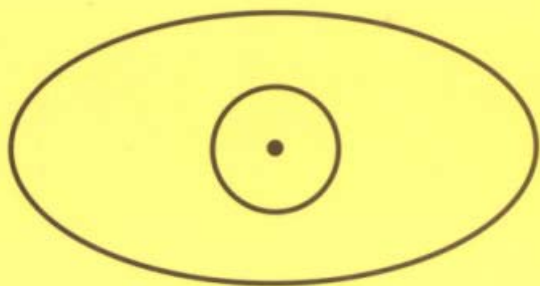


Samuel Sagan, M.D.

Awakening



the Third Eye

ClairvisionTM

Awakening the Third Eye

Third Edition

Samuel Sagan, M.D.



www.clairvision.org

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Introduction

A systematic method

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

6:22

This book describes a systematic process to open the third eye. It has been written for those who cannot be satisfied with only an intellectual understanding of spiritual realities and who wish to gain access to direct experience.

The development of spiritual vision requires the patient building of some new 'organs' of energy, of which the third eye is an essential member. These new structures are not physical, nevertheless they are very real and tangible. Once fully developed, the perceptions coming through them appear clearer, sharper and far more substantial than those coming from the physical senses. A number of techniques will be described which aim at a methodical cultivation of this new form of perception. Our approach always emphasizes the superiority of experience over mental concepts, of first-hand knowledge over belief. Truly, it is not what you presume or accept as true that will bring about a spiritual regeneration but what you experience directly. Therefore, the reader is not asked to believe what is written here but to practise the exercises.

No former spiritual training or background is expected before starting the practices. I suggest that you temporarily forget all you know so that you can engage in the techniques with fresh awareness. Having shared this knowledge with hundreds of students in the courses run by the Clairvision School in Sydney, I know that it is not always those who have meditated for years who enter the field of perception most easily. To some, spiritual knowledge gives wings and provides keys to open all the doors; but to others it is more like chains preventing them from absorbing anything new. The more you are able to drop any preconceived ideas, the easier it will be to 'see'.

It should be clearly understood that our aim is not to develop the blurry atavistic clairvoyance of trance-medium psychics but to

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step towards the vision of the Self. Even though several extra-sensory perceptions will arise as you practise the techniques, the purpose is clearly to find the Self and to learn to see the world from the Self instead of seeing it from your usual mental consciousness.

This book should be taken as an introduction, a first thread, towards a completely different mode of perception and thinking. It has been written to serve the vast number of human beings who are presently ready to connect with spiritual realities and to step into a new form of consciousness. The techniques it offers are designed for people who are part of the world. They do not invite you to withdraw from your daily activities but to start performing them with a different awareness and a new vision, thereby implementing the line of Proverbs 3:6: "In all your ways know Him", said by the Talmud to contain the entire essence of the Torah.

After saying these words it may be important to state that the Clairvision School is not a 'New Age' organisation. Its methods and techniques are based on quite different principles from those usually found in the New Age movement. In particular at no time do the Clairvision techniques use any channelling, creative imagination or positive affirmations. No hypnosis or autosuggestion is used either. The techniques of the Clairvision School are based on a direct awakening of the body of energy, and the philosophy and background of the school are to be found in the western tradition of esoteric knowledge. If you happen to experience intense openings and realisations while putting our techniques into practice, it is quite possible that you too have a connection with this tradition. In particular it is expected that many will have clear awakenings in the third eye while reading the book.

Awakening the Third Eye is one of the introductory books to the Clairvision Corpus, the body of knowledge which is the background of the Clairvision School. The Clairvision Corpus contains both experiential and theoretical knowledge in the field of consciousness and the mysteries of human nature, with a special focus on transformation and inner alchemy. Alchemy can be defined as the art of raising the level of vibration of matter. Inner alchemy therefore refers to a form of spiritual development in which the ultimate purpose is not to abandon any connection

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with the manifested creation and dissolve oneself, but to build up a vehicle in which the fullness of the Self can be experienced permanently, even while living in the physical world. This body of immortality corresponds to what the Christian tradition has called the glorious body and to the *paramam vapuḥ* of the Upanishads. It is similar in many ways, if not identical, to the *lapis philosophorum* or philosophers' stone of the alchemists, and to the Grail, heart of the western esoteric tradition.

Awakening the Third Eye lays the foundations for an experiential approach to a work of inner alchemy. Many of the techniques given in the beginning are not to be regarded as 'alchemical' in a strict sense, but as a necessary preparation without which the more advanced phases of the work would not make any sense. Rather than first developing theoretical aspects at length, indications will gradually be given throughout this book and the following ones to clarify the purposes and principles of a work of inner alchemy. The nature of our topic will also provide ample opportunities to develop various aspects related to subtle bodies.

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Chapter 1 – Principles and Method of the Work

1.1 Do not force, do not concentrate, just be aware

Any authentic spiritual work has finding the Self as a primary aim, and the Clairvision techniques are no exception. The essential purpose of the process is to 'be more'. It is common to hear that human beings are only using a small fraction of their potential. Their lives are confined within a limited range of thoughts, emotions, sensations and other modalities of conscious existence, and yet in most cases they remain completely unaware of these limitations. Plato's myth of the cave, even though formulated 24 centuries ago, remains perfectly relevant: if you have always lived inside a dark cellar, to you this cellar is not a cellar, it is the whole universe. You can't even conceive of the wonder waiting for you if you were to step out and walk in the real world. The work suggested in this book is all about stepping out of the cellar and starting to behold the magnificence of the world as seen from the third eye.

In India, the coconut is considered to be of deep symbolic significance and is used in fire rituals (*yajñās*) because it has 'three eyes'. Two of these are 'blind', meaning they can't be pierced to reach the milk, while the third one, in the middle, opens to the inside of the fruit. Similarly, **the third eye is fundamentally the gate that leads to the inner worlds**. Therefore this eye allows you to know yourself to a depth that surpasses all conventional methods of psychotherapy or any method based on analysing with the discursive mind.

Developing the third eye is a direct way of expanding your conscious universe and discovering your essential values, so that you may fathom your own mystery. Moreover, it is **simple**. Simple does not necessarily mean easy, but this work does not require complicated theories or lengthy discussions. Its direction is essentially experiential, for the purpose is clearly to be more. And **being** is the most simple thing in the world. A constant preoccupation while writing this manual was to relate theory to experience and to give techniques and keys to enable you to perceive for yourself.

Chapter 1 – Principles and Method of the Work

The first three chapters are devoted to getting into the main aspects of the practice. The remaining chapters are more or less independent of each other, so that it is quite possible to read them in the order that feels most natural to you.

Before starting the first technique let us give some basic advice regarding the principles and method of the work.

You should not be confused by the fact that our purpose is a new clairvoyance, or vision of the Self. Truly, the Self is already there, waiting for you in the background of yourself. You are not going to 'build' the Self and its vision, you are going to reveal them or rather allow them to reveal themselves. Spiritual development is certainly a fight, but the main weapon in this fight is letting go. In this perspective of opening it is not appropriate to concentrate, to try hard or to force. If you were to do so, what would happen? You would operate from your ordinary mind, meaning that fraction of yourself with which you presently think – the discursive mind that goes on talking in your head all the time. You have been conditioned from an early age to do everything from the mind. Therefore if you try to 'do' the perception business, you are likely to remain caught in your talking mind – a layer which is notoriously unfit for any form of spiritual perception.

Stop doing. Be fully aware, but just aware. Allow what is hidden in the depths to come through and be revealed to your consciousness. Don't do anything, let things happen. Flow with what comes.

In the physical world when you want something you have to strive for it. But in the spiritual worlds everything is reversed, as on the other side of a mirror. If you want something you have to let it come to you. It is a new skill which has to be developed. It could be called 'active letting go' or 'creative letting go'. It is the capacity to be transparent and to let states of consciousness be revealed through you.

Just be aware, and everything will happen.

1.2 No creative visualisation, no imagination, just awareness

In the context of the Clairvision techniques it is advised that you never try to visualise or imagine anything. If images, lights, spiritual beings or anything else comes to your vision, that is fine. But don't make them up, don't try to induce them. Do not actively visualise any pattern into your field of consciousness.

