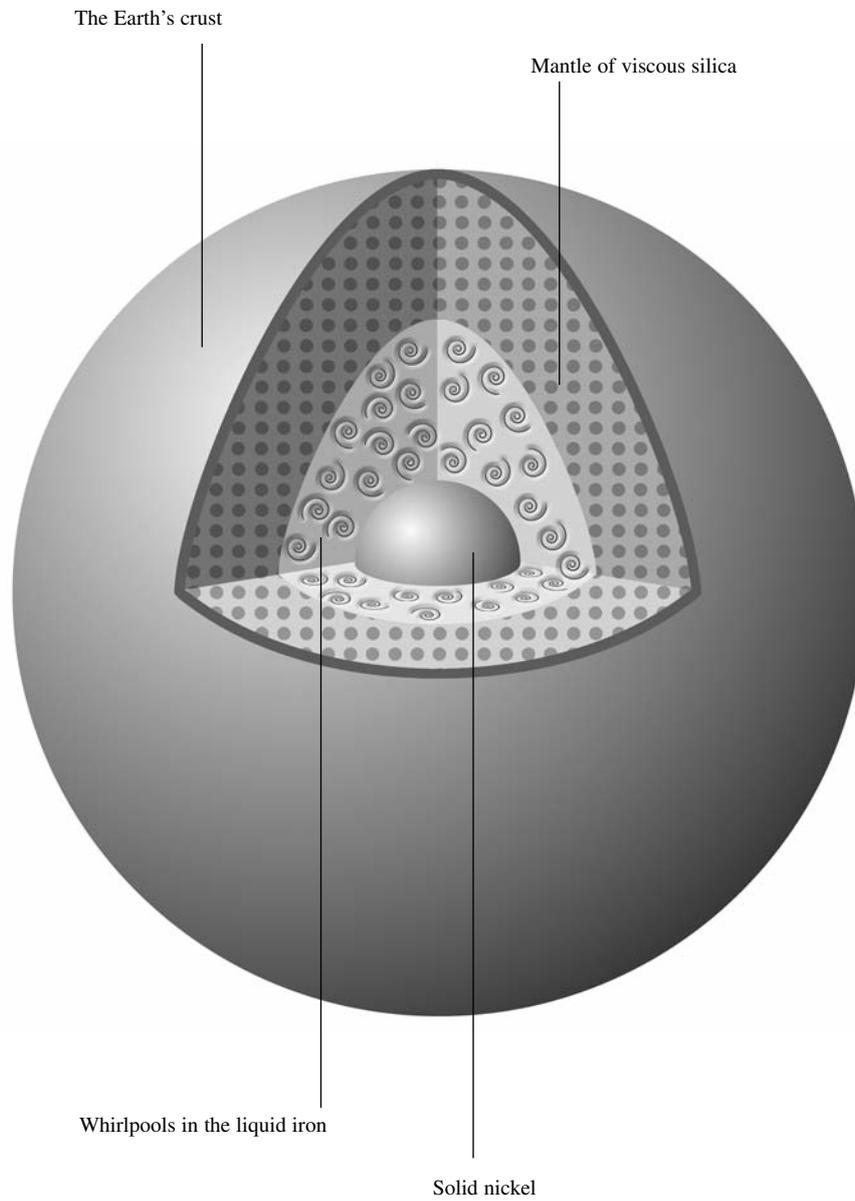


Fig. 8: Equatorial cutaway of the Earth: the nickel core probably does not rotate at quite the same speed as the surface of the globe. The liquid iron between the two is animated by an overall movement which engenders multiple secondary whirlpools.

The observation of the sun shows that it is the particularly complex web of whirlpools that engenders magnetic fields.

Now, we know that it is the variations in this solar electromagnetic field that provoke solar prominences as well as the solar corona, and then on our planet they provoke the aurorae borealis, the magnetic storms which make compasses act crazily and disrupt radio communications caused by the projection of electrified particles through the space lying between the sun and our planet, veritable electric currents transmitted through empty space.

□

SIMILARITIES BETWEEN KUNDALINI, CHAKRAS AND COSMIC FIELD MAGNETOGENESIS

Because the laws of physics can be transposed to inner life, we will no longer be surprised that when our "spiritual dynamo" is powerful enough it will engender an AURORA BOREALIS OF THE SPIRIT, which is the illumination consecutive to this practice and that of thousands of other transformations resulting from putting this invisible spiritual electricity into action.

This conception is very enriching, because, on one hand it explains certain traditions concerning Kundalini and the rotation of the chakras, and on the other hand, it helps to perfect our mental exercises and even the Gyroscope, as we shall see in the following chapter.

Regarding traditions, first of all we would like to remark that the rising of Kundalini is described as tracing a helix along the axis of the body. Now, in "Pour la Science" of October 83, Number 72, in the article on " Les champs magnétiques du cosmos", (The magnetic fields of the cosmos), on page 43 we read the following: "an essential condition for the creation of a magnetic field is that the movement of the fluid be helical: the fluid must rotate around its directional axis as it gradually flows on."

We can be surprised by the fact that Kundalini is sometimes described as a force which rises along the vertical axis of the body, as in *Tibetan Yoga* by Lama Samdup, and at other times as "something" rising up inside the

vertebral column, in the way I felt it several times, as I have described in the previous chapter. But "this something which rises up" through the vertebral column, wouldn't it be a secondary consequence of the whirling around the axis, comparable to the flow of electrons during solar magnetic storms, in the same way that the aurorae borealis seem very similar to what illumination is in inner life? This generally appears when this "something" has stopped rising and has reached the brain. This thus justifies the expression "primary Kundalini" for this helical dynamo of the spirit having a median rectilinear axis creating the spiritual magnetic flow, that induces "secondary Kundalini" which rises inside the vertebral column and would be comparable to the flow of cosmic electrons during solar magnetic storms, a flow which reaches us and which goes much further.

Finally, it can seem vague, indistinct and muddled that according to all the traditions of the Hindu Yoga, primary Kundalini (for a man standing up) rises by winding around the vertical line which passes through the center of gravity, thus its projection would rotate on a horizontal plane, while the chakras, or psychic centers situated on the anterior side of the body, rotate on a vertical plane blossoming like flowers at the end of stems which would come from the inside of the body.

However, the two primary chakras, the lower one in the middle of the perineum and the higher one at the top of the skull are the exception: in a man standing up, they rotate on a horizontal plane. So, the system constituted by Kundalini and the two chakras at its extremities rotate on a plane perpendicular to that of all the other chakras. Thus, if all these oriental descriptions are really based on perceptions of a usually invisible world, as they assert, then this is a remarkable confirmation of our point of view: it is in transferring the concepts of magnetofluidodynamics to inner life that one can understand the revelations of the latter, because this rotation of the chakras perpendicular to the axis of the primary whirlwind is exactly what we observe in the sun's axis of rotation ; it is the same mechanism as the one that we can postulate for the molten iron under the mantle composed of silica that the earth's crust floats on. It is this complexity of the web of perpendicular whirling systems, and we repeat this, which creates the currents necessary for providing the impetus that will put the mechanism of the dynamo into action.

These concepts should not surprise us to an excessive degree: we know about the theosophical hypothesis concerning thought-forms according to

which our mental images, for example visual mental images, are composed of a subtle substance. So, if we think of a house, we really form a sculpture of this house in a subtle substance.

In support of this hypothesis: the fact that phosphenes are photographable, that their third phase allows us to see physical objects in total darkness and that it is highly transmissible by telepathy. Thus it possesses a fine substantiality and it seems to be an intermediary between thought and matter. There is also the fact that the cortex (the surface of the brain) bears a great similarity to the retina in its structure (cf. *Homologies or the Light of Asia confronted by Science*). The cortex thus appears to be a gigantic retina for detecting thought, just as the retina of the eye detects objects lit by physical light. So, what the exercises we have just described tend to create is, using the language of the Theosophists, A THOUGHT-FORM IN ROTATION.

From this point on, it is not surprising that we find the laws of dynamism and magnetism of celestial bodies in rotation applying to this subject. The practical interest of this analogy is that we are going to be able to perfect both our mental exercises and our Gyroscope in order to make them more efficient.

E

PERCEPTION OF THE CHAKRAS DURING A SESSION OF GYROSCOPY

As a result, following what we have just explained the reader will not be surprised to learn that during a session of gyroscopy, and sometimes even from the first session, at certain moments the experimenter will prefer to visualize a whirlwind on a plane perpendicular to that of the rotation of the Gyroscope's disc.

After a bit of training, it is enough to practice the meditation as we have already described, i.e. using an imagined object turning on the disc in rotation, for perceiving another movement of rotation inside the physical body at the same time, and whose center is generally in the middle of the thorax, or sometimes in the middle of the skull; and more rarely, during the first attempts, on another point of the body usually described as the seat of a chakra.

As for the study of one or several functions of each of these chakras taken separately, this is a difficult subject and a scientific approach is still to be found.

Remark: R. Steiner drew at random from different traditions, without ever quoting his sources, which is contrary to all scientific spirit and massacred these traditions by cutting them up.

And so in his book "Initiation", he speaks of only five main chakras instead of seven, as it is generally done. He eliminated the lowest chakra. Concerning this one, it is very easy to understand why: brought up in the atmosphere of Protestantism at that period of time, it would have been "Shocking" to speak about this; as for the one at the top of the skull, we do not know why, but it was also eliminated.

Rudolf Steiner did not mention Kundalini either. It is as if we wanted to describe a plant without speaking about its stem or its root.

The entire whirling system described by Rudolf Steiner is thus contained in the same plane: the vertical.

In one of the traditions reported by Lilian Silburn, there are seven main chakras, the highest and the lowest ones rotating on a horizontal plane.

In Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second i showed that the disposition of seven specific points corresponds to the position of knots on a vibrating cord or an organ pipe for the fourth harmonic of the primary vibration, which constitutes the first harmonic.

Lilian Silburn also reports an even more ancient tradition, according to which there are not seven chakras, but only five. But the chakra at the lowest extremity of the body and the one at the top of the skull are a part of these five chakras. Furthermore, Kundalini is described as a whirling phenomenon, whose axis is vertical. So, in this tradition which comes to us from mountains of Kashmir, the rotation planes of Kundalini, the highest and lowest chakras on one hand, and the intermediary chakras on the other hand are quite well perpendicular to each other, the former (highest and lowest) being horizontal and the latter (intermediary) being vertical.

This tradition, which had probably preserved concepts at the dawn of writing that go back to prehistory, without the knowledge of its authors, completely respects the fundamental law of magnetofluidodynamics.

Even though the number of chakras is also five in "The Initiation" of Steiner, this law is not respected due to the suppression of Kundalini in addition to the highest and lowest chakras, and the fact that only the intermediary chakras are described, on a vertical plane.

F

AND WHAT ABOUT HUMAN MAGNETISM?

There are two apparently very different meanings to the expression "Human magnetism".

First of all, when we say about somebody: "he has got magnetism", we mean: he is attractive, likable through his words, his acts, his presence and his activity.

Up until now, this seemed to be a figurative expression compared to the attraction that a magnetized bar excerpts on the piece of iron. But let us remark that if there is a bunch of needles close to each other, it is enough to touch the first ones with the pole of magnet to make them all align, taking on a bipolar polarity.

Isn't this very similar to what sometimes takes place in politics: a people, where each individual appears to go about tending his own personal affairs, will fall rather quickly under the power of a tribune that "has got magnetism". The place of each individual will henceforth depend on his position in relation to this new leader and his admirers.

Here again, wouldn't this "magnetism" be a vague comparison with physical magnetism? Or else, because in the mind there is an equivalent to each physical force, wouldn't it be a deeper analogy that would correspond to the popular expression "he has got magnetism"?

Still the person who practices Gyroscopic Meditation acquires so many human qualities that very quickly he becomes more "magnetic".

And then, there is another meaning to the expression "Human magnetism": a power due to an invisible radiance which emanates from the human body, manifesting itself mainly through the laying on of hands and which results in diverse effects.

I call to mind what I have experimented.

In Volume II of my book *Initiatory Experiences*, i recounted that under the influence of the laying on of hands by Arthème Galip, I had experienced inspired visions. François Brousse, a University professor in Perpignan, had experienced similar phenomena through the laying on of hands of his initiator, Cajzoran Ali (Cf. see *The Pneumophene* where the case of Brousse was studied in detail). Cajzoran Ali, like Galip, was a Zoroastrian. They had both received a power from persons who prayed by focusing on a flame, going back over many generations.

The Sufis practice such a "Gyroscopic Meditation" associated with breathing techniques, and they consider that the Sufi leader is the one who has been able to give the greatest power to this meditation to such an extent that he can transmit its movement to his followers for encouraging them to follow this path. This power is not surprising, because all energy which is rhythmic propagates better. That is why rhythmic thinking is highly transmissible by telepathy. Now, regular rotation is a form of rhythm, probably even the primordial rhythm.

Now, because the use of the Gyroscope allows one to achieve this "Gyroscopic Meditation" with speed, ease and with a power superior to all other methods up until now, initiations in a chain by means of the transmission of power will now multiply in our civilization.

Remark I: *Numerous works are underway at present concerning the connections between physical magnetism and living organisms.*

Those of Professor Yves Rocard are the leading ones (See "La Recherche" Number 151, January, 1984" "Un sixième sens? La perception du champ magnétique" p. 114; Magazine of the Palais de la Découverte, Number 99, Juin 1982 p. 4 "Oiseaux, bactéries et algues à boussoles").

As physical magnetism is caused by the rotation of electrons around the nucleus of the atom, in these current researches there may be a way to discover more scientific bases for Kundalini and Gyroscopic Meditation, if we admit the analogy between the laws of physics and those of inner life.

Remark II: *The principle of perpendicular whirlwinds or whirlpools applies not only to magnetohydrodynamics, but it also appears to be a fundamental morphological element of the universe.*

And so we find it in meteorology: when a cyclone of average size forms, at first it is made up by a horizontal cylindrical whirlwind at medium altitude. This is due to the fact that horizontal winds propagate faster at a high altitude than at a lower one (On this subject see: "Pour la science", Number 80 - June 84, pp. 80-92: "Les Tornades", by John Snow).

If this horizontal rotating cylinder encounters a rising air current, it straightens up, becomes vertical, and the air that rushes in at the base accelerates the process.

We can understand the mechanism of this acceleration once again based on perpendicular whirlwinds by observing the small swirls of dust and dead leaves that form above the asphalt warmed by the sun on a very hot summer day when the air is perfectly calm, for example. We know that the warmer air in contact with the ground tends to rise and starts its passage through a zone of lesser resistance in the colder upper layer. The air then gathers momentum in the passage that has been created, which orientates the hot air on the ground that is trying to escape towards the base of the column.