Chapter 1 – Principles and Method of the Work

One of the reasons is: suppose an angel comes to you, truly. If you have been trying to visualise angels every morning for a few months how will you know whether it is a true angel or one that you have made up.

The problem is not to get into the perception of images or lights. If you put the techniques into practice, visions will come. The real problem is, once these visions come to you, how to discern what is real from what is a fancy of the mind. So the advice is: be spontaneous! Never plan or try to attract a vision. Just practise the techniques and then see what comes. This will make it much easier to reach the stage where you can rely on your vision.

This approach should not be understood as a criticism of the paths that use creative visualisation or imagination. There are many ways. What is true in the context of one particular system of development does not necessarily apply to others. In the Clairvision style of work the motto is “just awareness”.

1.3 Trust your experience

Something good to remember is that when there is nothing to believe, there is nothing to doubt either! Since you are not trying to make anything up, don't waste your time worrying about whether you are really seeing what you are seeing. Trust your experience.

Keep on practising according to our sober principles and your clairvoyance will flourish, growing in precision and reliability. As perceptions start repeating themselves it will become easier and easier to trust them.

1.4 Don't analyse during an experience

Do not try to analyse as soon as something happens. Otherwise you will lose your perception immediately, because you will be caught straight back into the discursive mind. One of the keys to perception lies in the cultivation of a superior form of stillness, the capacity not to react when something takes place inside.

Once the experience is over you will have plenty of time to analyse it. Anyway, it is not necessarily by analysing or discussing an experience that you will derive the most benefit from it. Experiences of consciousness are like seeds. It is when you ponder on them silently, and digest them, that they will mature into greater realisations.

1.5 Psychic protection

Ordinarily, most people are psychically unprotected, for two main reasons. Firstly they are not able to see when a negative energy is around them and when caution is required. Secondly they have not been trained to seal their aura to make it impermeable to external influences if needed.

Being the organ of subtle perception and intuition and the main switch of the body of energy, the third eye offers true answers to these two problems.

Firstly it allows you to detect when your energetic environment is such that prudence is needed.

Secondly it should be clear that our method does not only teach you how to open your eye but also how to close your aura. From the very first techniques the vibration in the third eye will begin to awaken a higher density of protective energy in your aura. This is not based on positive imagination or autosuggestion but on the tangible perception of a vibrating energy all around you. Not only during meditation will you be able to awaken this protective energy but also in the most varied situations of your daily life, such as taking a bus, walking in a busy street or dealing with your boss or employees.

More systematic methods of sealing the aura will be developed at length in Chapters 17, 18, 20 and 21 on protection. The capacity to detect ley lines (Chapter 12) will also be of great help in establishing a sound protective environment.

1.6 Practise, practise, practise...

I don't think much will be gained just by reading the 22 chapters of this book. Whether you are young or old, healthy or sick, the key to success in your spiritual quest lies in three words: practise, practise, practise... It is certainly not necessary to withdraw from activity and meditate all the time in order to reach a high level of spiritual practice. You can follow this book without devoting more than ten to twenty minutes daily to meditation exercises. But a number of practices will be suggested that are designed to be implemented during your daily activities. Try to make them habits, and to incorporate this work as much as possible in your natural way of life.

After exploring many different ways of self-transformation one often comes to the conclusion that it is not so much the method or the style of work that matters, as far as realisation is

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concerned. What makes all the difference is your capacity to persist along a path. Looking at the lives of a number of great masters, one discovers that they did not necessarily start at a high level. Sometimes they had to face far greater obstacles than those you may find on your way. But they persisted, persisted, persisted... to the point where no obstacle could resist and huge enlightenments opened to them. ‘Supernatural persistence’ is one of the most essential qualities a seeker can develop. The people who seem to get into high states of consciousness without having to go through any spiritual discipline are usually people who have gone through long and intense processes in their former lives. Whatever level you may be at, it is by constant attention to all the aspects of the practice that success will come to you.

“Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing.” (*The Gospel of Philip*, Translated by Wesley W. Isenberg, in *The Other Bible*, Harper and Row, 1984, p.96)

1.7 Why delay?

Start the practices as you read the book.

In terms of self-transformation, tomorrow means never. Whatever can be done, do it **right now**.

Wasted time is known by God.

1.8 Play with the techniques

If so many sages have striven towards spiritual enlightenment, it is because it is the greatest fun one can have on Earth. If your views on spirituality are grim and austere, then you are completely missing the point. The most enlightened masters I have met were men and women who laughed a lot. So please, be really serious with the Clairvision techniques: play with them. If you can get as involved and serious as a child who is playing (and if you persist) then your chances of success are great.

1.9 Remain relative

One of the fascinating discoveries that results from understanding the writings of highly enlightened people is that they have seen the world in completely different ways.

In the Indian tradition for instance, take the Jnanis and Sri Aurobindo. In the works of Sri Aurobindo, the world is presented

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as the progressive incarnation of a divine perfection. Death is a mockery, and the Work aims at physical immortality through an enlightenment of physical matter. To the Jnanis, on the other hand, incarnated life is a fatal mistake. Actually to the Jnanis the whole universe is a mistake, a sort of transient, foul and nauseating emanation. And the only purpose of life is to take a one-way ticket out of it as quickly as possible.

Sri Aurobindo was universally acclaimed in India as one of the most enlightened yogis of all time. But do not think that the Jnanis are shallow. A jnana-yogi such as Nisargadatta Maharaj, to take a recent example, has deeply impressed his generation, East and West, by the immensity of his states of consciousness.

There is no easy way around this fact: depending on where you are looking from, you see the universe and its finality completely differently. Please ponder upon this, for it seems to me one of the best antidotes for dogma. Whatever your views are, don't make them a prison. Always leave space to change your mind and your system of the world.

To the people who wish to engage in the Clairvision style of work, I particularly recommend two main bodies of writings: those of the Gnostics, and those of Rudolf Steiner. The reasons for this choice are that they both arose from vast enlightenments, they are full of wisdom and practical information regarding the path of inner alchemy and the western esoteric tradition, and last but not least... they are totally irreconcilable on a number of key points! If you want to operate with the two systems, you have no choice but to remain relative as to the value of mental conceptions.

Once more, it is not what you believe or what you have read that will change your spiritual life, it is what you can experience directly. Hence the work suggested in this book, which aims at giving you the capacity to tune in and reach your own perception of spiritual worlds.

Chapter 2 – The Mysteries of the Larynx

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword.

Revelation 1:16

2.1 Throat friction

This practice consists of breathing with a friction at the lower part of the back of the throat, while keeping the mouth slightly open. The friction is generated during both inhalation and exhalation. It creates a 'wind' type of sound. There is neither humming nor buzzing, nor any form of chanted sound. The sound is roughly the same while inhaling and exhaling. If you can, try to make it a low-pitched sound: it will be easier to sustain over long periods of time. But before giving more indications and tips on the throat friction, let me make a few points extremely clear. Don't try to start a quest for the perfect throat friction. Just do a 'kind of' friction sound and let it adjust itself with time.

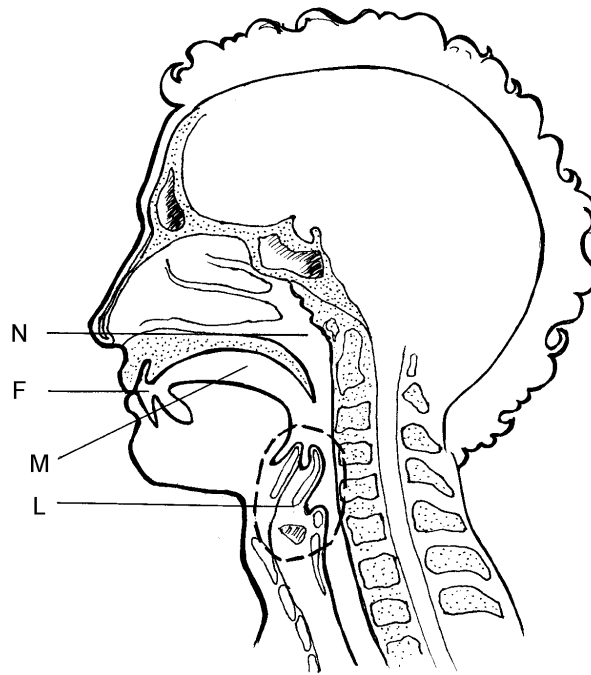
If you try to do it too perfectly you will probably end up doing it all wrong. (The same applies more or less to all the techniques of this book.) By being too finicky your mind is likely to get in the way. **So just breathe with some vague friction in the throat and everything will be fine!** Just read the indications given below, and then you can come back to this section in a few weeks to find out more precisely where your friction is taking place and adjust the details.

Throat friction, tips and traps

- If you wish to have an immediate demonstration, you can visit the Clairvision School's Internet site (section: Clairvision Knowledge Bank), where you will find sound files of throat friction. But again, keep in mind that any vague friction sound will be enough to carry you through the exercises of *Awakening the Third Eye*.
- It does not matter whether you are breathing through the nose or the mouth, or both at the same time, but the mouth should remain slightly open. In this position the lower jaw is loose and

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relaxed, which generates a certain condition of energy and can be enough in itself to induce a slightly altered state of consciousness.



The friction comes from area L (for larynx)

- The throat friction is more comfortable and more efficient when it comes from the back of the throat, not from the mouth and palate [area M on the figure – M for middle of the mouth] nor from the area close to the teeth [area F – F for front of the mouth].

If you were to produce your friction from the middle [M] or the front [F] of the mouth, the sound would be higher-pitched and somewhat shriller or even whistly. Experiment and compare each one.

- The correct friction comes from the larynx and the lower pharynx, meaning the lower part of the back of the throat [area L on the figure]. Then the (correct) sound is lower pitched, deeper and more internalised than if it came from the front of the mouth.

- Another possible mistake would be to generate your friction from the upper pharynx (nasopharynx), meaning at the back but at the top of the throat, behind the inner nasal cavity [area N on the figure]. In that case, which is incorrect, the friction would resonate more in the nasal sinuses than in the throat.

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- Often when performing the throat friction you can feel a tiny but distinct vibration in the larynx by gently touching your Adam's apple with your fingers. (The Adam's apple is the external protuberance of the larynx, in the upper part of the middle of the throat. It is more marked in men than in women.) In the beginning this vibration under the finger is often felt more clearly during inhalation than exhalation, even though the same sound is produced during both.

- How deep should the breath be? Its depth and rhythm should be as normal. Slightly deeper breathing may be implemented in the beginning, in order to generate a clearer friction. But you do not need to hyperventilate: this technique does not aim at creating the type of breathing used in rebirthing. Our purpose is to activate the energy of the larynx through friction. The emphasis is not on breathing but on awakening the larynx of energy.

- The purpose of the throat friction is to reinforce your connection with the 'energy', a term that may sound vague in the beginning but will become more and more meaningful as you keep working on your third eye. As you become more accustomed to this friction practice, you will only have to tune into the flow of energy around you and the right intensity of the breath will follow automatically. Depth and rhythm will vary, for it is the nature of energy to vary, and it is our purpose to learn to flow with the energy.

- The energetic action of this friction breathing will be greatly enhanced if your neck is straight and vertical, in line with the rest of the spine. The more perfectly upright your neck is, the more power is released in the larynx. This can be experienced as a sudden intensification of the vibration that sometimes takes place when slightly moving the neck, thereby coming closer to the perfect uprightness.

- The mouth is only slightly open, but still it is important to make sure that it remains open, and more precisely that the lower jaw is relaxed so that the upper and lower teeth do not meet.

When you have become familiar with the vibration between the eyebrows (introduced in the next chapter), come back to this point: try to practise the throat friction with your mouth tightly closed, and then with the mouth slightly open, alternating the two positions to feel the difference in your energy. You will notice that as soon as the lower jaw is relaxed and slightly dropped, a

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completely different condition of your energy is generated in which the connection with the vibration is enhanced and a general opening is favoured.

Note also that this slightly open position of the mouth is **not** taken to force you to breathe through the mouth instead of the nose. Breathe through the nose, the mouth or both at the same time, as feels most natural to you.

- Beginners sometimes feel that this technique makes their throat dry or slightly irritated. If so, produce the friction lower down in the throat. Beginners often make the friction higher up in the throat, closer to the palate, which is irritating to the throat. In any case, by practising for a few minutes several times a day this inconvenience will soon be overcome. (High quality honey can also be used as a soother and awakener.) With practice this friction can be maintained effortlessly for hours.

After a few days of practice the throat friction adjusts itself naturally and all irritating sensations disappear.

- It should be emphasized that the focus of this technique is on the larynx, not on the breath. In no way can it be regarded as a practice of hyperventilation, since the intensity of the breath is just your normal one. It is not even a breathing exercise as such, since it is only the mechanical action of the air on the larynx that is used, without especially trying to connect with the process of respiration. The friction is used to create a stimulation of the vibration in the larynx, but at a later stage of the practice it becomes possible to awaken the same vibration in the larynx without making use of the breath.

- Why is the protuberance of the larynx called Adam's apple, and why is it more marked in men than in women? It is said that when Adam tried to swallow the piece of apple of the tree of knowledge, it remained stuck in his throat!

2.2 Purposes and effects of the throat friction

The throat friction is a sound of energy. It quietens the mind and when mastered, instantaneously induces a 'tuned-in' state of consciousness.

One of its main actions is to amplify any psychic phenomena. The way we will use the throat friction in the following chapter will be to connect it with the area between the eyebrows to strengthen your awareness of the third eye. In later practices the throat friction will be connected with different structures of the body

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of energy to help reinforce them.

What does ‘connecting’ mean? It is a feeling that is easier to experience than to describe. Suppose you are trying to connect the throat friction with the area between the eyebrows, for instance. In the beginning there is a simultaneous awareness of them. Then a resonance automatically takes place between the two. The area between the eyebrows seems to vibrate together with the throat friction. Then a ‘mixing’ takes place. The throat friction combines with the feeling between the eyebrows. There is a communication of energy between the larynx and the third eye. That is what is meant by ‘connecting’.

There follows a simple but essential experience: the perception of the third eye quickly becomes more distinct and tangible. This result is clear and instantaneous. The effect of the throat friction is to ‘give shape’, make things more substantial. Therefore, whenever you connect the throat friction with a chakra or any other organ of energy the organ becomes more perceptible. The larynx makes things manifest, it reveals them.

A similar effect will be observed when working on auras. You first have to build up the inner space and engage the process of seeing. Then some exercises will show how your perception of non-physical halos and auras is instantaneously boosted when combining throat friction and vision (see Chapters 5 and 7). The lights and colours will appear significantly ‘denser’ and more tangible.

The throat friction can also be used to establish a linkage between different structures of energy. Not only can you connect the friction to the third eye or any other organ of energy, but you can also enhance the connection between different organs of energy, and link them through the friction. For instance in the chapters on channel release you will work at establishing a linkage between the energy of the hands and that of the third eye. And in the chapters on protection you will learn to connect the third eye with belly energies.

As you advance along this path you will discover several other miraculous functions associated with the larynx. For instance, the larynx of energy is a wonderful purifier: it can digest all kinds of toxic energies. It also plays a major role in the metabolism of the nectar of immortality. I recommend that you do not treat the throat friction as routine, but regard it as a sacred quest for the mysteries of the larynx.

2.3 The mysteries of the larynx

One finds in the Sanskrit literature some surprising stories about the voice. The rishis, or seer-sages of ancient India, were said to have many extraordinary abilities called *siddhis*. One of them was the *vac-siddhi* (*vac* = voice), by which whatever the rishi said would come true. Sometimes just by uttering a word, a rishi could materialise a whole army and change the course of history. It followed that the spoken word was regarded as sacred and unalterable, which was not without its problems at times. For instance in the *Mahābhārata*, the longest poem in the recorded history of humankind, the five *Pāṇḍava* brothers attend a tournament where one of them gains the most beautiful princess as a wife. Returning home, the brothers announce to their mother, the virtuous Kunti, “We have brought back a treasure.” Then rather unfortunately the mother exclaims, “Good, let it be shared between the five of you,” after which the princess *has* to become the wife of the five men, taking turns with each, and supposedly without being partial to any of them.