But why does this column begin spinning around its axis so quickly?

It is because the warm air which moves horizontally towards the bottom opening of the vertical tube rubs against the ground, which produces innumerable whirlwinds also having horizontal axes in this moving horizontal layer of air (this is the same mechanism as the one that creates the surging of waves on a beach).

*When the whirlwinds penetrate into the rising column, their axes straighten up. Their movements fuse and accelerate because the tube is compressed by the cold air pushed back laterally. It therefore shrinks and thus turns faster by virtue of a principle which we can call, to make it simple, "**Preservation of the total quantity of movement**".*

CHAPTER VIII

IMPROVEMENTS IN THE GYRASCOPE

As we had a Synchroscope at our disposal, a device which is comprised of a disc with sectors cut out in a sheet steel, we described our experiments exactly as we had done them, because we did not want to embroider the facts. But it is obvious that we can use a solid disc with sectors composed of diverse tints in various forms, for example spiral forms instead of rectilinear ones. Each person can build such a Gyroscope using simply a cardboard disc and two pulleys for increasing the movement of the crank.

Nevertheless, the results that we get back from the Gyroscopic Mixing will certainly be lesser under these conditions, because we will lose the sensation of rotation caused by the sculptural relief of the disk with cut-out sectors against the black background.

Thus we cannot classify this simplification as an improvement; on the contrary, we consider such a device as a kind of emergency replacement while waiting for something better.

On the contrary, we can accentuate this sensation of embossment by using a drawing with fine lines traced on the black background. For reasons that we will take a look at once again, a line which would be the continuation of a helix with vertical axis seems particularly suitable. But introducing improvements obliges us to return to the question of electromagnetic analogies with mental gyroscopy.

These analogies between magnetofluidodynamics and the Spiritual Dynamo now provide us with an explanation of why it is not indispensable for the visual mental image which is formed on the gyroscope's disc to rotate at the same speed as the disc, and that it is even better for it to rotate at another speed, more slowly or more quickly. This latter case occurs sometimes spontaneously during one or several revolutions: the thought in rotation can suddenly speed up, almost at the speed of a flash of lightning, and always in circles.

On the contrary, "intra-cerebral frictions" between the sensory perception of the disc and the visual mental image formed on its surface, frictions

due to the differential speed, can only facilitate the setting in motion of the "Spiritual Dynamo".

By virtue of this energizing provided by the secondary whirlwinds, the more the Gyroscope becomes complicated, providing that with each new addition the basic principles are respected, the more it will be active; and the same thing goes for the associated meditations.

Therefore, in addition to what we have already described we shall add:

A

A VARIATOR CONTROLLING DIRECTION AND SPEED

We have already indicated that the company Pontarlier Electronique S.A was kind enough to offer the "Phosphenism" association an experimental model of the Gyroscope.

It is in the form of a small box roughly 12 inches long (30 cm), 7 inches wide (18 cm) and 8 inches high (20 cm). On the right-hand side the following controls are found:

A: The speed variator, which allows us to make the disc rotate from a speed of 6 revolutions per minute up to 120 revolutions per minute, which represents the ideal frequency range for our experiments.

B: The inversion switch controlling the direction of the motor, which has three positions: a horizontal position for stop, between the upper position (for clockwise direction) and the lower position (the opposite direction, counter-clockwise). This setup avoids damaging the motor, as there is always a one or two second wait before it comes to a complete stop, then reversing its direction.

These two controls are within easy reach of the experimenter. The front side of the device is black; the space between it and the disc is enough for us to be able to place different images if needed.

The rotating discs are easily interchangeable.

The results that we have obtained using this device are infinitely better than those obtained with other devices we had previously used.

We have already insisted on the usefulness of a device that allows changes in the direction of rotation, which is not done with the Synchroscope, and we will not return to this subject.

We are going to analyze the advantages in changing the speed which logically ensues from the analogy drawn with magnetofluidodynamics.

We have seen that each variation in the speed of a whirling system inevitably results in the formation of multiple and relatively powerful secondary whirlings and it creates forces of friction, thus the creation of electrical currents which generate primary magnetic fields.

In addition, let us compare the case of Gyroscope with the experiments in rhythmic thinking using a metronome which we described in *The Pneumophene or the breathing technique that opens the doors to the other world*. One of the simplest experiments consists of imagining a pulsing sphere (i.e. which expands and contracts) in rhythm with the clicking of the metronome. Now, we have observed that for all subjects the attention remains easily focused using a specific rhythm for two or three minutes; and then it tends to scatter. But there is a very curious thing, as soon as we accelerate the rhythm even just a little bit, once again the attention remains concentrated very easily on this mental pulsating image, and so on, until the speed becomes so high that the mind cannot follow it any more.

Thus, during the experiment with the Gyroscope, in order to avoid a certain dullness setting in and causing the attention to wander, there is an advantage in gradually accelerating the speed, almost to the point where we are no longer aware of the rotation of the disc, but not to the point of no longer perceiving it, then resting a little bit and starting over again using the slowest rhythm.

By means of a gradual acceleration, we are able to introduce increasing energy into the brain.

Remark:

IF WE SHINE A LIGHT ON THE GYRASCOPE WITH A LIGHT CONTROLLED BY THE ALPHALUM, AND IF AT THE SAME TIME WE ARE WEARING THE HEADSET OF THE DEVICE FOR ALTERNATING HEARING (THE ALTERNOPHONE) SET ON

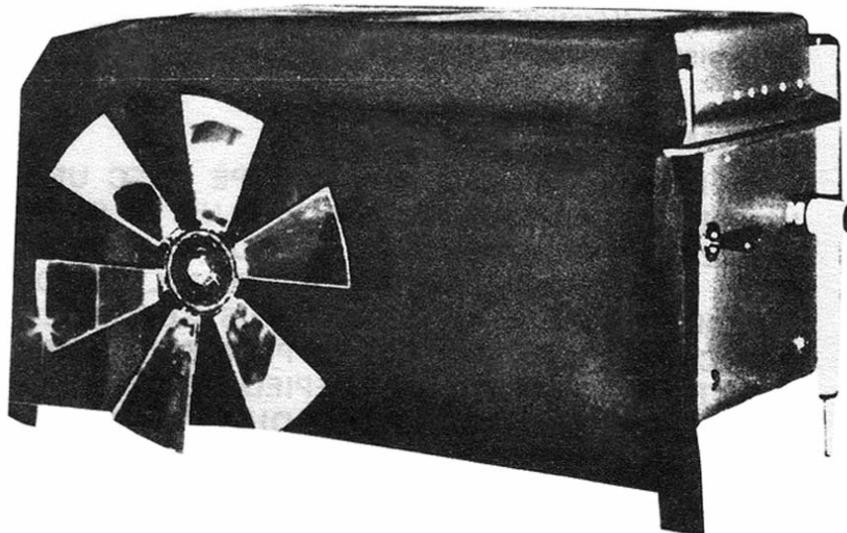


Fig. 9: Experimental Gyroscope, powered by an electric motor, a gift from the company Pontarlier-Electronique presented to the "Phosphénisme" Association. We can observe the control button for regulating the speed on right-hand side and slightly to the far edge; a little bit in front of it is the switch with three positions: in the top position, the clockwise rotation of the disc ; horizontal position, stop; lower position, rotation in the opposite direction, counter-clockwise.

APPROXIMATELY THREE SECONDS PER SIDE, ON A SENSORY LEVEL WE COMBINE THE THREE ELEMENTS IN THE TRIAD OF KUNDALINI, ACCORDING TO PRIMORDIAL KASHMIRI YOGA AS REPORTED BY LILIAN SILBURN: WHIRLING, OSCILLATION, TREMBLING.

Of course, to go from this whole group of sensory rhythms to Kundalini, in addition it is necessary to train one's thinking to function according to these rhythms. But as these rhythms are rooted in physiological bases, in general this is extremely easy and quite natural.

B

DISCS WITH BLADES OF DIFFERENT COLORS

Another method for combating the monotony that creates wandering of the attention: the discs made up of sectors must be able to be reversed and

interchangeable. For example, as we have said, one side is to be covered with aluminium foil; on the other side, each blade will have a paper with a different color pasted onto it. We shall put pairs of complementary colors side by side; the shock due to the contrast being an intellectual stimulant, it will add an additional periodic energy.

This multicolored disc must never rotate so fast that the colors give the impression of merging into a white or grey, but on the contrary at a speed such that we are able to distinguish the difference between the colors clearly enough.

This exercise, carried out in this way, is much more pleasant than we can imagine simply by this simple description and it is very powerful.

Furthermore, I carried out a curious experiment using this device with just a one single session lasting one hour, one evening just before going to sleep: in the morning, I experienced a mental whirling of an extraordinary whiteness, to a point I had never previously experienced, as if the fusion of the color sensations which was not able to occur during the rotation of the disc because it was not revolving fast enough, had been carried out in my brain during the night as a result of this exercise, and it had synthesized the white tint, but this color appeared in the visual mental image and not in the sensory perception. Here is another example of the complexity of the connections between the perception of objects in movement and the resulting thoughts which appear varying amounts of time afterwards.

This example is a very clear proof of the saturation of thought, with an unconscious evolution followed by a new emergence presenting modifications, which accompanies focusing on the disc in movement when the mental image is associated with Gyroscopic Mixing.

The experiment above was carried out using a disc with different colors of the solar spectrum, but we could imagine that the exercise would be more cheerful and more pleasant by replacing the piece of black cardboard behind the disc with aluminium foil or, if that is not possible, white paper (or if it is a completely solid circular disc, with only the sectors painted in white, or with aluminium foil in the spaces between the colored sectors). Now, this is not so: it is the black intercalary space between the colored sectors that provides the greatest contrast between them allowing us to better perceive the contrast between the different tints

and thus making the experiment more lively. On the other hand, it is at the end of the session that we feel that it is pleasant and well-balanced to turn the disc over and end with the paper sectors in aluminum foil against the black background.

C

DISCS BEARING SYMBOLIC IMAGES

For those persons who have difficulty visualizing a rotating image or those who would like to have a visual aid in this effort, they can paste symbolic images related to their primary preoccupations on the blades of the disc; watching them rotate will already be a good form of preparatory training. We can then add a mental image suggested by the image that was pasted on (for example, if the latter is a table, it will represent glasses or flowers on the table). Later, we can do without this material support helping concentration.

Furthermore, superimposing one's thought in rotation on images likely to trigger an emotion is not harmful to the resulting whirling which arises a few hours later, on the contrary.

Of course, the speed of the disc must not be such that we do not have a clear perception of the image.

D

BLADES OF THE DISC BEARING MIRRORS

Fold each blade slightly, at its base close to the center of rotation.
The whole will be conical.

Ask a mirror dealer to cut mirrors and paste them on each blade. This is neither difficult nor expensive.

Paste a piece of black paper on the hub.
The lamp casting light on the disc will be reflected in the mirrors.

In order to have a good lighting of the mirrors giving the rotation of the lamp's reflection when the rhythm is rather slow, it is necessary to bend the blades of the disc with sectors towards the observer so that all together they form a cone that opens towards the observer; then, contrary to what we have done in our previous experiments, place the lamp with its reflector near the rotating disc and slightly below it, but obviously still aimed at it; the observer will place himself in a symmetrical position slightly above the disc.

These folds, nevertheless, must measure only a few degrees because if we want all the mirrors to reflect the image of the lamp at the same time, this image must be at the intersection point of the perpendicular lines passing through the middle of the mirror. If the blades are folded too much, the lamp will have to be placed too close.

The observer will have to be placed slightly in front of the lamp or slightly behind it, which obviously implies a slight difference in height which we have indicated above.

The observer will then see each reflection rotating in the blade if the rotation of the disc is slow enough (because the eye is not at the intersection point of the perpendicular lines). So, he will perceive a beautiful chain of lamps in rotation (see diagram).

The rotational function of the brain will receive a considerable push in this direction, which is manifested in the hours which follow.

With the correct disposition of the whole group, which is to be found by trial and error each time, the reflection of the lamp will appear to rotate. (Using certain elements of a rotating mirror decoy used in hunting can help in setting up this device).

For many people, a disc with six blades with intervals between the blades equal to that of the dimension of the blades seems to be the most pleasant to watch turning.

We verify that the lamp and the observer are in the right position when the disc is still immobile: the observer must be able to see a reflection of the light on each blade. This is the preliminary adjustment which one must be very careful to do. But, obviously, the blades being folded slightly inward at the base, each reflection is in a different place on the blade's mirror. Making it turn slowly at first, we will then see each reflection of the light turning with the blade, in addition to moving in the mirror.

(Do not bend the blades around the spoke of the disc being used as the blade's axis because there will be no intersection point of the reflection in space, and thus we will no longer be able to see all the blades lit at the same time.)

Then, accelerate the rotation to begin the associated meditation.

OBVIOUSLY, THE IDEAL SOLUTION WOULD BE TO LIGHT THE MIRRORS WITH A FRONTAL OTORHINOLARYNGOLOGY LIGHT, A FRONTAL LIGHT WHICH SHOULD BE STRONG.

This would be the only means of being able to perceive the reflection in all the mirrors all the while being placed well in the front of the axis of the disc.

IF WE DO NOT DISPOSE OF THIS MODE OF LIGHTING, WE WILL NOTE THAT THE CLOSER THE LAMP IS TO THE DISC THE BETTER WE PERCEIVE ITS REFLECTION IN ALL THE MIRRORS SIMULTANEOUSLY.

It is infinitely better for the lamp to be placed slightly above the axis of the disc with rotating mirrors, or slightly below, and the observer in the opposite position but on the same vertical plane, rather than having the lamp on one side and the observer on the other one. We have already indicated this concerning the bases of gyroscopy. As this is much more important now that we are going to project much greater energies into the nervous system by means of these bright rotating lights, and we will now explain why.

In effect, in all phosphoric experiments the brain hemispheres tend to work symmetrically. By stimulating them in such a way that this right-left symmetry, whose base is anatomical, is respected, we will augment the chances of intensifying the energy accumulated in these hemispheres using the mechanism of oscillation.

On the other hand, as there is no anatomical high-low symmetry in the brain, it is much less important for the symmetry of lighting on the disc between its upper and lower halves to be perfect.