The creative power of the voice is clearly expressed in Sanskrit, where *vac*, voice, is often regarded as a synonym for *śakti*, which is the creative energy, the power of manifestation. In various trends of ancient Greek philosophy one finds a similar concept in the *logos*. The primary meaning of *logos* is ‘word’, but it also means creative principle. Later, in the gospel of John (originally written in Greek), it is also the term *logos* which is used to characterise the creative principle by which the creation was manifested: “In the beginning was the *logos* (Word), and the *logos* was with God, and the *logos* was God.” (John 2:1) Note that the first book of the Old Testament also presents a picture in which, at various stages of the genesis of the world, God uses the power of the Word to create: “And God said, Let there be light: and there was light.” (Genesis 1:3) “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” (Genesis 1:6) “And God said, Let the earth bring forth the living creature...” (Genesis 1:24), and so on.

In my epic novel, *Atlantean Secrets*, you will find startling descriptions of the mysterious power of the voice cultivated by Atlantean initiates, through which they could influence nature, perform healings, and accomplish a whole range of miraculous feats. Rudolf Steiner in his teachings has also left many indications

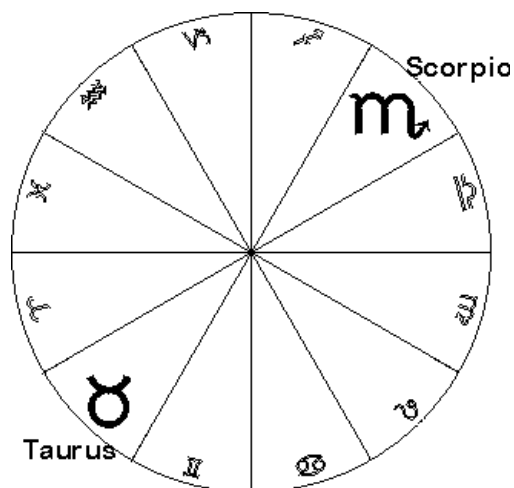
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related to the power of the voice. An aspect he has particularly developed is the polarity between voice and generative organs, for which he describes many consequences as far as the evolution of humankind is concerned.

Apart from Steiner's indications, certain simple facts show that there is a connection between the voice (and therefore the larynx) and sexual energy. For instance, it is when the sexual organs develop, at puberty, that the male voice changes pitch, due to the action of the male hormone testosterone. In women, alterations of the voice can also be observed following menopause.

In astrology, the voice organ is related to the sign of Taurus and the sexual organs to Scorpio. The polarity between the sexual organs and the larynx is indicated by the opposition between the two signs.

Taurus is ruled by Venus, Scorpio by Mars. Venus and Mars form a couple, with dialectically opposed functions.



Taurus-Scorpio axis on the zodiac

Another connection between voice and organs of generation can be found in ancient Hebrew, where one of the words for voice is *yediah*, coming from the root *yadah*, meaning to know. And it is certainly no coincidence that the biblical way of referring to sexual intercourse is *yadah*, to know. For instance: “And Adam knew Eve his wife; and she conceived, and bore Cain...” (Genesis 4:1) In acupuncture the point *qi chong* (Stomach 30), located on the side of the pubic bone, has among its symptoms: sore throat after sexual intercourse. One can find several other connections in traditional Chinese medicine between sexual energy and throat. For instance, among the organs it is the kidney that is said to be the storehouse of sexual energy. And in the throat one finds the

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tonsils, which also have the shape of a kidney. When there is a release of 'fire' by the kidney, it may result in an inflammation of the pharynx (pharyngitis) or of the tonsils (tonsillitis).

But let us return to Steiner and look at his views on the future of the voice organ. Steiner considered that in the trend of human evolution, the importance of certain body parts is slowly waning while some other organs will play a more and more essential role in the future. The sexual organs belong to the first category, while the larynx definitely belongs to the second.

Steiner has often mentioned that around the middle of Lemuria (the epoch that preceded Atlantis), a critical event took place in the occult history of humankind. Until then the libido of human beings was still directed entirely towards procreation, so that each human being was able to generate offspring of its own. In other words we were all hermaphrodites. One single being could give birth to another being without having to be fecundated by anyone. Note that the concept of primordial human beings as hermaphrodites is found not only in Steiner but also in several myths of various traditions.

Then Steiner describes how, in the middle of cataclysmic alterations of planet Earth, human beings lost half their procreative energy. They stopped being hermaphrodites: the sexes were separated. Each human being retained only half of the procreative energy and from then on had to find someone of the other sex in order to have a child. What happened to the other half of the procreative energy, the one that was no longer available for procreation? According to Steiner, it was redirected towards a different function: catching the Ego, or Higher Self. Until then human beings had been living like blobs, completely disconnected from their Ego. And it was by the redirection of half of their sexual force that they established the beginning of a connection with the Ego. They became spiritual beings.

Such a vision suggests quite an interesting way of looking at the relation between sexual energy and spirituality, and at sexuality in general. For example it presents the sexual instinct as a quest for the 'lost half'. And at the same time it suggests that the lost half is not ultimately to be found outside, in a union with another being, but in a full communion with one's own Spirit. It also suggests that the sexual energy and the energy that allows us to connect with the Spirit are of fundamentally the same nature, and

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that the latter is nothing other than a refined and redirected form of the former. This conception fits quite well with the Taoist systems of inner alchemy, in which one works at refining and transmuting the sexual energy in order to generate the embryo of immortality, the subtle body in which the fullness of the Higher Self can be experienced permanently.

But let us return to the voice. Steiner describes how, after human beings had half of their sexual energy redirected (around the middle of the Lemurian epoch), some new organs appeared in the human body. The larynx was one of them. This establishes a direct connection between the transformed and spiritualised sexual energy and the larynx: as long as the hermaphrodite's sexual energy was 100% directed towards procreation, the larynx could not appear. Once part of the sexual energy was refined in order to start 'catching' the Spirit, the larynx started to develop.

Now, if we try to understand the present function of our larynx, we see that through the voice we express our thoughts and our emotions, which is a way of giving them a more defined form. As soon as you start practising the exercises given in the first chapters of this book, you will realize that the throat friction makes the third eye more tangible, as if shaping it. You will tune into your third eye, and as soon as you start implementing the throat friction, the third eye will immediately be perceived more clearly and more intensely.

Steiner predicts that in the future of humankind, the larynx's capacity to give form will become extreme, and the creative power of the word will manifest even in the physical plane: just by saying a word, the corresponding object will be materialised. Even though staggering if one measures its implications, this concept is after all no different from the *vac-siddhi* or creative power of the word which, according to the Sanskrit texts, the ancient Indian rishis had mastered. This suggests that human beings are gradually gaining the capacity to create, similar to that of the Elohim in the Old Testament. In other words it presents human beings as creative gods in the making – a theme that runs through the whole of the western esoteric tradition, starting in Genesis when, Adam having eaten of the tree of knowledge, the Elohim exclaim: "Behold, the man is become as one of us." (Genesis 3:22) All these considerations on the larynx lead one to think that there may be some symbolic meaning behind the fable that Adam's apple was the piece of the

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fruit of the tree of knowledge that remained stuck in his throat. Interestingly, Steiner foresaw a crucial step in the long-term evolution of the larynx: the sexual force having been completely transmuted, the procreative function will no longer be implemented from the sexual organs but from the larynx. Human beings will then have gained the capacity to speak their children out.

Another of Steiner's visions which is quite consistent with several other sources of the western esoteric tradition, is that with the final transmutation of the sexual energy into the creative power of the voice will come the end of death: physical immortality. The end of the sexual organs means the end of the separation of human beings into two sexes. In the gospel of Philip, one of the most exciting of the Gnostic gospels, it is unequivocally stated that if 'the woman' had not been separated from 'the man', she would not have to die with 'the man', and it is the separation of the sexes that caused the beginning of death. The same text further indicates that as long as Eve was in Adam, there was no death. It is when she was separated from Adam that death began. If 'the man' becomes whole again, it will be the end of death.

This can be put in parallel with the gospel of Thomas, in which Jesus tells his disciples that it is by making the two one that they will become the sons of man, and move mountains by saying, "Mountain, move!"

Then the 'lost Word', on which the Masonic tradition is based, will have been recovered, and the Temple rebuilt forever.

The alchemists often defined their art as a way of speeding up the natural processes of evolution of nature. For instance they considered that all the metals were on their way to becoming gold, and that by transmuting base metals into gold one does nothing other than achieve within a short time what nature would otherwise take a long time to accomplish. I will have several occasions in this book and others of the Clairvision Corpus to come back to the inner significance of the gold of the alchemists. According to them, their gold was 'no common gold'. At this stage we could use this concept of 'speeding up' to define inner alchemy: inner alchemy aims at achieving now, transformations that humankind will only complete much later in its natural course of evolution.

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The throat friction is designed to achieve an alchemical transformation of the larynx and start tapping from its creative power. In particular, in the Clairvision style of inner alchemy the larynx is used extensively to give shape and to ‘densify’ various structures of the body of energy, as you will start experiencing with the practices of Chapter 3.

2.4 Humming sound and the magic of bees

Sit in a meditation position, with your back extremely straight. Become aware of the cervical part of the spine, in the neck, and aim for a perfectly vertical position aligned with the rest of the back.

Keep your eyes closed.

Become aware in the larynx.

Start chanting a continuous humming, buzzing sound, making your throat vibrate. Make the sound while both exhaling and inhaling. Make short inhalations and long exhalations.

Remain aware of the physical vibration generated in your larynx by the buzzing.

Continue the practice for a few minutes. Then remain silent and motionless for a few more minutes, just feeling the vibration in the throat.

Tips

- This technique can be quite intoxicating. If practised long enough, it induces a slightly exhilarating altered state of consciousness. The effect is strongly reinforced by being aware in the third eye at the same time, according to the principles developed in the next chapter.

- One way of practising this exercise is to make your humming sound resemble the buzzing of a bee. Then the practice becomes the *bhrāmarin* technique of Hatha-yoga. If this proves difficult, don't worry. Any humming sound will do, provided you create a tangible vibration which you can feel when placing your fingers on the protuberance of the larynx.

Bees, who are great experts in humming/buzzing sounds, are highly alchemical little creatures. Their connection with the sexual energy of plants is easy to observe. For instance, they help many plants to reproduce, by carrying pollen (the plant equivalent of semen) from one to another. They take the nectar from the reproductive parts of plants and turn it into honey.

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Honey is a remarkable substance in many ways. It keeps for years without any preservation process — a very long time, especially if you compare it to the lifespan of a worker-bee, which is about one or two months. So the bees take a sexually-related product and turn it into a non-perishable substance. This of course reminds us of the alchemical processes by which the sexual force is transmuted and which result in the formation of the body of immortality. On a simpler level, royal jelly, another product of the hive, is highly sought after and regarded as a substance of longevity.

Honey, interestingly enough, has always been considered an excellent remedy for the throat, and bees a symbol of eloquence. In Hebrew one of the words for voice is *dibur*, coming from the root *daber* that gives the verb *ledaber*, to speak. And bee is *dvora*, coming from the same root. (The name Deborah comes from the Hebrew *dvora*, bee.)

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3.1 What is the third eye?

The third eye is the gate that opens to the space of consciousness and to the inner worlds. It is also the main organ through which the body of energy can be awakened and governed. So, practically, the third eye acts as a 'switch', which can activate higher frequencies of the body of energy and thereby lead to higher states of consciousness.

From a therapeutic point of view, it has been my experience over the years that many clients get better when they connect with their third eye, whatever the nature of their problem. Due to its function as a switch, as soon as it is activated the third eye tends to set into motion several circulations of energy. This automatically results in correcting a number of physical and emotional disorders, a process that could be described as a kind of self-acupuncture. Moreover, even the beginning of third eye awakening tends to put people in touch with more profound aspects of themselves, which in itself has a major healing action. Of course, I am not suggesting that it is enough to connect with the third eye to heal everything, but still the potential of this centre is so enormous that I would not be surprised if in the coming decades, more and more 'third eye therapies' were developed.

From a spiritual point of view, in both the Christian and Hindu traditions one finds texts that compare the body to a temple. If we were to develop the analogy, we could compare the third eye to the temple's portal. By crossing the portal one goes from the profane to the sacred, from the stage where one reads and thinks about spiritual life to the stage where one starts experiencing it. The third eye has always been regarded by those who seek to know themselves as a most precious jewel, hence the precious stone placed on the forehead of statues of buddhas.

In this chapter we will describe how to begin to establish a connection with the third eye (practice 3.2). Then we will cover a technique of meditation (3.7) through which the third eye can be further explored and developed.

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3.2 First opening

Preliminary advice for the opening practice

This opening practice is designed to give you a first ‘thread’ to the third eye, by awakening a certain feeling between the eyebrows. It is designed to be practised only once, or a few times within a short period of time. Then the work on the eye will be continued with the meditation technique indicated below (3.7), and with all the other practices of the book.

A good way to start is to choose a day when you don't have anything else to do, at the beginning of a weekend for instance, and to focus intensely on the practices. After this strong initial imprint it will be easier to follow the rest of the techniques.

You can either do the practices alone or with friends, which will make the energy more intense. The best day of the month to start is the one preceding the Full Moon. However you do not have to worry too much about the calendar. The important thing is to do it, rather than wait for the perfect time.

Preferably wear light-coloured clothes (white is best). Avoid wearing black.

Remember that you are dealing with subtle perception. The vibration should not be expected to feel like a dagger in your forehead. Even if you can only perceive a faint little tingling or pressure between the eyebrows, that will be enough to start the process. All the other practices in the book will contribute to enhancing and developing the perception.

Remember, no imagination, no visualisation. Let things come to you. A certain tiny vibration is already present between the eyebrows in everybody. The purpose is to reveal this natural vibration, in order to cultivate it later on.

Read the instructions given in the following section carefully a few times before putting them into practice.

Preparation

Choose a quiet room where no one will disturb you for at least an hour. You do not have to be alone, you can implement this practice together with friends. But there should not be anyone in the room who is not practising with you.

Light candles around the room.

Take off your shoes.

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Undo your belt, tie, or other restrictive clothing.

Take off your watch.

Lie down on the floor, on a carpet, blanket, or thin mat. The arms should not be crossed but should lie by your side. It is preferable to have the palms facing upwards.

The legs should not be crossed.

Close your eyes. Keep your eyes closed until the end of the practice.

Relax for 2 or 3 minutes.

Do 5 or 10 minutes of humming sound (section 2.4).

Phase 1

Become aware in the throat. Start breathing with the throat friction, as explained in the last chapter (section 2.1).

Become aware of the vibration generated in the larynx by the friction.

Be just aware, without any particular concentration.

Flow with the energy. If some movements take place in your body or in your consciousness, let them happen.

Continue for 5 to 10 minutes, breathing with the friction, aware of the vibration in the larynx.

Phase 2

Maintain the throat friction.

Instead of placing your awareness in the larynx, now become aware in the area between your eyebrows.

Do not concentrate. If you 'grasp' the area between the eyebrows with too tight a focus, the process can't unfold. Flow with the energy. Follow what comes spontaneously. If the breath naturally changes and becomes more intense, then follow the breath. But make sure that you maintain some friction in the throat throughout these first 5 phases of the practice.

Remain 'just aware' between the eyebrows, breathing with the throat friction, for about 5 minutes. Time precision is not relevant for this practice, so there is no need to look at your watch.

Phase 3

Place the palm of your hand in front of the area between the eyebrows. The hand does not touch the skin, it is about 3 to 5 centimetres (1 or 2 inches) away.

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Note that the hand does not touch the skin.

For a few minutes, stay lying on the floor with the eyes closed, breathing with the throat friction, aware between the eyebrows, and the palm 1 inch in front of this area.

Phase 4

Keep your hand in front of you or put it back by your side, as you prefer.

Remain with your eyes closed, breathing with the throat friction, aware between the eyebrows.

Start looking for a vibration between the eyebrows. It can take different forms: either a clear vibration or a tingling, or even a rather blurry pressure, a weight or a density between the eyebrows.

Do not try hard. Remain vacant, let things happen.

Note that your eyes remain closed during all phases of this practice.

Phase 5

As soon as the faintest feeling of vibration or tingling, pressure, pulsation, density or weight is perceived, proceed as follows: start connecting the throat friction with the feeling between the eyebrows.