GYRASCOPE WITH MIRRORS

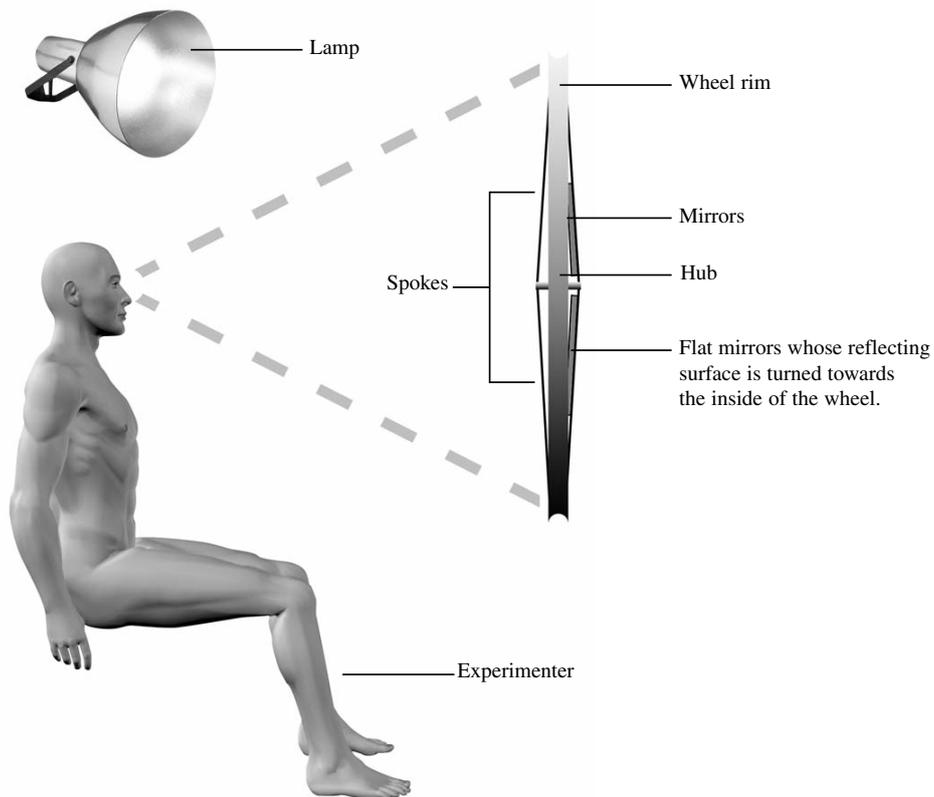


Fig. 10: Bicycle wheel transformed into Gyroscope with mirrors: we will notice that in order for the mirrors to form a cone with its opening on the side of the observer, they must be placed on the other side of the wheel, the far side in relation to the observer, the reflecting surface of the mirror thus being turned towards the inside of the wheel. The lighting is placed slightly above the wheel's axle, and the observer slightly below.

PERFECTING THE GYRASCOPE

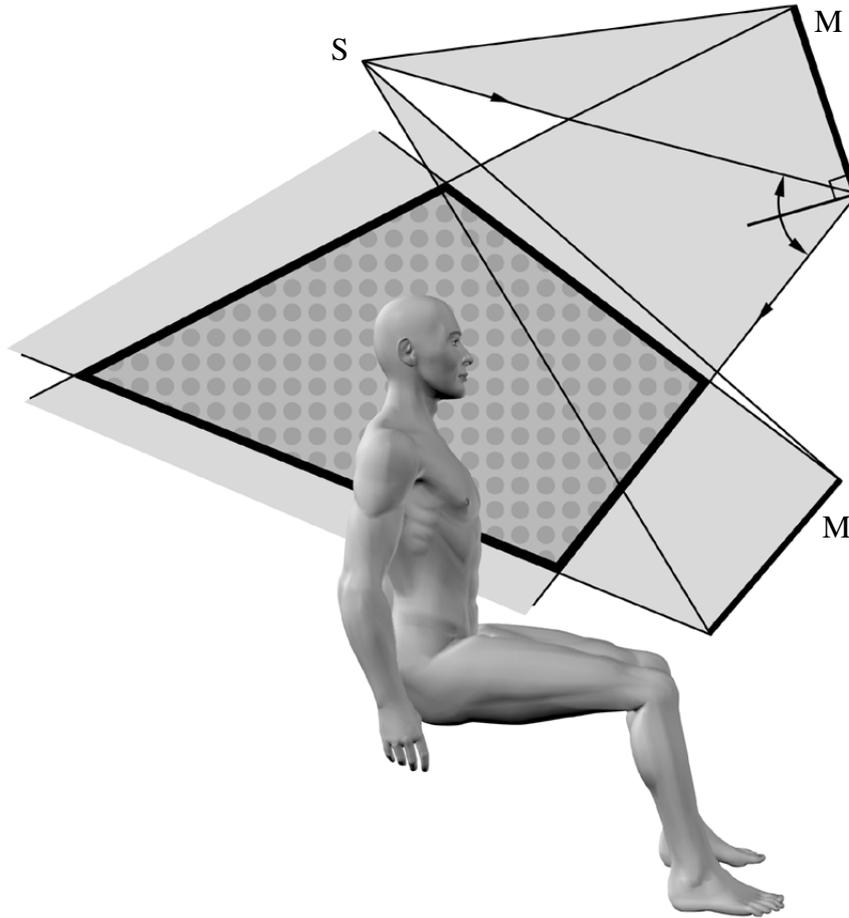


Fig. 11: Zone where the head of the observer must be placed in order to perceive the reflection of the lamp in all the mirrors at the same time. The lamp is placed a little bit above the disc's axis of rotation, the observer placed slightly below.

A bit of experimentation in comparing positions will prove to the reader that the arrangement of the lighting that we indicate is the most agreeable, and that is not a purely theoretical point of view.

The use of blades covered by mirrors presents two other advantages:

1 - Simulation of the sun's reflection on water:

In Phosphenic Mixing Applied to Education, we cited the case of the poetess Minou Drouet, precociously a genius, even though she did not

seem to be at all gifted at the beginning. We attributed this metamorphosis to the fact that instead of attending school, she was left alone on the beach where she would look at the reflection of the sun on the sea for whole days at a time, and this continued until she was about nine years old.

We can attribute part of this intellectual stimulation to the multiplicity and mobility of the sun's reflections on the wavelets.

Mirrors on a disc composed of sectors that are very brightly lit seem to be the most convenient means, if not the best, for reproducing the active elements of the sun's reflection on the water in a room.

2 - Polarization of light by reflection and clairvoyance:

In *Phosphenism and the Origin of Religions* (Second edition published under the title of *Phosphenism and Developing Clairvoyance*, a new explanation of the origin of religions), we cited once again Minou Drouet but it was for the cases of clairvoyance that she had shown; the same for the fisherman Pentier from Berck-Plage who carried out about forty thought readings for us and made exact predictions, and the case of Madame Spick, whose clairvoyance we were also able to verify.

These three cases would seem to be attributed to focusing on the sun's reflection on water during first childhood.

We also cited the case of Nostradamus, who used a silver mirror which allowed Catherine de Medici to see for herself the future of her children.

There are many other cases which seem to indicate that reflected light exerts a particularly stimulating action on the brain, and particularly on psychic faculties. The moon "who inspires poets" may not be just legend.

In effect, all reflected light is polarized.

To explain briefly what polarized light is, we can compare the propagation of ordinary light with the rings of dilation which would move through a rubber hose attached to a faucet that we open and close on a regular rhythm of several seconds: the ring of dilation will be equal in all directions; if the hose is made to pass between two parallel boards which partially enclose it, at the exit there will no longer be rings of dilation but in their place there will be a flattened deformation in the same form as the

opening between the boards. In the same way, polarized light is a light which pulses in only one direction.

We can thus ask ourselves if polarized light would not exert a greater activity in developing the faculties that we are trying to stimulate by means of light and phosphenes.

Let us notice moreover that the same light source looked at through polarizing a piece of glass does not produce exactly the same phosphene depending on whether we orientate the glass in one particular direction or perpendicular to it.

Still, the fact remains that the light reflected in our rotating mirrors, through the effect of polarization, can only accentuate the action of our exercises on the mental faculties that we are trying to strengthen.

Remark: Intellectual effects produced by rotating mirrors

There have not yet been enough experiments carried out concerning the action exerted on pure intelligence by means of rotating mirrors for us to be able to form a categorical opinion on this subject, but I have noticed in my case that focusing on the Mirror Gyroscope, far from hampering reasoning in mathematics, on the contrary, helps it and even appears to push one in the direction of this mental activity.

Even better, during a session using the Gyroscope, I found the solution to a problem in geometry which had puzzled me for a long time.

E

**LIGHTING THE ROTATING DISC WITH MIRRORS
USING COLORED LIGHT BULBS**

For certain experiments, we can light the disc with mirrors using light bulbs of different colors, or even using several bulbs of contrasting colors for lighting different parts of the disc, because varying the experiments helps to keep the attention concentrated and making the visual presentation more complex multiplies the causes of the primary "intellectual whirling", which triggers the Spiritual Dynamo.

We shall first notice that the adjustment of the respective positions of the light and the observer is easier with a colored light bulb because, for example, if the reflection of the light itself is red, the rest of the mirror will seem slightly greenish by contrast. We will be able to judge better that the reflection of the light bulb itself is actually on each blade than if we were to use a white bulb (we remind you that the closer the light is to the disc, the greater the chances are for it to be this way).

And, in general the filament in these light bulbs is only somewhat visible. As a result, its path on the mirror creates concentric curves that are so interwoven that they produce a most beautiful whirling aspect, particularly with the red and ALL THE MORE SO BECAUSE DUE TO THE ANGLE THE WHOLE SEEMS TO TAKE ON A LOW RELIEF: we have the impression that we are looking at the inside of a rotating cylinder, or at least a rather deep cone made up of bright moving lines, which is ideal for suggesting the mental image of Kundalini to the subconscious. Of course, one must always remember to associate a thought with this observation.

F

THE INFRARED GYRASCOPE

Let us now place the Gyroscope roughly one and half feet lower (40 cm), so that the rotation center of the mirrors is projected on the navel where, according to a number of traditions, one of the main psychic centers is located.

(A reminder that this tradition is based on the idea that the more an organ is active in the embryo and the more it atrophies with age, by compensation it will acquire greater importance on a spiritual level. Now, the navel is the only embryonic vestige which we can easily be aware of simply by focusing our attention on it).

Then let us replace the usual light bulb by an infrared one. **Let us take a disc with mirrors, the one with the two blades, each one having a 90 degree angle at the base**, which will facilitate the skin in differentiating the warm sectors. We shall obtain an even better result by covering one of the mirrors with black paper: the contrast will be clearer because the skin will have more time to cool between two passages of the infrared rays.

Sit down in front of this rotating mirror being half-dressed so that the navel is at the level that the eyes are usually placed, i.e. in the zone where the reflections of the various mirrors would cross each other.

Set the rotation speed of the mirrors so that it is slow enough for feeling the heat of the infrared rays rotating around the navel. The rhythm of six revolutions per minute of the Pontarlier Électronique Gyroscope allows us to do this. In effect, each point on the skin will receive the infrared rays for two and a half seconds, which is enough for perceiving this, remaining outside the rays for seven and a half seconds, for cooling off, if only one blade is reflecting.

But also, as these rays have been reflected twice, the first time by the mirrors and the second time by the skin, we can follow their rotation around the navel without any risk by watching the red tint which is superimposed; of course, it is necessary to continually accompany them by thinking of an object which rotates at the same time around the umbilicus.

We thus have the best conditions for creating a Gyroscopic Meditation on a psychic center on the surface of the skin.

The consequences seem curious, but more experiments will be needed for learning how to differentiate between the sensations truly connected with the perception of the etheric body and those coming from our ordinary imagination suggested by the different traditions. (When I do this, I seem to feel the hollow tube extending from the center of rotation and penetrating deep into my body. The sensation of a void inside the tube is intense).

If we make an effort to associate a Gyroscopic Meditation concentrated on the zone where we perceive the rotation of infrareds by means of the heat, afterwards a curious mental trace subsists: immediately afterwards, if we resume focusing on the rotating mirrors lit in the usual way, it is very easy to project the Gyroscopic Meditation on the center of the navel (in other words, concentrating the energy of rotation on the chakra stimulated beforehand by the infrareds).

Finally, we could imagine the rotation of hot and cold by using a rotating shower; it would be easier to perceive this rotation than with the use of infrared rays.

We could use a very small shower head with two very fine water jets, one hot and one cold, centered on a chakra; this has no interest, of course, other than that of being an aid and for activating a Gyroscopic Meditation.

For a shower that covers the whole body, thus concerning the rising of Kundalini, it seems that the simplest device would be made up of two vertical tubes, one for hot water, the other one for cold water, the subject being between the two of them in a standing position on a revolving drum that he could maneuver by himself.

6

USE OF A BACKGROUND PLACED BEHIND THE ROTATING MIRRORS

As we are trying to introduce the greatest amount of energy possible into the brain by pushing the nerve impulse in the direction of a rotation up until the point that it induces a rotation in thoughts, the use of very brightly lit mirrors is excellent. Nevertheless, it is necessary to be careful that we do not simply focus on the reflection of the light bulb and we must not omit adding next to it or putting on it the visual mental image of an object which is to be decided upon beforehand, because the aggressiveness of the moving lighting makes us tend to forget the thought. But when we manage to hold ourselves to associating the two, the benefits are immense.

On the other hand, it is important to remember that simply observing the reflection of the light without associating a thought will lead to nothing.

For certain positions of the lamp relative to the observer and the disc, the reflection of the light appears to trace a small circle next to the center of rotation of the disc with mirrors. Thus the center of this disc is outside the circumference traced by the lamp's reflection.

Do not throw reject the setup of these various elements because it creates an asymmetry in the system. On the contrary, the principles of magnetofluidodynamics are here to remind us that two intertwined whirling systems are much more active than one that would have by itself the total energy of the first two.

It is obvious that the nature of the background in front of which the mirrors move can take on a great deal of importance, since half of its surface is continuously visible.

We can decorate it with drawings, images or photographs.

The results are always the same:

THE IMAGES PLACED ON THE BACKGROUND DURING THE ROTATION OF THE DISC WITH MIRRORS WILL GIVE RISE TO MENTAL IMAGES OF AN ABSOLUTELY FANTASTIC CLARITY IMMEDIATELY AFTERWARDS AND IN A LONG-LASTING MANNER. THERE IS NO OTHER METHOD WHICH ALLOWS US TO OBTAIN SUCH CLEAR AND LIVELY IMAGES.

We realize that there is an enormous educational interest in this procedure which can be carried out in three different ways.

First modality: having mounted the disc with six blades bearing mirrors, place two photographs very close by, one to the right, the other one to the left. We know that it is not good for the gaze to remain too focused on the disc. It has to move, as it normally does. Thus, by moments it will make small jumps to the photographs. The circle traced by the movement of the eyes following the disc in its rotation, and preferably in the opposite direction, will be transformed little by little into an ellipse.