Connecting means being aware of both the friction and the vibration (or density, or pressure...) between the eyebrows at the same time. As you proceed, the link between the friction energy and the third eye will be perceived more and more clearly.

The vibration will change as you combine it with the friction. It will become more subtle, and yet more intense at the same time.

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If vibration or tingling is felt in some other part of the body, for instance the whole of the forehead, the arms or even the whole body, do not pay any attention to it. Just remain aware of the vibration (or density, or pressure...) between the eyebrows.

Continue this phase for about 10 minutes, building up the vibration between the eyebrows by connecting it with the throat friction.

Remember, no imagination, no visualisation. Just flow with what comes.

Phase 6

Stop the throat friction.

Do not focus on the vibration any more.

Remain with your eyes closed, just aware between the eyebrows for another 10 minutes or more.

Be extremely still, feeling the energy around you. The more motionless you become, the more you can tune in.

Observe if any feeling of light or colours can be perceived between the eyebrows.

Tips, tricks and traps

- Do not concentrate or ‘grasp’ the area between the eyebrows, just keep a very gentle focus in the area. Grasping would only block the process. Do not try to ‘do’, let things happen.

- Focussing between the eyebrows just means being aware of this area, and **not** directing your eyeballs as if trying to look at this area. If you were to implement such movements of the eyeballs, it would create a tension that could only disturb the natural course of the experience. So the eyeballs are not directed in any particular direction. Same throughout the book.

- A common experience, in the beginning, is to feel vibration (or pressure, density...) not only in the area between the eyebrows, but also in other parts of the forehead or the face. If this happens don't pay attention to it, just focus on the vibration between the eyebrows, connecting it with the throat friction. With practice, everything will fall into place.

- If you practise with friends, make sure you are not touching each other, in order to avoid inappropriate transfers of energy.

- If the experience becomes too intense, all you have to do is open your eyes and you will be brought back to your normal state of consciousness.

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First opening, synopsis of the practice

Lie down and relax.

- 1) Throat friction + awareness in the larynx
- 2) Throat friction + awareness between the eyebrows
- 3) Same as 2) + palm of the hand in front of the third eye
- 4) Throat friction + looking for vibration, tingling, pressure, density... between the eyebrows
- 5) Connecting the throat friction with the vibration between the eyebrows
- 6) Motionlessness – connecting with the energy around you

3.3 Various experiences

In Chapter 10 you will find a summary of the most common experiences encountered when starting to work on the third eye according to the principles and techniques developed in this book. As far as this first opening is concerned, the only things that matter are the vibration (or tingling, or density...) between the eyebrows, and the light, if you happen to perceive it. The best attitude is to pay no attention to any other manifestations that may occur while implementing the practice.

When dealing with the third eye and with etheric energy, especially in the beginning, minor manifestations may take place, such as tingling or even twitching, here and there in the body, or images flashing back to your consciousness. Let them come and let them go, for they do not mean much. Just follow the technique as if nothing was happening.

It may be that the vibration, tingling, density or light you will feel between the eyebrows will be quite intense, but it really does not matter if they happen to be faint or blurry. As we will see later, the intensity of the energy can vary greatly from one day to the next for the same person, so it may just be that you have attempted the 'first opening' on a low intensity day. However faint these qualities may be, they are a first thread, and a systematic technology will be gradually introduced in the book to transform them into a clear perception of the third eye.

3.4 Experiential references

vibration ~ etheric (life force)

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colours, light ~ astral
purple light ~ astral space

As you practise the various techniques working on the third eye, you will encounter mainly 3 types of experiences between the eyebrows: 1) vibration, 2) colours and light, 3) purple light. Roughly speaking, the first one indicates an activation of the etheric layer, the second indicates the astral, while the perception of the purple light indicates that a connection has been made with the astral space (the terms etheric and astral will be developed further on in this book).

Of course these indications are far too simplified to be completely exact. But from an experiential point of view they provide helpful references to allow you to find your way in the beginning.

1) Vibration, tingling, a feeling of pressure, weight, or density, all have the same significance when felt between the eyebrows. They indicate that something is being activated in the etheric part of your third eye.

The etheric body is the layer of life force, equivalent to the *prāṇa* of the Indian tradition and the *qi* of traditional Chinese medicine. (The third eye is not a physical organ, it is predominantly etheric and astral.)

The vibration (or any of its equivalents, such as tingling, pulsing, pressure, density...) is the sensation by which the etheric is perceived. Whenever you feel it somewhere in your body, it indicates that the etheric layer is activated in this area. So the perception of the vibration between the eyebrows is nothing other than a perception of the etheric part of the third eye.

Since tingling, pressure, density or weight have more or less the same significance, to simplify I shall refer to all of them by the same word: vibration. Therefore, whenever you read ‘vibration’ in this book, it refers to any or all of these different forms. For instance, “Build up the vibration between the eyebrows,” means: build up the modality that is most natural to you – vibration, pressure, density, or their equivalent. Anyway after some time the vibration will be perceived as all of these simultaneously.

There are different levels of vibration, just as there are different levels of etheric energy, some more subtle than others. The intensity of the vibration may vary from one day to the next. Apart from quantitative variations, it is also the quality of the

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vibration that tends to vary naturally from one day to another. Consequently it is important not to cling to any modality but to flow with what comes each day. After some time the experience will become more stable and the energy movements will be more under your control.

2) The second type of experience that can take place between the eyebrows is that of (non-physical) lights of various sorts, from a vague haze, cloud, or glow, to colours and organised patterns. These various manifestations can be regarded as equivalent, and indicate that something is being activated in the astral part of your third eye. To simplify, I will refer to all of them by the term 'light'. So each time you read 'light' in this book, it means all or any of these: haze, colours, light patterns, shining dots or anything that glows. Choose the one that comes most naturally to you and let it be gradually refined into a more and more brilliant light.

The astral body is the layer of mental consciousness and emotions. The equation '(non-physical) light = astral' is not absolute, for certain high frequencies of light come from far above the astral layer. But as you will quickly learn to recognize, the lights and colours that commonly appear between the eyebrows when you 'switch on' your eye are a clear indicator that the astral part of the third eye is being activated.

3) The purple light is often perceived as the background of the other lights or colour patterns. It gives the feeling of an expanse or of a space that extends in front of your third eye. The deeper you contact the purple light, the more you perceive it as a space that is not only in front of you but all around you. This space corresponds to what esotericists call the astral space.

This space of consciousness is not always perceived as purple, but also as dark blue or even black. What matters most is the feeling of space, whatever the colour of darkness perceived. I will therefore use the word 'space' for the dark expanse at the background of the third eye, regardless of its colour.

Note that the perception of the purple space is quite simple, and that many people have experienced it (in particular during childhood) without realizing its real nature.

3.5 If you are not feeling any vibration at all

Here are a few indications for those who might not seem to feel any vibration between the eyebrows while implementing the exercises.

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It is possible, and not uncommon, that the vibration is there but you are not registering it. Maybe you are expecting something extraordinary, or very intense. Maybe it is too simple. This vibration has always been between your eyebrows and you never paid any attention to it.

Maybe you are blocking the process by trying too hard. Make sure you do not concentrate, let things happen. Don't look for the vibration, let it come to you. Continue with the practice, insist, but in the spirit of letting go.

There is another reason you may not feel any vibration at all: it may be that you are getting light instead of vibration. Remember our simple references:

vibration ~ etheric

light ~ astral

If you are perceiving light in any form (from a simple blurry whitish haze to the wonderful purple of the space, through various types of colours and patterns), then you are already in the astral, hence no longer in the etheric. You can't (in the beginning anyway) be outside and inside a house at the same time. Consequently, if you are getting light, it is quite possible you have bypassed the level of the vibration. In that case, just go on with your practice with the light instead of the vibration. In the scheme of our meditation technique (section 3.7), go from phase 2 to phase 3. Don't worry about the vibration, connect the throat friction with the light.

After implementing these practices with hundreds of students at the Clairvision School, I have never seen one who did not manage to feel the vibration after a bit of practice. Follow the *Oxyrhynchus Sayings of Jesus*, where it is advised that those who seek do not cease until they find, “and when they find they will be astonished.” Persist, persist, persist... and everything will come.

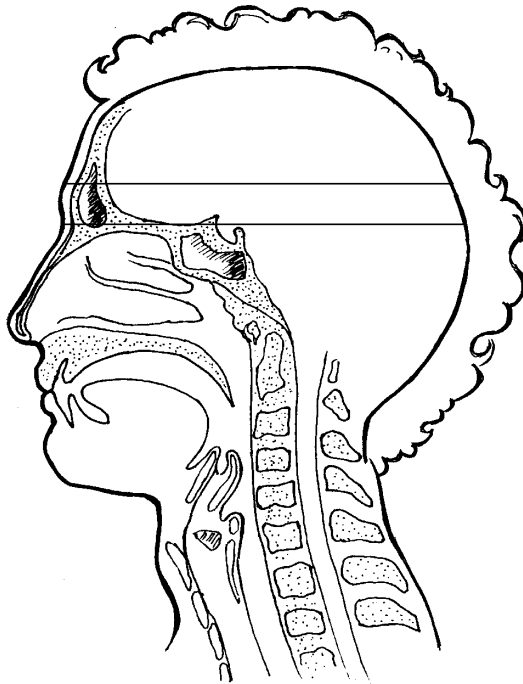
3.6 More about the third eye

A useful hint is to consider the eye as a patch or a 50 cent coin on the forehead. In reality, the third eye is more like a pipe or a tunnel, going from the area between the eyebrows to the occipital bone at the back of the head.

The tunnel of the third eye

All along the tunnel are a number of centres of energy, through which one can connect with different worlds and areas of consciousness. This explains why different systems may ‘locate’ the

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third eye in different places: each of them chooses a different centre along the pipe, or even a structure of energy adjacent to the tunnel, as a reference point.

Another important point to keep in mind is that the third eye is not physical. The grossest part of the third eye is a structure of energy belonging to the etheric body or layer of life force. The etheric body has many connections with the physical body and therefore the third eye, being the 'main switch' of the etheric body, is also closely connected to certain structures of the physical body, for instance the pituitary and pineal glands.

However it would be over-simplified to say that the third eye *is* the pineal gland or the pituitary gland, as stated by certain books. As explained before, the tunnel of the third eye is not physical. It impacts its energy on a number of structures of the physical body, including the frontal sinus, the optic nerves and their chiasma, the nerves of the cribriform plate of the ethmoid bone, the pituitary and pineal glands, some of the nuclei at the centre of the brain, the ventricles of the brain, and others. It would be far too simplistic and limiting to pick one of these physical structures and label it 'third eye'. Once more the third eye is not physical, it is an organ of energy. It may have some privileged connections with certain physical structures, but it cannot be limited to any of them.

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In the beginning, do not worry about any other part of the tunnel, just remain aware between the eyebrows. One has to start somewhere, and this particular centre between the eyebrows has the great advantage of creating a protective energy all around you in your aura as soon as you activate it. Other centres of the 'pipe' will be introduced later.

So in this book, whenever we talk about 'the eye', we mean the area between the eyebrows. That does not mean the area between the eyebrows is the whole third eye, of course. But in the early stages of our training it is the area we will use and develop as the main switch, the place to remain aware of permanently. If you get sensations in other areas of the head, don't try to suppress them, but don't pay attention to them either. Keep your focus between the eyebrows.

3.7 Third eye meditation

Let us now start our main technique of meditation. The initial stages of this meditation process are not intended to project you into spectacular states of transcendence, but to work at building up the third eye systematically and later on to achieve true inner silence. As will be discussed in Chapter 9 on awareness, one of the principles of our approach is that one cannot fight mentally against the mind. One cannot force the mind into being silent. But one can build a structure beyond the mind, from which the mind can be mastered. In that sense the third eye can be compared to a control tower, similar to that of the 20th hexagram of the I Ching. The first phases of this meditation process aim at structuring the third eye and imprinting it as tangibly as possible into your system.

Phases 4 and 5 deal with the inner space and the mysterious vortices. During the first weeks of your practice, to simplify you may decide to bypass phase 5 (the vortex), going straight from the phase on the space to the 'non-technique' or meditation proper, when you remain 'just aware' above the head.

Preparation

Remove shoes, belt, tie and watch.

Sit cross-legged on the floor or on a chair with your back straight. You do not have to be on the floor but your back should be very straight. If you sit on a chair it is preferable not to lean back against it, so that you allow a free flow of energies.

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Meditation phase 1: the larynx of energy

Close your eyes. **Keep your eyes closed until the end of the meditation.**

Start breathing with the throat friction (section 2.1).

The friction breathing generates a vibration in the throat. Become aware of the vibration in the larynx. Use the friction to intensify the vibration in the larynx.

The vibration in the throat is made of two parts: one physical, created by the mechanical action of the breathing, and a more subtle one, like a tingling, that can still be perceived when you stop the breath.

Use the throat friction to intensify the non-physical tingling.

Adjust the position of your spine. Look for the absolute uprightness. Align the neck with the rest of your back in quest of a perfectly straight posture. Make sure that the head, the neck and the rest of the back are in a straight line.

Watch how the vibration in the larynx and the flow of energy in the throat can be enhanced by getting as close as possible to a perfectly vertical posture.

Cultivate stillness.

Meditation phase 2: vibration in the eye

Keep on breathing with the throat friction, but drop the awareness of the throat. Become aware of the vibration between the eyebrows.

Connect the vibration in the eye (i.e. between the eyebrows) with the throat friction.

If you are not too sure of what **'connecting'** means, just remain aware of both at the same time: the throat friction, and the vibration between the eyebrows. Very quickly, it will become clear that a certain interaction takes place between the throat and the eye. That is what is meant by connecting.

Phase 2 consists of using the throat friction as an amplifier, to cultivate and build up the vibration in the eye.

If you have the choice between heavy density and subtle tingling, rather go for the tingling. Avoid grasping. Keep the experience light.

Meditation phase 3: light in the eye

Maintain the throat friction. (The eyes remain closed till the end of the meditation.)

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Drop the awareness of the vibration. Instead, start looking between the eyebrows for a fog or a haze, a glow, or any form of light or colour. All of these can be regarded as different modalities of the 'light' which of course, in the context of this book does not refer to physical light but to spiritual light, perceived with your eyes closed.

Remember, no imagination, no visualisation – just awareness of what is in front of you.

As soon as you perceive any of these modalities of light (fog, glow, colour...) even very vaguely, connect it with the throat friction. Just as in phase 2 you were connecting the friction with the vibration between the eyebrows, you are now connecting the friction with the light. Instead of amplifying the vibration, you are now working at amplifying the light.

As you go on practising you will perceive brighter and brighter parts of the light. Gradually drop the awareness of the hazier parts to focus on the most shining ones. Connect your amplifier-friction with the most luminous part of the light.

A common experience is that of tiny shining particles of light, spread in the space in front of you and drifting in various directions. As you connect the friction with these luminous particles, some will enter you and go straight into your heart, feeding it with a precious energy.

Meditation phase 4: awareness in the space

Remain in the eye, between the eyebrows.

Instead of focussing on the light itself and on its shining particles, become aware of the background of the light. The darkness or the purple light at the background of all the colours will give you the feeling of a space, extending in front of you.

The space may appear purple, dark blue, or even just dark. More than the colour it is the feeling of expanse that matters.

Just remain aware in the space. Let yourself be absorbed in it.

At this stage the throat friction can be decreased or even dropped. Start breathing with the friction again if the mind goes wandering with thoughts.

Meditation phase 5: spinning in the space

Start spinning into the space in front of you, spiralling forwards and clockwise, as if you were falling forwards into a tunnel.

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Spin as if you were caught in a vortex.

The vortex is there, in the space, waiting for you. Do not try to make up a spiralling movement. Rather let yourself be caught by the vortex and carried by its natural motion.

As you go on spinning, the qualities and colour of the space will sometimes change, as if you were projected into a completely different area. Just acknowledge the various feelings and continue with the vortex.

From time to time, or even constantly if you wish, you may use the throat friction to amplify the vortex effect.

Non-technique

Drop any awareness of the breath, of the eye, of the space...

Just become aware above the head.