The second modality: place photographs behind the disc; then adjust the position and the rotation speed of the device so that it is possible to continue to see the image through the blades as they pass in front of it. The experiment is more successful if we replace the disc with mirrors by one in aluminium foil, because we are less dazzled by it.

The third modality: here, the result is curious and unexpected. Choose preferably the disc having two mirrors, each one measuring 90 degrees at the base. Choose an image whose height is the same as that of the diameter of the disc, but having a lesser width, barely bigger than that of the axial wheel. Paste this image on the axial wheel, and make the disc turn in this way.

Naturally, to be able to continue discerning the image, the disc must not rotate too fast. Moreover, during certain moments we will be able to follow the image by moving the eyes.

If the image represents a person, for example, the result is that he will appear at times with his head at the top, at times upside down, at times vertical, at times horizontal.

Of course, continue to shine the strong light on the mirror. However strange this may seem, **this is the modality that will then produce the clearest mental image, but in the correct position in the case of a person, upright, with his head at the top. Contrary to all expectations, the mental image will not tend to rotate.**

H

HYPNOSIS THROUGH FOCUSING ON THE ROTATING DISC

If we are tired or if this is done during digestion, there will be a very great tendency to doze off while focusing on the disc or during the resulting phosphene.

The fact that the light is reflected and thus polarized has a lot to do with this, because polarized light is more tiring.

The mobility of the reflections adds to this fatigue. When we come out of this drowsiness associated with the effort of mental rotation, an infinitesimal effort of the will is enough for being able to perceive a beautiful inner light, the "aurora borealis" of Kundalini.

Of course, we can call this short sleep a "State of hypnosis ", according to the etymological sense of this expression. In Phosphenic Mixing Applied to Education we analyzed the opposite natures but also the points in common between hypnosis and Phosphenism, and therefore we shall not return to this subject.

CHAPTER IX

STUDY OF THE GYRASCOPE USING PHOSPHENISM

Because research carried out through the analysis of the phosphenes resulting from meditations practiced during sessions with the Gyroscope is the most important element of our study, we wanted to deepen it as much as possible.

Nevertheless, for those readers who could find that the detailed descriptions of the movements of phosphenes under the influence of Gyroscope are boring, we will begin this chapter with a summary of this device's action on these movements and at the end of chapter we will conclude with the main rules of meditation which ensue from this.

Concerning the practice, it is possible to content oneself with this summary and the conclusion, the main body of the chapter being intended for those who wish to participate in researches in this particular direction which has just opened up.

SUMMARY

1 -The Gyroscope's action on the post-phosphene

After having observed this disc for several minutes, we then close our eyes, we observe the green phosphene which has a black circle in the center (this corresponds to the axial area of the disc composed up of sectors, where there are no mirrors and where we have pasted a piece black paper).

After several moments of incubation, we will notice that this green phosphene is different from the usual post-phosphene because it contains a great number of spherical granules which, if we remain very calm and observe very attentively, exhibit as a whole a very slow circular movement around the dark nucleus of this phosphene and in the direction opposite to the rotation made by the disc composed of sectors. They will make from one to three revolutions at the most, and then they will become stable.

The intensity and the duration of this phenomenon seem quite variable depending on the subject. It is obviously greater in young people. For best perceiving the movement of these granules in the post-phosphene, USE AN HOURGLASS. (Focus for no longer than 3 minutes).

Focus on the disc with mirrors for three minutes and then switch off the light and stop the motor so as not to be disturbed by its noise. (We remind you that a control button common to the lamp and the motor is best). Then observe the post-phosphene for at least three minutes.

Of course, we shall not practice the associated meditation while focusing on the disc or during the observation of the phosphene as for the moment it is a question of observing the action that the disc's rotation exerts on the phosphene. The reason for this is that there could be a risk that this meditation would act on the internal movements of the phosphene. On the other hand, later we shall use what this observation has revealed for guiding our meditation.

We shall notice that this retrogression of the phosphene's granules is a phenomenon that is highly sensitive to fatigue: in the morning when we wake up, it is clear. In the evening, after a day of hard work, it no longer appears. This is the same for all delicate phosphenic phenomena, such as the oscillation of double phosphenes and the perception of physical objects in total darkness (Physical Phosphovision).

2 - A study carried out using the projection of a post-phosphene on the rotating disc covered with pieces of colored paper

It is necessary to replace the disc with mirrors, which is too binding, by a disc with colored paper. At the beginning, if we form a phosphene by focusing directly on the light for thirty seconds, and then we project the phosphene on the center of the rotating disc, on the hub covered with black paper, occasionally, for several instants we will perceive a movement of retrogression in this post-phosphene, but this is only if the rotation speed of the disc is rapid (120 to 180 revolutions/ minute).

However small, difficult to obtain, and intermittent this phenomenon may be, it is interesting because it brings to light the underlying tendencies of the brain during the rotation of the disc.

END OF THE SUMMARY

USE OF THE POST-PHOSPHENE'S RETROGRADE MOVEMENT FOR TRIGGERING THE WHIRLING ASPECT OF KUNDALINI

We have seen, for example in *Phosphenism and Whirling Dervishes*, that the observation of the action exerted by an exercise on the phosphene will always suggest, in a discreet manner that is in perfect concordance with the laws of universal analogies, the meditation which must accompany this exercise and consequently, because of this analogical concordance, it is the only one that can make it effective.

The application of this principle to phosphenes obtained by rotating mirrors suggests what appears to be at present the best known way for triggering this awakening of Kundalini, the fastest, the most powerful, the one that will give rise to the kind of Kundalini most likely to penetrate and cleanse the lower regions of our personality.

Indeed, experimenters who practice Phosphenic Mixing will be able to form their phosphenes using the rotating mirrors.

For this purpose, it is necessary to look at the moving light source longer than with a common bulb, approximately two or three minutes, which is obvious, because on one hand the light is attenuated by the reflection, and on the other hand because the lighted surface measures only half of the disc's surface; thus the total quantity of light received by the eye is lower; and finally, the mobility of these lights appears to slow down the action exerted on the retina which then engenders the phosphene.

I

CHARACTERISTICS OF THE RETROGRADE MOVEMENT OF THE POST-PHOSPHENE

We have already indicated that when focusing for three minutes it is practical to use an hourglass used for cooking eggs. In effect, the perception of time changes during Gyroscopy. It always seems much shorter than it is in reality.

From time to time, looking at the kitchen hourglass (used for cooking eggs) with sand which runs down for three minutes, placed right next to the rotating disc, can easily be done while observing the mirrors, all the more so because for being perfectly aware of their movements the eyes must not remain fixed on one point, as we have seen.

On the other hand, looking at a watch or a chronometer, besides the fact that it diverts the eyes too much from the disc, is made impossible by the dazzling.

First of all, we will notice that the center of the phosphene has a dark nucleus.

This is obviously due to the axial wheel of the disc, the point that the mirrors do not touch.

Like all delicate phosphenic phenomena, such as the oscillation of double phosphenes or the perception of the physical objects through the diffuse glow, the phenomenon which we are going to describe is more clearly observed in the morning when we wake up after a good night's sleep.

First of all there are several seconds of latency during which nothing in particular happens, before the formation of the phosphene.

THEN, IN THE GREEN COLOR OF THE PHOSPHENE WE WILL SEE VERY NUMEROUS AND SLIGHTLY DARK SPHERICAL GRANULES WHICH BEGIN TO MAKE A VERY SLOW RETROGRADE MOVEMENT AROUND THE DARK NUCLEUS, i.e. THEY ROTATE IN THE DIRECTION OPPOSITE TO THE ONE THE DISC WAS TURNING IN.

For a disc with six blades, each one having a 30 degree angle at the base, the speed which best triggers the retrogression of the phosphene is about forty revolutions per minute.

For a disc with two blades, each of them having a 90 degree angle at the base, the speed which provokes the retrogression of the phosphene is higher. Moreover, it seems that the retrogression of the phosphene's granules is greater with this kind of disc.

This retrogression is obviously one of the multiple aspects of feedback in the body which tends to restore balance in a way that is comparable regulations done in electronics or mechanics.

This is simply a question of a superficial sensory reaction which we have examined, for example, in the experiment with the two spirals seen in the Palais de la Découverte (Ref. Chapter IV - paragraph B).

These globules will make approximately one revolution of the phosphene, three at the most, and then this movement will stop long before the end of the phosphene.

This function of the phosphene is becomes worn, if we use a disc whose direction of rotation is not reversible.

What we mean to say is that if we do from three to five phosphenes in a row using the rotating mirrors we can continue to observe the retrograde movement of the globules, but if we continue the session, it will stop.

But on the other hand, IF WE USE A DISC WITH MIRRORS WHOSE DIRECTION CAN BE REVERSED, A DIRECTION WHICH CAN BE CHANGED FOR EACH EXPERIMENT THAT LASTS SIX MINUTES (three minutes for observing the disc, three minutes for observing the post-phosphene), THE RETROGRESSION OF THE PHOSPHENE'S GRANULES NO LONGER PRESENTS IN ANY FATIGABILITY; IN ADDITION IT IS QUICKLY MUCH GREATER AND CLEARER THAN WITH A DISC THAT HAS ONLY ONE ROTATION DIRECTION.

This is another experiment which confirms the functioning "in oscillation" of the brain hemispheres, at least concerning phosphenic phenomena (here, we could specify "in oscillation"). Among other things, this observation thus completes the one concerning the alternating rotation of negative phosphene with the Alphalum, and the alternation of double phosphenes.

II

TRANSFER OF RETROGRADE MOVEMENT TO MEDITATION AFTER ITS DISAPPEARANCE

Why insist so much on a phenomenon which is so minor and so slow?

This is because during the study of the Dervishes, for example, the action of this kind of gyration on the phosphene indicated to us the best speed of

rotation, the most favorable duration for the session, the variations in the rotation direction which act on the brain most effectively, and it also suggested the associated meditations in analogical resonance with the functioning of this organ, thus the most likely to acquire intensity in a conscious automatism.

The application of the principle of using observations of the phosphene for creating our meditations and exercises leads us to the using the retrogression (retrograde movement) of the phosphene in the following way:

First of all, it is necessary to have a common switch for controlling the motor and the lighting in order to be able to cut both at the same time and not be disturbed by the noise of the motor during the period of concentration in the dark.

Then, take into account the following principles:

MAIN RULE

1: DURING THE THREE MINUTES OF FOCUSING ON THE ROTATING MIRRORS, MAKE THE THOUGHT TURN IN THE SAME DIRECTION AS THE DISC.

2: SWITCH OFF AND DURING THREE MINUTES WHEN THE POST-PHOSPHENE IS PRESENT, VISUALIZE A MENTAL IMAGE WHICH ROTATES IN THE SAME DIRECTION AS THE GRANULES OF THE PHOSPHENE, THUS IN THE DIRECTION OPPOSITE TO THE ONE THAT THE DISC WAS TURNING.

3: TURN BACK ON AND START OVER AGAIN IMMEDIATELY AFTER THE POST-PHOSPHENE BY MAKING THE DISC ROTATE IN THE OPPOSITE DIRECTION, THE THOUGHT STILL TURNING IN THE SAME DIRECTION AS THE DISC FOR THREE MINUTES.

4: DURING THE THREE MINUTES THAT THE POST-PHOSPHENE LASTS, MAKE THE THOUGHT TURN IN THE SAME DIRECTION AS THE GRANULES.

The total time of the cycle is thus at least twelve minutes. We can repeat this tree or four times in a row.

This experiment carried out on ourselves, as well as our pupils who have a Gyroscope with reversible direction, has showed us that this is the basic procedure which is the simplest, most natural and most instinctive and the best for stimulating automatic conscious mental rotation which, as we have seen, is the definition of Kundalini.

In other words, if we have the time it is better not to practice long sessions, but to do several during the day.

We have often said that the phosphene is the narrow door which leads to the other world; and that those who have had an experience of beautiful clairvoyance or authentic initiatory phenomena have always used Phosphenism or its equivalents in the other organs of the sense without being aware of it.

The technique which we have just indicated appears to us to be probably the most direct and natural path without danger for quickly attaining true Kundalini.

Nevertheless, farther on we shall see a more refined and subtle use of phosphenes.

Let us complete what we have just said by adding that it is a good idea to replace the rotating mirrors from time to time with the disc composed of sectors covered by pieces of paper having different colors, the whole being brightly lit. Although the phosphene obtained in this way is obviously weaker, the retrograde movement of the granular elements very often appears more clearly. .

* NUANCES IN APPLICATION

1: Circular flashes of light in the opposite direction:

With the mirrors just as with the blades with different colors, when the phosphene disappears, occasionally in the periphery of the post-phosphene, highly luminous arcs of a circle will appear that will turn several times around the phosphene at a vertiginous speed. This rotation takes place in the same direction as that of the granules, i.e. in a direction opposite to the rotation of the disc.

This phenomenon would be the ideal as the base for our meditation on the universal movement of gyration if it were easy to reproduce and lasted longer, which is not the case.

Nonetheless, this suggests to us that even during the sessions where we make the thought rotate in the same direction as the disc, or if we meditate while focusing on the rotating mirrors but without giving rotation movements to the thought, from time to time, even for very brief moment, it is good to give the thought a movement of very fast rotation in the direction opposite to that of the disc, so as to discharge the energy coming from retrogression (retrograde movement) accumulated in the brain which has not been able to manifest itself in the consciousness.

2: Simultaneous rotations in the opposite direction:

Certain subjects, without any suggestion coming from the outside, imagine two concentric circles turning in the opposite direction during the rotation of the disc.

Not only do they have no difficulty in doing this, but for them it is a natural meditation to be associated with it.

Now, we have seen that if a subject who has a phosphene is sitting on a rotating seat and if we abruptly stop the seat from turning, the phosphene appears to continue moving in the same direction, whereas if the person opens his eyes the objects will rather have a tendency to move in a retrograde direction.

There are thus two areas in the brain where the effect of gyration makes itself felt in the opposite direction, the sensory domain and the phosphenic domain. It seems that in the area of visual imagination there is an equivalent in the experiments with the Gyroscope, the search for the ideal direction of rotation is complex. It seems that this direction reverses depending on the level of the brain reaction that is studied and researched.

3: Influence of the disc's speed on the rotation direction of the thought when focusing:

We have already indicated that if we project a post-phosphene on the black hub of the disc with blades covered by paper with different colors, the post-phosphene exhibits a movement of retrogression, but only if the speed of the six blade disc is rather fast (we shall see the description of the experiments concerning this subject in paragraph III of this chapter).

Once again, if we transpose the observation of the phosphene to our meditation, it is only if we make the disc turn at very high speed that at certain moments we will then make the thought rotate in the opposite direction; obviously, this is only when we feel the need to do so.

4: Use of the phosphene disc for producing the diffuse glow:

Finally, we can observe that occasionally a normal phosphene in the center of the field of vision is surrounded by a vast and irregular diffuse glow, very bright, which covers the entire field of vision. As the phase of the diffuse glow of the phosphene allows us to perceive physical objects which pass through it in complete darkness like shadows, here we find vast material for future research. Unfortunately, we do not yet know how to produce this important diffuse glow at will by using rotating mirrors.

IMPORTANT REMARKS:

1- For two or three minutes, if we look at the rotating mirrors with only one eye (whether it is the right or the left), and then we switch off the light, the resulting phosphene will not have any tendency to retrogression (Chap. X paragraph D).

2- On the other hand, **we obtain the best retrograde movement of the intra-phosphenic granulations by placing ourselves very close to the mirrors.** Is this because the lighting is stronger or because the phosphene is larger, spreading over onto the peripheral region of the retina that is more sensitive to movement?

Nevertheless, in view of the parallels that can be drawn between the laws of thoughts and the laws of phosphenes, we have an indication of the distance that we need for practicing the mental exercise associated with focusing on the disc in the best conditions, i.e. those which will trigger the most powerful "Awakening of Kundalini" following the experiment.

3- If we begin by facing a strong light bulb in our direction, set in a reflector, and if we focus on it for thirty seconds, afterwards we shall have a good post-phosphene. And then, if we direct the reflector towards the disc with mirrors which is rotating, the blades will take on a pink violet tint, obviously the combination of the light reflected by the mirror. Between the blades, on a black background, we will perceive no color.

We could thus conjecture that when these blades rotate with a tint, it is the post-phosphene which is rotating. But it would seem that it is rather the blades moving in the projected post-phosphene which render it perceptible; it is quite unlikely that is a question of a real rotation of the post-phosphene.

Nevertheless, this situation, which mixes phosphenes and rotation, is certainly excellent for meditation.

ADDITIONAL REMARKS:

A: A PHOSPHENIC CURIOSITY

Also, let us note that after a few days of practice, during the hours which follow the session, and if we are in the dark, suddenly "phosphenes in parallel rows" can appear as already indicated in the *Initiation of Pietro*, but this is very rare.

They appear as fine parallel curving green lines, like the furrows plowed in a field that go around a big rock. This kind of phosphene lasts only a fraction of a second. It is very pretty.

We remark that it is also an easy and pleasant meditation to visualize fluctuating very bright and parallel curved white lines, a bit like the shapes of the bright lines formed by a gentle breeze on the water.

This is just another example of the parallels which can be drawn between the laws applying to thoughts and those applying to phosphenes.

B: THE JUSTIFICATION OF A DETAILED STUDY ON PHOSPHENES FOR ESTABLISHING A MEDITATION IN ANALOGICAL RESONANCE WITH BRAIN PHYSIOLOGY

We know that it will seem ridiculous to many people to search for what is THE UNIQUE AND NATURAL PATH towards the highest spirituality, which is also the most deeply moving within, by means of tiny phosphenic phenomena that are sometimes difficult to observe.

But, for example, it is in studying certain viruses using a dark-field microscope that the remedies to many diseases have been discovered, or

in studying the minuscule atomic disintegrations obtained in a laboratory that we have been able to create the atom bomb, for which one day there will be pacific applications, for example in the development of other planets. And as of today, we possess nuclear reactors.

Also, the summits of oriental spirituality can only be put within the reach of all persons by a study as meticulous as possible of the physiological forces they are based upon.

III

STUDY OF THE PROJECTION OF THE CO-PHOSPHENE ON THE DISC

Applications in the associated mental exercise

It is in this spirit that we are going to deepen the study of the movements of phosphenes under the influence of the disc's rotation, this time during the rotation.

For this, it is necessary to return to a method described in *Phosphenic Mixing Applied to Education* which consists of focusing on the lamp for thirty seconds, switching it off, but keeping a certain amount of overhead lighting coming from the ceiling, projecting the phosphene on the book we are studying and then reading through the phosphene. Since the last edition of "Mixing", an increasing number of subjects have the opinion that reading through the phosphene allows them to read faster, understand better and remember better.

In the introduction of the present book, we have indicated a simplification introduced by some of our pupils, the same lamp being used to create the phosphene and to also shine light on the text as long as its lampshade and its position are correct. To begin with, we will first carry out the following preliminary experiment: we need to be equipped with a piece of white paper and a piece of black paper. Place the two of them under a soft lighting. Focus on the lamp for producing phosphenes, then switch it off and project the phosphene at times on the black paper, at times on the white one, and even on the border between the two, having placed the two pieces of paper side by side.

The phosphene will have the same tint on both pieces of paper, but it will be clearer and brighter on the black one.

Let us choose different colored pieces of paper and let us project the phosphene on them one after the other. We will obtain a result which is, a priori, a little bit unexpected: **the tint of the background which we project the phosphene onto hardly changes the color of the phosphene**, it changes only its luminosity.

The black background remains by far the one where the phosphene is the most brilliant. All this counts for the first phase only, because the others phases are hardly observable under these conditions. (Nonetheless, there is one partial exception: in projecting the phosphene on the blue background, the red outline which surrounds the central green nucleus turns into a beautiful violet. This proves that the color perceived **is a result of the combination of the phosphenic tint and the background, according to the general rules applying to the composition of colors**; but the phosphene obtained by focusing for thirty seconds on a strong bulb is a dominant in relation to the small quantity of reflected light without preliminary saturation of the eye coming from the paper, and therefore the absence of a change in tint).

First experiment: projection of the post-phosphene on the black blades.

Let us take the disc having two blades of 90 degrees **painted in black**; it must be remembered that the cardboard placed behind the disc is also black. We look at the lamp for making phosphenes for thirty seconds; we switch it off while leaving the concealed lighting which allows us to clearly distinguish the rotating disc, beginning with the slowest speed.

We project the phosphene on this whole black group. The phosphene has a magnificent green color. Even though the concealed lighting is adjusted so that we are able to distinguish quite clearly the passage of the sectors in the phosphene (which covers the entire disc if we are close enough), **we will not observe any pulling along of the phosphene either by the disc or by any retrograde movement**, i.e. the very small granulations of the phosphene remain fixed, and are not influenced in one direction or in another by the passage of the disc's blades through the phosphene.

Second experiment: projection of the post-phosphene on the black hub.

We remind you that a piece of black paper is pasted on the hub which measures about one and a half inches (4 cm) in diameter, and the blades are placed starting from its edge. Let us put ourselves farther away than previously so that the phosphene is limited to about the size of the disc. Let us switch off the concealed lighting; we then put the lamp with the reflector in place which will light the disc as usual.

But here we will take the disc with sectors that are covered by pieces of paper having contrasting colors, to avoid being dazzled by the mirrors which masks the phosphene projected on the black hub.

We will perceive the green phosphene on the black circle. For a speed of thirty to forty revolutions per minute, there is no influence produced by the rotation of mirrors on the internal irregularities of the phosphene.

But for a speed of about 180 revolutions per minute, there is a clear retrogression of the internal elements of the phosphene in the center of the moving disc. This retrograde movement is clear particularly at the beginning of the experiment, and does not last very long.

What can be concluded from this paragraph and the preceding one?

1- The influence of the rotation of the disc on the internal rotation of the phosphene's irregularities is minimal.

2- When this influence occurs, it is ALWAYS (in spite of the different kinds of situations we have envisaged) A RETROGRESSION (movement in the opposite direction to that of the disc).

3- **This retrograde movement appears shortly after the beginning of the experiment; it is of short duration, except for a rather fast rotation of the disc.**

Third experiment: transfer of the previous experiment to meditation.

If we now choose to take the rule of the analogy between the laws of phosphenes and the laws of thoughts and apply it strictly to thought, i.e. to the mental exercise associated with focusing on the disc, at the same time taking into account that according to the law of the octave the thought's rhythm of evolution will be much slower, we can deduce that:

1- We begin the short three minute period of focusing on the disc with mirrors using a retrogression of the thought (an imagined object, such as colored ball, rotating on the disc in the direction opposite to that of the disc).

2- We end this short three minute period with a mental image, however with this one **it is not indispensable for it to rotate**. But it will have to cover the whole surface of the disc and the mirrors will traverse it, in the same way the phosphene towards its end no longer shows any retrogression.

3- We switch off, and during roughly the entire duration of the phosphene, we will practice the retrogression of the thought, which lasts about three minutes (for example: imagine a bright ball which revolves around the phosphene in the direction opposite to the one that disc was turning.). Then we start over from the beginning again. During the day, do the greatest number of sessions possible, each one lasting six minutes.

Nevertheless, in practice, and exceptionally for once, in a way which does not conform to the general law of reproducing in the imagination by means of amplification what takes place in the phosphene, we have already seen that the easiest and most natural thing to do is to give the thought the same direction of rotation as the disc while it rotates, and then give it the opposite direction afterwards.

You should not be overly surprised by this apparent contradiction, because what we have seen concerning the rotating seat is that if we stop it abruptly, the effect on the phosphene is the opposite of the effect on sensory perception. Thus, it is possible that the mental experiment to be associated will not be exactly the same depending on whether we use the disc with many colored pieces of paper which are not bright or the disc with mirrors.

In any case, this shows that it is necessary to be very careful in the application and follow at all times the natural inclination which the brain tends to give to our visual imagination during these experiments. It must be remembered that the **real movement of Kundalini is awakened (with a small effort of the will to make it start) with a surprising feeling of power several hours after this exercise, and it is often accompanied by an illumination which is startling.**

This delayed reaction, due to the subconscious assimilation, is thus like another octave of the exercise above. We realize that it is boring to read the meticulous description of the exercises we have just analyzed, but we leave it up to the readers who have experienced them to describe the wonders that appear following the practice.

Fourth experiment: apparent incurvation of the edges of the blades.

FOR A SPECIFIC SPEED OF THE DISC WITH SIX BLADES (approximately 80 revolutions per minute), THE POSTERIOR EDGE OF THE BLADES WILL APPEAR TO BE CURVED and the whole will seem slightly spiralled. Is this appearance due to a real phosphene in a trail or is it the retinal persistence which is used for the cinema? This is a question that is difficult to answer, all the more so because we do not know the extent of the relation between these two phenomena.

Nevertheless, a certain vagueness of the edges and a slight difference in the tint lead us to think that it is most likely a question of a phosphene following in a trail. **It is at this speed that the post-phosphene shows its best retrograde movement** (i.e. after extinction of the lighting on the mirrors).

THUS, GENERALLY SPEAKING, FOR OUR MEDITATIONS WE WILL SET THE DISC ON THE SPEED WHERE THE EDGES OF THE BLADES APPEAR TO BE SLIGHTLY SPIRAL INSTEAD OF RECTILINEAR.

In virtue of these two details we have just looked at, the optimal distance of the disc and the preferential speed, we put ourselves in the best conditions for obtaining "The Kundalini Effect" during the hours which follow the session.

Fifth experiment: complementarity of the colors of phosphenes and those of the imagination

We have seen that if we focus on one of our discs in rotation for a long time, half an hour for example, at any moment during this focusing if we look to the side for several seconds, objects will appear to have a distortion in the form of retrogression. This retrogression is seen when the best conditions are brought together in the post-phosphene consecutive to focusing on the disc or projected on its hub during the rotation.

Thus, whether we perceive it or not, IN THE BRAIN THERE IS A FORCE WHICH DRIVES TOWARDS A RETROGRADE MOVEMENT DURING THE FOCUSING ON THE DISC IN ROTATION.

This force is similar to the phosphene. We could say that it belongs to "the phenic universe", because it is comparable to what happens when we look at a color on a white background and then remove this color: the complementary color appears, but in this case it is in the area of movement. Now, this complementary color is phosphenic because it is highly transmissible by telepathy whereas the perception of the physical color is not.

Moreover, there exists a kind of higher octave of this resonance through complementarity. In The Pneumophene, we explained why it is only during the first days that we perceive a yellow color in the post-phosphene, but very rapidly it no longer appears, in general, and it is rare to find persons who perceive a violet color in the phosphene.

Most often, after a few weeks, the colors which follow each other in the phosphene are green, red and blue. They correspond to the three kinds of cones, each kind detecting one of these colors. We could conjecture that after numerous sessions doing phosphenes, we would tend to imagine a green for example, the most brilliant of the phosphene's colors. Now, it is completely the opposite. The imagination will go more easily towards the yellow and violet by abrupt bursts. Once again, **through a phenomenon of compensation and reaction, it is the colors that do not exist or exist very little in the phosphenes which tend to dominate the imagination.**

The use of these rotating mirrors facilitates the eruption of these phenomena of color composition in the imagination. Knowing this also helps to follow the natural inclination of the brain for arriving at this brightness of colors in the imagination. Also, in the past no doubt many people who boasted of having an experience of "illumination" in which they perceived a beautiful golden color were practicing Phosphenism without knowing it, and so the explosion of a bright yellow color, by compensation, in their visual imagination appeared to be a totally surprising and unexpected phenomenon.

Sixth experiment: enrichment of the visual chaos (or "residual images")

The visual chaos, or residual images, is composed of bright spots, generally of a pale white color or of different colors for certain subjects, that appear spontaneously in the dark without having looked at a light beforehand. They are easily observable: if we sleep in a very dark room and if we wake up during the night without opening our eyes, we will be able to observe these capricious luminosities which belong to the phosphenes, i.e. "subjective sensations of light" (Littré). In several of our books, we have indicated the exercise of "Concentration on a detail of the visual chaos" allowing us to create visions in it that are often prophetic (Phosphenic Mixing Applied to Education -Phosphenism and developing clairvoyance).

Now, there exists quasi-objective proof of the stimulation of the brain by means of the rotation of mirrors: the same length of time as daily sessions, or even much less, using less powerful lighting (because the light of the same lamp is reflected instead of being direct), in a few days the nocturnal visual chaos becomes much richer.

If we were to put a number on a phenomenon which is hard to quantify, we would say that it is hundreds of times greater: instead of being made up of sparks or small pale spots that are barely perceptible, it is made up of large moving luminous areas that are unending and brighter. With these, obviously, the exercise of concentration on a detail of the visual chaos will obviously be more fruitful.

And finally, we call to mind the influence of this visual chaos on dreams during sleep, a role brought to light by Bergson, and which experiments have confirmed as being exact. It ensues from this that if the visual chaos becomes richer through the use of rotating mirrors, dreams will also be modified, more numerous, brighter and more instructive.

Remark: our latest experiments have shown that the lighting of the mirrors which works the best is a reflector measuring about 4inches (10cm) wide, set on telescopic tripod used for photography, and placed in front of the subject at the level of the chest.

CONCLUSION ON THE OBSERVATION OF APPLICATIONS OF PHOSPHENES USING THE RULES OF GYROSCOPIC MEDITATION

AS A GENERAL RULE:

MAKE THE THOUGHT TURN IN THE SAME DIRECTION AS THE DISC DURING ITS ROTATION

AND IN THE OPPOSITE DIRECTION AFTERWARDS, DURING THE OBSERVATION OF THE POST-PHOSPHENE.

NUANCES OF THE APPLICATION:

All that is biological is infinitely complex; therefore do not adhere strictly to the rule above, but follow the inspiration and the needs of the moment.

In particular, when the speed of the disc becomes rather fast, this can produce a need for discharges of mental energy in the form of retrograde movement, which can be circular and in a flash of light or mixture of two concentric circular mental movements in the opposite direction (see Important Addendum I, p. 199).

Remark: *Our latest experiments were made with children about 12 years old, and we asked them to make a thought turn at the same time as the disc, but without having suggested anything concerning the direction of rotation. Now some of them indicated to us, without us having asked them any questions, that a change in the direction of the rotation of the thought imposed itself spontaneously, quite precisely every twenty seconds. This observation is obviously very important for the understanding the mechanism by which "Gyroscopic Meditation" can be awakened, which is Kundalini.*

The same regularity in the spontaneous change of rotation direction of the thought while focusing on the rotating disc does not occur in adults.

CHAPTER X

VARIOUS IMPROVEMENTS IN GYROSCOPIC MEDITATION

A

THE PARABOLIC SHAPE OF THE CHAKRAS

Finally, it is obvious that after having practiced for a while as we have described, and the brain having well acquired the habit of imagined rotation at least during part of the session, it is important to place this rotation at times on an object rising in a helix through the vertical axis of the body, at times revolving around one of the psychic centres which it is recommended to concentrate on. Even better: **both of them at the same time**, the chakra in this case being the equivalent of the sunspot, and the rising of Kundalini being the rotation of the sun around its axis.

Can we form an idea concerning the shape of these spiritual centers belonging to the etheric double, and which are whirl?

A liquid in rotation takes a shape which is such a perfect parabola that mercury in rotation has already been used as a telescopic mirror, allowing us to make much bigger mirrors than those which can be made in a mirror factory (Sciences et Avenir, N° 440, October 1983, p. 14: "Un telescope à miroir liquide" (A telescope with a liquid mirror)

Since what we feel turning in the Gyroscope is a kind of mental fluid, we can assume that it is normal for this fluid to also take the shape of a "paraboloid of revolution", i.e. the form of the best reflectors, or roughly like a vinaigrette that we would turn with a spoon in a bowl.

Of course, this is based on the supposition that there is an equivalent to gravitation coming from the etheric body on a spiritual level.

B

VARIANTS OF GYROSCOPIC MEDITATION

During the study of the Gyroscope with blades covered by pieces of paper of different colors, we saw that a very good means for obtaining out of body experience is by visualizing a whirlwind very far away, in the place we wish to project ourselves in spirit.

Of course, we shall obtain even better results by using blades with mirrors, because the energy introduced in the brain is even greater.

This is an exercise similar to the one described for starting to use the Gyroscope. We can visualize horizontal currents in a helix leaving from the forehead and going through the Gyroscope's disc.

This moving visualization often imposes itself spontaneously.

Other subjects prefer visualize a circle which passes through the body either by the median anteroposterior plane, or through the disc of the Gyroscope. This moving circle is thus in a plane perpendicular to that of the Gyroscope.

Finally, what we have explained concerning the conditions necessary for the formation of a magnetic field makes us realize that it would be an excellent meditation to visualize a luminous point which leaves from underneath the disc of the Gyroscope and rises while rotating, thus tracing a helix with vertical axis which passes through the center of the Gyroscope's disc, while the projection of the rotation movement of the imagined point of light would be done on a horizontal plane.

The exposé of this meditation prepares us for perfecting the Gyroscope which we will soon study.

In brief, just as no two snow crystals are identical, even though they all have angles measuring 60°, in the same way, if we respect the principle of using the rotation of the disc to provoke the rotation of the thought, the modalities of the meditation on universal rotation will be varied to infinity by each person.

Because, in fact that is what it is really all about, as we shall see in the last chapter.

C

ASSOCIATION WITH PHOSPHENIC MIXING

We can also project the phosphene on the rotating disc.

There are two methods for doing this:

1- Use a weaker bulb for lighting the disc, leaving it in its usual place. Set in place a second light bulb, a rather strong one; if possible in its reflector next to the disc, set a little bit behind, a bulb which we will be able to control from where we are sitting, and which is independent from the other light and the motor.

Focus on the second light for 30 seconds, then switch it off and project the phosphene on the disc with sectors of different colors.

We will become aware of the presence of the phosphene through a modification in the tint of the disc's colored sectors.

2- The same arrangement, but in front of the second light bulb, place the piece of cardboard in which a wide cross will have been cut out beforehand (see Chapter IV, end); light this second bulb for one or two minutes. Then project the phosphene in the form of cross on the disc. A curious and unexpected effect, the cross will stand out with a beautiful green color against the colored sectors, and particularly if the background is black, even if we have used the strong lamp again for lighting the disc.

Of course, the phosphenic cross remains immobile and the colored sectors cross it.

In particular, using this second way of proceeding, the perception of the rotation is strongly mixed with the phosphene which, playing the role of transformer between the physical world and the thought, considerably increases the efficiency of the transformation of physical energy into mental energy.

Of course, with these two methods, during the projection of the phosphene on the rotating mirrors it is necessary to keep a thought present that is chosen in advance, otherwise there will be no Phosphenic Mixing, and thus no noteworthy effect on the psyche.

It is approximately half a day after this exercise that we will notice an increase in the intensity of the Gyroscopic Meditation through this projection of the phosphene and the projection of the thought on the Gyroscope's disc.

This way of proceeding is highly recommended.

□

OBSERVATION OF THE DISC WITH ROTATING MIRRORS ALTERNATELY WITH EACH EYE

We have already said that if we look at the rotating disc with only one eye for three minutes, for example, it is only with great difficulty that we are able to show an influence on the other eye by means of physical perception or the phosphene.

For observing this, sit as usual, not just in front of the rotational axis of the disc, but a little bit to one side in order to have the reflection of the light bulb in the mirrors; but this time, at a distance from the Gyroscope such that if we look not at the center of the disc, but at its edge, the gaze will be perpendicular to the plane of rotation.

Then place a piece of black cardboard vertically almost against the edge of the disc, the piece of cardboard running up to the bridge of the nose.

First experiment:

One eye will thus see the disc and the other one will see the objects in the room or the drawings on the wall. Under these conditions, we could expect a distortion of what is seen by the second eye, like what we see after focusing on the disc with both eyes. However, on the contrary, for most persons this distortion is inappreciable.

Second experiment:

Let us form a phosphene beforehand in front of the eye that is off-center by focusing on the light bulb for phosphenes with this eye only, and let us

look at the disc with rotating mirrors with the other eye: the outer eye's post-phosphene is hardly observable while focusing on the disc. It is as if the dazzle of the eye focusing on the mirrors were transferred to the other eye.

On the other hand, after focusing on the rotating mirrors, if we stay in the darkness, sometimes a fine texture which has rapid retrograde movement will superimpose itself on the normal slow retrogression of this phosphene which gives the impression (obviously very subjective) of coming from the other eye.

(Replacing the disc with mirrors by the one that has blades covered by many-colored pieces of paper does not give a better result, even though it is less dazzling).

Third experiment:

However disappointing the attempts may be on sensory and phosphenic levels in rotary training of an eye using the other one, on the contrary, in the area of visual mental images the results appear to be excellent.

We shall begin by visualizing **the point of concentration** (a small white cloud, or an object) **which rotates around the eye that is covered, in the direction opposite to that of the disc. Then we will make it descend around the vertical axis of the body.** We will do the same thing with the other eye in the opposite direction of rotation.

This is the modernization of the meditation on the descent of Kundalini through the two channels "Ida and Pingala" which wind around the central nadi "Sushuma".

We then finish by focusing on the disc using both eyes and the rising of Kundalini again, rectilinear and vertical, through this median axis.

The effects of this exercise appear to be very promising.

E

ASSOCIATING GESTURES

If we make simple and symbolic gestures, with the hands for example, while focusing on the rotating disc, the coenesthetic sensations (those which give us the perception of the gesture), become filled with the force that flows from the associated Gyroscopic Meditation. This will facilitate the repetition of these gestures in pure imagination, which is the beginning of the training for out of body experience.

Remark: *At a speed of approximately twenty five revolutions per minute using the six blade disc with mirrors, I have occasionally experienced a curious phenomenon: during a quarter of a minute to one minute, the black background between the blades disappears. It is replaced by a very brilliant, beautiful green phosphene, although it is a somewhat dark. The circumstance that favors this phenomenon is that I look towards infinity, slightly higher than the center of the wheel, sometimes contracting the lower eyelid. As soon as this phosphene appears, the eye has to be completely relaxed in order to keep it as long as possible. I do not know how to reproduce this phenomenon at will. One more piece of proof of the capricious character of phosphenic phenomena.*



CHAPTER XI

VARIANTS OF THE GYRASCOPE AND THE ASSOCIATION OF VARIOUS TYPES OF EQUIPMENT

We are now going to take a look at other improvements, but they require a setup which is a bit more complicated.

A

GYRASCOPE WITH A COMET'S TAIL USING ROTATING LIGHT BULBS

In *Exploring the Brain through the study of the oscillation of double phosphenes*, we speak of the following experiment:

A bicycle wheel being placed vertically on a base which allows it to rotate in freewheel; a 150 watt light bulb being attached on its periphery in such a way that it can be run by an electrical source in spite of the rotation of the wheel.

In the dark, except for the light bulb on the wheel which remains lit, make the wheel turn at a rather high speed and through trial and error find the distance where the phenomenon of a comet's tail is produced.

We shall then observe two categories of phosphenes: one is the circular trail behind the light bulb, but the other one, **which is produced at a precise distance between the observer and the wheel**, is a phosphene that is bent, like the curved tail of comet (every comet has two tails which do not have the same nature, one being rectilinear and the other curved). This phosphene curved in the form of a comet's tail, whose head is formed by the light bulb, seems to be bent towards the outside by the centrifugal force and thus turns with the bulb as if the phosphene were formed by a fluid substance.

If we practice Phosphenic Mixing in this rotating phosphene, we will be in the best conditions for the thought to become filled with

rotation; and we will repeat once again, this is because the phosphene is the intermediary, the transformer between the physical world and thought, and its presence gives better results in the transformation of physical energies into mental energies.

We can imagine a Gyroscope in which each blade would have a strong enough light bulb for producing such a "phosphene in the form of a comet's tail", therefore a string of phosphenes rotating around the outside of the disc, continually in the same direction as long as the disc does not change its direction of rotation.

This device, more complicated to construct, would certainly be more powerful than the previous ones, because the phosphene is really the transformer between physical visual perception and the energizing force to be passed on to the spirit.

In the meantime while waiting for the construction of this device, we can use the Gyroscope whose blades are covered with aluminium foil and imagine the object rotating from time to time outside the disc, close to its periphery, instead of being on the inside.

The pulling along of the thought by means of rotation is done just as well, and even better, at the beginning when the visual mental image is outside the disc, which is one more piece of proof of the similarity between thoughts and phosphenes: they obey the same laws.

But, let us recall that small and frequent changes in technique are wholesome, as they help in concentrating the attention. Therefore, at times we shall do one, and at times the other: the primary rotating visualization first on the disc, then beside it.

B

ASSOCIATING THE USE OF A VIBRATOR

The reader is undoubtedly acquainted with the small toys that consist of a metallic plate painted in green, representing a pond. Small metallic ducks are placed, but not welded, on this pond. Underneath this, there is a vibrator. When it starts to function, through the effect of the vibration on

the plate, the ducks begin to move in all directions. But there is something more curious to this, and it holds greater interest for us.

Take a piece of cardboard like that of a file folder. Place it on a table. Cut a strip of paper about one and a half inches (4cm) long, and a third of an inch (1cm) wide; crease it in a semicircle so that when placing it on the piece of cardboard it rest on only two folds, and place it at random. Hold a vibrator against the center of the piece of cardboard. When the vibrator starts to function, if everything is correctly adjusted, **THE BALL OF CREASED PAPER BEGINS TO TURN IN PLACE IN A CIRCLE AROUND ITS AXIS CONTINUOUSLY WITHOUT STOPPING** (In some cases, while turning in place, it will move towards the vibrator).

Let us continue by basing ourselves on the principle of the similarity between the laws applying to thought and the laws applying to matter. This experiment explains in the simplest way why the repetition of fast mantras (See *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second*) triggers through perseverance, and particularly if we begin quite young, a spontaneous "Gyroscopic Meditation" without any intervention of the will.

The same principle leads to using the resonance between physical matter and the mind, in other words **if we put the vibrator in one specific point of the body, Gyroscopic Meditation ON VARIOUS POINTS OF THE BODY WILL BE FACILITATED.**

It is necessary to choose a point from which the vibration propagates well: the manubrium (the top) of the breastbone, the sacrum, the coccyx (see end of the chapter on the Alphalum), the inner malleolus (protrusion of the end of the bone) in the ankle, for example.

You should not leave the vibrator for more than one or two minutes on a particular spot, because it quickly provokes a kind of anaesthesia with the result that we no longer clearly perceive the vibrations; but after several moments of rest, you can begin again with the same spot.

We shall visualize the rotating movement, at a certain distance from the point where the vibrator is placed, either in the form of radii of a circle, or as if these radii are slightly curved inwards in a spiral. The vibration will help enormously in giving an impetus to the mental rotation, at a certain distance away, just as the paper does not rotate around the vibrator, but around its axis, a bit to one side. After a bit of practice in this kind of

exercise, WE WILL COMBINE IT WITH THE GYRASCOPE: while we observe the Gyroscope's rotating disc with mirrors, it is not difficult to hold the vibrator against the manubrium sterni, for example.

This will help enormously in interiorizing the Gyroscopic Meditation associated with focusing on the disc and putting it onto a chakra.

Obviously, here we corroborate the technique of awakening the chakras by using vowels chanted aloud or nasal chants. But singing or chanting alone is obviously not enough: it has to be associated with Gyroscopic Meditation in the area where we feel the greatest vibration of the voice, for example in the thorax for the letter "O", between the eyes for the letter "M" (i.e. humming with the mouth closed, directed as much as possible towards the frontal sinuses by moving the soft palate in order to feel this vibration between the eyebrows).

Moreover, in my case, it is curious that when the Gyroscope provokes a strong enough Gyroscopic Meditation, the "M" mentally resounds like a vibrating metal blade without my having looked for it. This is the inverse and complementary phenomenon of rotation caused by the vibration.

(Pandit Gobi describes a similar phenomenon of mental audition during the rising of Kundalini he experienced).

C

ASSOCIATING THE GYRASCOPE AND THE ALPHALUM

Placing the Alphalum on the electrical circuit of the lamp which lights the Gyroscope (i.e. projecting an intermittent lighting on its mirrors using a fast rhythm) makes focusing on the disc a bit more tiring. In addition, depending on the ratio between the frequency of the Alphalum and the rotation speed of the disc, a stroboscopic effect (abnormalities in the perception of the rotation movement of the disc) is always produced to a greater or lesser degree, which is annoying.

Nonetheless, there is a gain in mental energy in the visualization of an object rotating around or on the disc. This supplementary energy is due to

the discharging of the energies of synchronization towards the thought. Theoretically, mental rotation should therefore be clearer. Nevertheless, the inconveniences seem to counterbalance the advantages.

On the other hand, there is an interest in using the Alphalum after the Gyroscope, and this can be done in two different manners:

1- Immediately after focusing on the rotating mirrors for three minutes (after the extinction of the Gyroscope, being in complete darkness with the eyes closed). We have seen that, under these conditions, the phosphene shows a formation of granules (for certain persons a reticulum, i.e. a formation resembling a network) which show a slow movement of retrogression.

And then, KEEPING THE EYES CLOSED, if we look in the direction of dim light run by the Alphalum, the phosphene will show the pulsation provoked by this device and its slow movement of retrogression at the same time.

THUS, IN THE PHOSPHENE WE FIND EXACTLY THE SAME CHARACTERISTICS AS CITED NUMEROUS TIMES BY LILIAN SILBURN IN "KUNDALINI" (see note at the end of the introduction), A PHENOMENON WHICH IS AT THE SAME TIME WHIRLING AND PULSATING (vibrating).

We can raise the objection that the sensations resulting from phosphenes are relatively weak, while those triggered by Kundalini are described as constituting a formidable and even terrifying force. But Bergson, before anyone else, pointed out that the dreams which mark us by their great vibrancy are often caused by spontaneous phosphenes (called the visual chaos or residual images) which can be easily observed in the state of half-sleep.

If we sleep in very deep darkness and we wake up at the end of a striking dream, if we are careful not to open our eyes or make the eyeballs move, and if we put our attention on these spontaneous phosphenes, we will notice that they often evoke the form of the object that we have just dreamed about. So, the phosphenic phenomenon seems to be weak and the dream's image seems to be very intense, very "vivid".

Thus, it is not at all surprising that by triggering a phenomenon on the phosphene which is in all respects comparable to Kundalini, except that it

seems weaker, we would be able to trigger in the visual imagination, where the perception of Kundalini primarily takes place, a phenomenon in a sense on another octave, giving an impression of great power.

2- During the hours that follow the use of the Gyroscope and particularly after a certain amount of practice, when the habit of imagined mental rotation has been completely assimilated, we form a phosphene in thirty seconds using the Alphalum, then close our eyes, and remain turned to one side. We will perceive, as described in Chapter III, the pulsation of this post-phosphene. Then, if we practice the imagined mental rotation, we will notice that it acquires a great power. In a sense it draws energy from the pulsation of the post-phosphene, lasting without any effort on the part of the experimenter.

This fact is easily explained when we remember that the activity of the brain is made up of multiple and strange phenomena of compensation and balancing.

The apparition of the complementary color after focusing on the bright color is the most well-known example. But several of our experiments have brought to light new examples. We cite two of them once again:

In *Phosphenic Mixing Applied to Education*, we signalled that the visions which occasionally appear in the phosphene give the impression of being miniaturized, and yet if we fall asleep while practicing Phosphenic Mixing, even if it is only a few days in a row, the images in the dreams seem bigger than usual (post-phosphenic magnaturization).

In *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second*, we pointed out that the quicker we repeat a mantra (for example at one sixth of second), the more the reaction in the visual imagination is slow and majestic.

We could cite many other examples of this.

Now, the straight line and the circle are complementary lines, as much in the geometrical sense as in the harmony of nature (see *Homologies or the Light of Asia confronted by Science*).

A movement of pulsation takes place following the radii of a circle; it therefore constitutes a set of rectilinear movements.

The energy of synchronization which results from the phosphene's pulsation will be transformed more easily, in the visual imagination, into a movement of rotation (in the same way, we have just seen that the synchronization energy of an auditive thought is transformed into its complementary equivalent in the visual imagination).

That is why the pulsation of the post-phosphene with the impulse of the Alphalum is more easily transformed in the visual imagination into a movement of rotation around the phosphene, rather than being transformed into an imagined movement of pulsation, however paradoxical this may seem at first sight: and all the more easily when the circuits of neurons necessary for Gyroscopic Meditation have been created by means of rotating mirrors.

It is thus advisable to use the Alphalum after the Gyroscope.
Used in this order, these two devices are magnificently complementary.

It goes without saying that such an association will greatly facilitate a "PULSATING GYROSCOPIC MEDITATION".



COMPOUND GYROSCOPE

In the steel sheet, cut out discs having four blades and which are much smaller than the main disc, from 1 1/2 inches to 2 inches (4cm to 5cm) in diameter. The number of these small discs with sectors is to be equal to the number of blades in the big disc; then attach each small disc at the end of each blade of the big disc by means of a pivot welded in such a way that these small discs can spin freely.

When the big disc changes its rotation speed, the laws of the mechanics will trigger the rotation of the small discs with sectors, without the intervention of any exterior force. (See drawing on the cover).

For example, we can cover the small discs with sectors using aluminium foil and the main disc with different colored pieces of paper (or conversely).

Thus, according to the fundamental principle of magnetohydrodynamics, we will now have secondary whirlwinds, certainly the best effect on cerebral currents and on the repercussions occurring several hours later on Gyroscopic Meditation. The relative disposition of the main disc with sectors and the secondary discs placed at the end of the blades, such as we have described here, is in conformity with what we could suppose to be (in a cross-section passing through the Earth's equator) the rotation of the mass of molten iron pulled along by our planet's rotation movement and the secondary whirlpools of viscous iron caused by the Coriolis acceleration in this mass (cf. "Pour la Science" N° 73 - November 1983 "Le noyau de la terre" ("The Earth's Core") see: figure p. 46) - See also Fig. 6 chap. VII.

We remark nonetheless that the principle of the perpendicularity of whirlwinds, (for example, like those we see in sunspots, whose axis is perpendicular to the North-South axis of the sun's gyration) and the continuity of the rotation movement of the secondary whirlwinds will be even better respected if we put a small windmill made of colored paper on each blade of the disc with sectors, the axle supporting the windmill being on the posterior side of the steel sheet sector. Thus, this axle would be parallel to this steel sheet and the windmill's plane of rotation, perpendicular to the plane of rotation of the disc. This device would require that the rod coming out of the base of Gyroscope and supporting the disc with sectors be long enough.

Remark: *On the black background, if we place a grid composed of fine and widely spaced lines, we will become more aware of the rotation movement of the blades, which is the result we are looking for. The images placed behind the blades, a setup which we have already spoken about, play a similar but less important role.*

E

COMBINATION USING SOUND ROTATION

We can increase the effect of rotation by wearing a headset that allows use to listen in stereo to a soundtrack on a tape recorder. On this track, a sound source in rotation around the microphones will have been registered.

Thus, the sensation of rotation will be projected by the sense of hearing at the same time as it is by the sense of sight, which will accentuate the rotation of the thought. But here, once again, there will be no useful effects for the awakening of Kundalini unless we visualize a rotating object at the same time.

F

THE ASSOCIATION OF THE GYRASCOPE AND A HELICAL TUBE WITH BUBBLES

We are all acquainted with this ornamental object: a helical glass tube in which air bubbles rise.

The simple contemplation of this instrument is certainly a preparation for the meditation on Kundalini, but it is not sufficient for triggering it. Also, simply listening to the metronome or the custom of using it for music does not make one more capable of practicing rhythmic thinking on the rhythm of its clicking. (Cf. The Pneumophene - Addendum I).

In order for this helical tube that creates bubble columns to be able to help us in the awakening of Kundalini, it is necessary to form a precise visual mental image on a bubble which forms at the base, then follow it as it rises, by means of the superimposed mental image, and when it has arrived at the top of the tube, begin once again with a new bubble. And so on for rather a long amount of time each day.

After a certain period of practice, the process of meditation on a movement in a vertical helix can take place easily in a conscious automatism, without the help of a device. We have seen that the "Kundalini" of yoga is nothing other than this, and that it is the movement of the imagination which engenders the "spiritual magnetic field" triggering the phenomena in the consciousness that are attributed to the "rising of Kundalini", and which are comparable to the effects of the solar magnetic field on the surface of the sun, its environment and our planet.

Of course, considering what we have already said about the utility of perpendicular whirlwinds for intensifying these magnetic fields, we will

be able to increase the effects by placing the Gyroscope behind the vertical cylinder whose glass defines the limit of the helical tube; the Gyroscope's disc, as always, will be in a vertical plane and thus perpendicular to the slightly ascending rotation of the bubbles in the helical tube.

With a little bit of practice, we shall even manage to create a rotating thought on the Gyroscope and an ascending thought with the bubble columns in the helical tube at the same time.

Reproducing this afterwards in pure imagination, without the help of devices, we can create a system similar to that of sunspots, i.e. whose axis of rotation is perpendicular to the axis of the Sun's rotation. As we have already seen, presented in slightly different forms, it is the best of all meditations for increasing our spiritual magnetism of which one of the aspects is our power of attraction exerted on others, whatever the real manifestation of this attraction may be.



CHAPTER XII

FROM THE PRAYER WHEEL OF THE TIBETANS TO COSMIC TAPE RECORDERS AND GYROSCOPIC MEDITATION

As a child, I remember that when people spoke to us about the prayer wheels of the Tibetans, it amused us because it suggested to us that they believed it was enough to write their prayers on the sails of the windmill and then go about their daily occupations while the wind made the sails turn in order for God to hear their requests and fulfill them.

But, few years ago, in the church of Pornichet, a French sea resort near La Baule (the Loire-Atlantique department), I saw a side chapel where was a stand with small spikes for placing wax candles. Because of the great number of tourists, almost all the spikes were filled with wax candles. Nearby, there was a small sign: "if there is no room left, put your candle on the altar and we will light it for you".

These facts go to show that in all countries, in all times, religions have certain rites whose primitive sense is very deep which then becomes lost, with the result that deviating from the rite ends in ridiculous practices.

We have pointed this out in our books from 1959 onwards: the reason for the wax candle is that if we pray while focusing on a flame close enough, a certain quantity of the light energy is transformed into mental energy, and particularly if from time to time while we are praying we close our eyes, which is instinctive; we will then perceive the phosphene which, as we stated in this book, serves as a transformer between the energy of light and that of thought, acting on a middle frequency. Thus, the prayer acquires much greater power.

In addition, this practice brings to light two important elements which experience has revealed to us:

- 1- Focusing on a light while we think of something precise, chosen beforehand, pushes the thought towards the good, in the broadest sense of the term, for reasons that scientific research will have to determine at a later date.

2- The mixing of the thought and the phosphene opens the spiritual eye to a world that is usually invisible, that of souls, the deceased and angels. Of course obtaining this result acquires a certain amount of perseverance.

It is the same for the prayer wheel of the Tibetans, which is placed not only on the roofs of temples but also used very often during worship. The progress of modern science was needed in order to be able to understand its deepness, its connections with the structure of the cosmos and more specifically phosphenic phenomena.

Nevertheless, do not think that that the Tibetans have a monopoly on the use of the rotation movement of an object associated with a mystic and religious complex.

And so, in certain villages of France, (I heard about this concerning the Pas de-Calais and Basses-Pyrénées departments) from Maundy Thursday to Easter Sunday, the children come out of the church with small rattles (crécelle in French) that they make turn and go this way through the streets of the village.

They have been told that it is for replacing the bells “which have gone to Rome”, a charming tale that they do not fall for; this does not prevent it from being the most important event of the Christian year, the death and the resurrection of Christ being associated with a movement of rotation that is made sacred because in these villages the children begin to make their rattles turn when they are still inside the church.

In the exhibit on "The Age of Aquarius" at the "Tribulum" in December of 1983 and the beginning of 1984, at Number 62, rue St Denis, 75001 Paris, we saw a very interesting radiesthesia experiment which confirms the influence of outside forms on our movements.

This experiment is carried out on persons who are complete novices on the subject, i.e. it is the first time that they have held a pendulum.

They are not allowed to look at the pendulum and have to pay the least amount of attention to it as possible. On the contrary, they have to focus for several moments on different figures that they have been given: at times a spiral turning in one direction, at times a spiral turning in the other direction, sometimes a straight line parallel to the transversal plane of their body, sometimes perpendicular to this plane. Now, after several

moments and without any voluntary or conscious participation of the subjects, the pendulum sways and traces the form of the geometrical figure that has been contemplated; or it rotates in the direction of the spiral observed at the moment, or it swings in a straight line in the same direction as the line that the experimenter is looking at.

If, after several instants, the effect of suggestion provided by a geometrical figure on tiny, involuntary and even unconscious gestures which determine the movements of a pendulum is so powerful, we can understand that the movement of an object can be reflected in our inner life creating a similar movement in thoughts, and consequently the habit of praying every day during an entire life before a prayer wheel will imprint its movement on the subconscious, thus these consecutive and voluntary gyrations in the visual imagination which were one of the primary origins of the doctrine of the rotation of the chakras and Kundalini. And even more so when it is a question of a fundamental movement of the universe, perhaps the primordial one, and consequently the structure of the brain is adapted to it, therefore an easy analogical resonance.

Indeed, the experiments which we have explained throughout this book confirm that it is sufficient to think of a precise subject, with sustained attention, while fixing an object in rotation for our subconscious to become filled with this movement which will appear a few hours later in our visual, and even tactile and auditive imagination in the form of whirlwind, even if the thought that was mixed with focusing on the rotating object is not present in this surging of mental images. We remind you that this phenomenon is comparable to the saturation of the thought by the phosphene during Phosphenic Mixing.

BY PRAYING WHILE FOCUSING ON THE PRAYER WHEEL, A FEW HOURS LATER THE THOUGHT WILL HAVE A TENDENCY TO TAKE ON A WHIRLING MOVEMENT which is the movement of God within us, as we recall.

Of course, focusing on the prayer wheel during worshipping was not the only way the Tibetans induced Gyroscopic Meditation. "Making Kundalini rise during the long retention of air" is another way, as it is stated in the original dissertations on Yoga. Because Kundalini is a whirling movement, this consists of activating Gyroscopic Meditation by the excess carbon dioxide which is provoked by the long period of

holding the breath, as we have shown in *The Pneumophene*. In effect, we know that carbon dioxide is a stimulant of nerve tissues (not to be confused with carbon monoxide). Dances made up of gyrations were often done near temples in the moonlight, as reported by Dr. Percheron, stimulating the semi-circular canals of the inner ear which give us the perception of our changes in position.

If we think at the same time of a precise subject chosen beforehand, through the intervention of the organ of balance of the inner ear instead of the organ of sight, the thought also has a tendency to acquire a movement of gyration. Moreover, it is this similarity which explains that we like to break the session of gyroscope with several moments of dervish dances during which we continue the same gyration of the same thought as the one that accompanied focusing on the rotating disc the moment before.

But, above all, it was the custom that these monks had of focusing on the sun with the aim of divining the future through the interpretation of the shapes which appeared during the practice of this focusing (from *Initiation lamaïque* by Madam David Neel) that the Tibetans activated the filling of their thoughts through gyration, completing the action of the prayer wheel associated with meditation. Because focusing on the sun is always accompanied more or less by co-phosphenes which are often subject to such movements of rotation around the celestial body or even on its disc.

It is as a result of its intensity that the solar co-phosphene has a tendency to whirl, which happened in Fatima (Portugal in 1917), St Paul d' Espis (Tarn et Garonne, France, in 1947) and in many other cases.

The two whirling phenomena of the brain strengthening each other mutually, we can understand how the Tibetans and the Indian yogis conceived the doctrine of the whirling of the chakras and the rising of Kundalini in a helix. Because after all, it is only a question of a meditation on universal rotation, in other words as we have said above, the thought of God.

In effect, everyone knows that the earth rotates around its own axis, but we hope that not one of our readers still believes that the moon revolves around the Earth, an approximation belonging to bygone days; the truth is that the Earth and the Moon turn around their common center of gravity and it is the latter (and not the Earth) which traces a nearly circular ellipse

around the sun. The sun rotates around the center of our galaxy whose stars, which are nonetheless particularly numerous, we are unable to see because they are hidden from us by a cloud of cosmic dust. This center is situated to the left of the constellation of Sagittarius. It is useless to point out that it must be particularly favourable to concentrate our mind in the direction of this region of the sky because this zone, which our Milky Way rotates around represents for us what we could call "the rank above the sun".

The galaxies rotate in groups called clusters around common centres.

A mass that is greater than that of our sun can be condensed into a body. It would have the volume of a soccer ball. BUT THE BLACK HOLE WOULD ROTATE AT SUCH A FANTASTIC SPEED SPINNING ON ITSELF THAT IT WOULD PROJECT PARTICLES INTO THE ENVIRONMENT ALONG ITS AXIS forming luminous jets in the center of the galaxy.

The rotation speed is such that it would compensate for the destruction of matter through crushing and allow the creation of new worlds. We have seen this in the upward aspect of Kundalini (Chapter VI - Paragraph L). And even though we have done our best to increase the power of our telescopes, we have not discovered any other stars situated farther beyond the ones we know. Thus, it seems that we have reached the limit of the universe able to be detected by light and electromagnetic waves.

Are there other more distant universes? Today that is not the question, but rather this: by virtue of the fact that we have arrived at this limit, according to the laws of gravitation, the conclusion is that whole universe is rotating around its own axis and is organized in concentric layers like an onion.

This goes to point out the scale and the importance of the movement of cosmic rotation. So, as a result of this intricacy of whirlwinds, what colossal magnetic field bathes the whole? Be that as it may, by reproducing this movement of rotation that is so universal in our consciousness, we become a microcosm of creation. Thus the capital importance of meditation on universal rotation, which we can maintain and strengthen by means of the GYRASCOPE, THE MODERN PRAYER WHEEL.

But there is more to this. Let us imagine that at the beginning the Good God created suddenly and everywhere at the same time, in a space then bigger than our universe, atoms that did not move at first, but like all atoms they were heavy, and that then the Creator said "Let everything go".

These atoms would have fallen in a STRAIGHT LINE towards the center of gravity common to this whole mass. And, if as a result of collisions, some of these had been deviated from this line, there would have been in an equal number to the right and to the left, in such a way that all these atoms would have gathered together in an immobile mass, completely lacking movement of rotation.

In order for all of these bodies to rotate, it was thus necessary that at the beginning, and to take a symbolic image of phenomena of which we have no precise idea, for the Good God to take the universe, whose atoms he had just created, between his thumb and his index finger and rub his two fingers against this mass in a reverse direction, as if he were about to make a top spin.

To this newly born universe that he had just created, he thus conferred a colossal and definitive movement of rotation, and it then broke up into the divine waltz of stars, the different celestial bodies and small particles which we observe today.

SO, TO CULTIVATE THE MOVEMENT OF ROTATION WITHIN ONESELF IS TO CULTIVATE THE DIVINE MOVEMENT; IT IS THUS ONE OF THE HIGHEST FORMS OF PRAYER.

Of course, this is only half of the problem: opposed to this movement of rotation there is the balancing element of the rectilinear movement of light, which we find in the complementarity between the movement of the spermatozoid, which is rectilinear, and the rotation of the ovule around its axis, and always in the same direction, several instants before its fecundation*.

Still, this duality is probably only apparent, due to the scale we have. Because light also obeys gravitation and it therefore turns in circles

* On the subject of this rotation of the ovule on its axis during the period when it is surrounded by sperm cells, we have already cited the scientific film "The Miracle of Life" by Lennart Nilsson, where certain passages were filmed in utero (see Chap. VII - Paragraph L).

around what we can wrongly call "black holes", the accumulation of heavy compressed matter, so big that the light can no longer escape and it goes into orbit around them. Thus, for us they are "black holes" because we cannot see them, but it would be more correct to call them "holes that are accumulators of light", therefore hyper-luminous holes or some other word that would make it easier understand that if we could go there we would be dazzled by an inconceivable quantity of light.

Light turning this way in circles around these said black holes, which are really accumulators of light, it is probable that on a larger scale it turns in circles around the center of gravity common to the whole universe, which weighs much more than we can explain at present.

It thus seems that the movement of rotation is really the primitive movement of the universe.

Moreover, a straight line is only a particular aspect of the circle, the one whose radius becomes infinite. Thus, there is an infinite variety of circles whereas there is only one single kind of straight line. So, in our opinion, it was in meditating on the presentiment they had of the importance of universal rotation, an importance which had been suggested to them by the observation of certain movements of solar phosphenes and those of phosphenes produced by butter lamps, on one hand, and on the other hand that of the mental consequences resulting from thought associated with focusing on prayer wheels, that the Tibetans conceived the doctrine of the rising whirling of Kundalini, the rotation of the chakras.

Particular mental gifts, primarily the one of being able to read in souls, result from perseverance in this meditation. This is what the famous oriental initiations are. But we can go much farther than the Tibetan monks now that we understood that these prayer wheels, far from being ridiculous, express a very deep law of the universe.

The Gyroscope is only a modern version of the prayer wheel perfected by the means of current technology, a version which still can be greatly improved.

The associated meditations will be studied using the finesse of the methods of modern psychology, and their effects will be proved by tests.

Electroencephalography will analyze from the point of view of brain physiology what this rising of Kundalini is, which will allow a better comprehension of the circumstances that favor it.

So many people will become clairvoyant through the combined use of Phosphenic Mixing and the Gyroscope that this faculty will no longer be contested by anyone.

The most powerful research centers in the world will concentrate their efforts on the study of this umbilical cord connecting us with the other world, this cord which is the phosphene, with the result that all antagonism between Science and Religion will disappear.

When rhythmo-phosphenism, which includes Gyroscopic Meditation, penetrates all humanity, a new civilization will blossom..

GOD IS WHIRLWIND UPON WHIRLWIND

ADDENDA

LAST EXPERIMENTS ON THE GYRASCOPE WITH MIRRORS SPECIFYING THE LENGTH OF THE PAUSES BETWEEN THE REVERSALS IN DIRECTION

If we reverse the rotation direction of the turning mirrors every three minutes, *without marking a pause between the reversals*, the resulting phosphene will present no retrograde movement, no matter whether there is a great number of reversals or very few. (We will feel a kind of "situation of conflict" in the agitation of the granules).

This annulling of the retrogression proves that the saturation of the phosphenic function by the rotation lasts for at least three minutes, because the former direction is still capable of neutralizing the new one three minutes later.

If we reverse the direction of rotation every ten minutes, still without an intervening period of rest, we will see once again the retrogression of the phosphene, but it is still slightly attenuated.

We can thus state that the effect of the rotation direction of the disc with mirrors on the retrograde movement of the post-phosphene lasts approximately one quarter of an hour.

With each experiment, in order to obtain the best retrograde movement possible of the post-phosphene, it is therefore necessary to observe the disc rotating in the same direction for approximately one quarter of an hour, the optimal length of time required for exerting the greatest influence on this retrogression. Focusing for a longer period of time does not further accelerate the movement of the granules, rather the contrary, no doubt due to a certain fatigue.

It ensues that the length of time of the disc's rotation of a quarter of an hour in the same direction is that it is the one which will have the greatest influence on the retrograde movement of the thought.

If we want to simply observe the retrograde movement of the phosphene's granules, it will be necessary to rest for quarter of an hour before making the disc rotate in the other direction.

But it is not the same thing for obtaining the best possible "Gyroscopic Meditation", i.e. "to make Kundalini rise" to employ the language of Yoga.

In effect, we have seen that the rhythms of thought are on much lower octaves (slower) than the rhythms of phosphenes.

On the other hand, the experiment above brings to light that approximately a quarter of an hour of rotation in the same direction is needed to obtain the maximum effect of retrograde movement. An in-depth study of the action of the Gyroscope with mirrors on phosphenes thus confirms, on a more solid base and with greater precision in the rhythms, what had appeared using the Gyroscope with blades covered with paper of different colors: in order to exert the greatest influence on Gyroscopic Meditation, it is necessary to change the disc's direction of rotation between each session, but not during the session.

In effect, the best use of Gyroscope appears to be this one: practice sessions of quarter of an hour each, and during these do not change the direction of rotation of the disc. After this quarter of an hour, for at least three minutes practice the rotation of the thought in the direction opposite to that of the disc, thus in the retrograde direction of the post-phosphene, which will be present at that time. Wait for a few hours before beginning a new session. During this interval, it will be natural to practice Gyroscopic Meditation several times, which moreover tends to come back by itself, primarily in the opposite direction to that of the blades during the last session, and particularly just afterwards.

Do the following session with the blades turning in the opposite direction. We will obtain still better results if we break this quarter of an hour of the disc's rotation with short pauses in the dark, during which we observe the retrograde movement of the post-phosphene, to which we associate the retrogression of the thought; the essential point being that the disc always turns in the same direction during a given session, and we change the direction during the following session. One of the advantages in this way of proceeding is that it is less monotonous, thus it is easier to keep the attention concentrated. A natural length of time for focusing on the disc with mirrors is three minutes, because this is the duration of the co-phosphene. On the other hand, the post-phosphene will not be observed at all during the entire time it is present, only during its phase where the retrograde movement is perceptible, i.e. during the green phase lasting about one minute.

It is in these conditions that the rotational function of the phosphene, and consequently the rotational function of thought, develops best, which can be observed by an acceleration of the retrograde movement of the granules.

We also observed that the lower portion of the field of vision is more sensitive to movement than the upper portion. Experience has shown that we become less aware of the rotation of the wheel in focusing on its center, particularly in a permanent manner, rather than looking slightly above or at its upper edge or at times a little bit to one side.

After several days of this practice, the granules in the green phase of the phosphene are much more numerous, and intertwined with blurry lines. The whole presents a movement that is much faster and lasts longer, and this concerns the entire surface of the phosphene, not a small portion as previously. From all points of view, this increase in the rotation of the phosphene obviously has repercussions on the associated Gyroscopic Meditation.

In general, we do not observe movements of retrogression in the red phase of the phosphene nor in the ones that follow. Nevertheless, instead of looking towards the center of the disk, if we follow the end of a blade with our eyes, the green nucleus will be very small, surrounded by a lot of red, and then we will observe a retrograde movement which starts a bit later and remains less accentuated than in the green phase.

Our very last experiences have brought to light a complementary exercise which appears to greatly facilitate the consecutive "Gyroscopic Meditation", during the hours which follow the observation of the disc (a reminder that, for us, "Gyroscopic Meditation" and "Kundalini" are the same thing).

In effect, from the very first experiments certain persons have no difficulty in visualizing a rotating thought whose direction of rotation will be the opposite to that of the disc. This seems more logical and more profound because a phosphene projected on the hub of the disc while it is rotating also present a movement of retrogression (we have already seen this).

For other subjects, it can be more difficult. What they need to do is to direct their gaze halfway along one of the blades, and then make it turn

slowly on the circle concentric to the periphery of the disc, situated at this halfway distance. The movement of the eyes will be in the direction opposite to that of the rotation of the disc. The rotation speed of the gaze will be roughly that of the retrogression of the granules of the phosphenes consecutive to extinction. That is why we said "slowly". We will visualize the mental image we have chosen on the point where the gaze is directed, thus rotating at the same speed as this point.

Indeed, this is not the ideal, because the post-phosphene is therefore not as beautiful and the retrogression of the granules is less clear. This allows us to acquire the habit of making the thought rotate in the direction opposite to that of the disc, slowly, even when the disc turns fast.

Now, it seems that the penetration of Gyroscopic Meditation takes place at a deep level, very easily in the state of half-sleep, daydreams (where our deepest desires express themselves), and in dreams. In the full waking state, "Kundalini" manifests itself more easily and more powerfully.

In summary:

Practice two or four sessions a day, each lasting quarter of an hour. Keep the same direction of rotation of the disc during each session. Change the direction from one session to the other. Break the session three times by observing the retrogression of the phosphene's granules.

During the rotation of the disc as well as during the observation of the post-phosphene, the thought must turn in the direction opposite to that of the disc, in other words in the direction of the post-phosphene's granules.



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