Doing nothing, looking for nothing, being 'just aware'.

Not even aware of yourself — just aware.

Remain extremely motionless.

Practise the art of losing control.

Let the awareness take over, above the head.

Coming back and finishing the meditation

Become aware again between the eyebrows.

Listen to the sounds outside.

Become aware of your body. Take a few long inhalations.

Take as much time as you wish to come back fully, and then click the fingers of the right hand and open the eyes.

Tips, Phase 1 (Vibration in the Larynx)

- It does not matter if in the beginning you find it difficult to separate the physical vibration from the non-physical one. It is enough to get a vague sense of the vibration, both physical and non-physical, for the process to follow its course. Anyway, by trying to be too precise your mind would probably get in the way and block the process.

All that is related to the vibration will probably become clearer after reading Chapters 4, 6 and 8 and practising the channel release techniques.

- In the beginning it may be helpful to place your hand close to your throat, about 1 inch away, to enhance the feeling of energy in this area. Later on, this won't be necessary.

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- For this practice as for any work on the larynx of energy, it is crucial for the neck to be as vertical as possible.

What obvious differences can one observe between the bodies of animals and those of human beings? A major one is that the human spine is vertical while animals live mostly in a horizontal position. Similarly, while animals have a larynx, it is not vertical. This gives us a clue about the importance of verticality for the larynx to achieve its cosmic status in connection with the Spirit. Another clue can be found by perceiving what happens when you implement the first phase of the meditation: as soon as you reach a perfectly vertical position of the neck, a sudden enhancement of the vibration takes place in your larynx.

Tips, phase 2 (vibration in the eye)

- The larynx of energy acts as an amplifier and a giver of shape. By connecting the area between the eyebrows with the friction coming from the throat, you work at building up the third eye. In terms of experience, the intensification of the vibration in the eye that takes place as soon as you connect it with the friction indicates that the action of the larynx is taking place.

- As explained before, the vibration can also be felt as a tingling, a pressure, a density... This phase works at building the etheric layer of the third eye.

Tips, phase 3 (light in the eye)

- In the beginning, connecting the light in the eye with the throat friction just means feeling the two simultaneously. Then it automatically happens that an exchange takes place between the two, by which the energy generated by the throat friction is communicated to the part of your (third) eye that perceives light. In practice the experience is quite simple: the friction seems to 'feed' the light, to make it more tangible and brighter, which is another example of how the larynx can be used to 'give shape'.

- Most of the students who think they can't see the light actually see it but don't recognize it. You have to accept that in the beginning, the feeling of light may be faint, like a blurry whitish haze for instance. And yet this faint glow is the first thread. Use the amplifying effect of the larynx to develop it. Practise, practise, practise... and the humble glow will turn into an illumination.

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Tips, phase 4 (the space)

- A common experience when reaching perception of the purple space, is that of an immense feeling of relief in the heart, as if a huge weight had suddenly been lifted. As soon as you contact the inner space, your heart feels immensely lighter. Some explanations for this will be found in section 3.10.

Tips, phase 5 (the vortex)

- The clockwise direction should not be taken as systematic and compulsory. As always, you have to follow the energy of the instant, and that may sometimes make you spin backwards and anticlockwise. Nevertheless, when no particular wind takes you backwards, it is preferable to move forwards and clockwise.

- The vortex is both a vortex and a tunnel at the same time. It is preferable not to have fixed expectations as to what it should look like. Let the perception arise by itself gradually.

- Spinning in the space leads to an elaborated science of the vortices, through which one can travel far in space and time. This introduces a form of travelling in which the purpose is not to project yourself outside your body, but to go so deep inside that there is nothing left to get out of. The vortex effect that leads from one space-time to another is used intensively in ISIS, the Clairvision techniques of regression.

- Approach the vortex with great respect and wonder, as you would approach an archangel aeons older than you, and it will take you into extraordinary mysteries.

Thoughts during meditation

If thoughts arise during meditation do not pay attention to them, just follow the process. You will soon notice that a strong vibration between the eyebrows tends to quieten the mind and significantly slow down its continuous flow of thoughts. So no need to fight mentally against the thoughts. Just don't focus your attention on them. Each time you get distracted by a thought, simply go back into the eye and continue the exercise. Persist in the process, and as the third eye develops, thoughts will automatically become less and less of a problem. Past a certain level of development the third eye gives the capacity to get completely out of the mind and thus out of the thoughts at will.

Often, when the level of thoughts becomes disturbing, one can quieten them down by intensifying the throat friction, which has

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the action of reinforcing the vibration in the eye. But remember that in our meditation, the purpose is not to make the mind silent – a notoriously hopeless exercise – but to build the third eye. Once this is achieved, thoughts won't matter any more.

Synopsis of the third eye meditation

Preparation: sitting with your back vertical

- 1) Throat friction + vibration in the larynx**
- 2) Throat friction + vibration between the eyebrows**
- 3) Throat friction + light between the eyebrows**
- 4) Space**
- 5) Spinning in the space: the vortex**

Non-technique: just awareness above the head

Suggested times for each phase:

- For a 30 minute meditation: 5 minutes for each of the 5 phases, plus 5 minutes above the head.
- For a 60 minute meditation: Phase 1, 5 minutes. Phase 2, 10 minutes. Phase 3, 10 minutes. Phase 4, 10/15 minutes. Phase 5, 15/20 minutes. 5 minutes above the head.
- For a 10 minute meditation: take roughly 2 minutes for each phase.

Do not neglect phase 1, even when short of time, for it is an essential part of the process.

3.8 More humming/buzzing

This technique uses the humming sound we practised in section 2.4. Sit with your back straight and become aware in the throat. Repeat phases 1, 2 and 3 of the third eye meditation, using humming/buzzing instead of the throat friction. Then let yourself be immersed in the space, as in phases 4 and 5, using humming sound from time to time to penetrate deeper into the space.

Tip

- These humming sounds provide a powerful way to project yourself into the space. Don't hesitate to have recourse to them whenever you are disturbed by thoughts or mental activities during your meditation.

3.9 How to organize your practice

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During the first days of your practice do as much meditation as you can, repeating the first opening practice (section 3.2), and using the third eye meditation (3.7), as well as its equivalent with the humming sounds (3.8) and any other techniques you may pick up from the rest of the book. This strong initial imprint will make it easier to follow the rest of the process.

Then a good way to proceed is to spend some time every morning practising the third eye meditation (3.7) and other exercises. For instance, meditate for 20 or 30 minutes, then practise the channel release exercises (Chapters 4, 6 and 8) for 10 minutes, then the techniques on seeing (Chapters 5 and 7) for 10 minutes, then the techniques on protection (Chapters 18 and 20) for 10 minutes. Do a night practice (Chapters 13, 14, 15) every evening before going to sleep, and possibly in the afternoon or early evening, for instance if you are tired after coming home from work.

If you have more time it is certainly possible, and beneficial, to devote longer periods to the exercises. Yet it should be clear that the Clairvision techniques have been designed for those who live in the world. They do not invite you to withdraw from your activities, but to start performing them with a new awareness, as will be discussed in Chapter 9.

To succeed, the secret is not so much to spend long hours meditating but to incorporate more and more of these practices into each of your daily activities. The cornerstone of our method is to maintain a permanent awareness in the eye (between the eyebrows) whatever you are doing (apart from sleeping). This does not refer to the light or the space, which are to be kept for meditation times. But by permanently keeping an awareness of some vibration between the eyebrows, you will achieve a double purpose. On the one hand you will gradually become more present in your actions, and centred; on the other hand your third eye will be nurtured by your awareness and develop into a powerful centre of energy. So all the techniques of this book are to be regarded as occasions to cultivate a new awareness. The first and main benefit of our techniques of vision is that to implement them you have to remain **aware** and **present** between the eyebrows. If you are short of time, you can very well follow the process indicated in this book by meditating (technique 3.7) only 5 to 10 minutes every morning and incorporating the other practices into your daily routines. But these 5/10 minutes of morning

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meditation are essential for the development of your third eye. If your schedule is such that your practice time is in the evening and not in the morning, still try to keep the 5/10 minutes of morning meditation at any cost, for they secure a reconnection of your eye, which completely modifies your energy for the whole of the day.

Whatever format you decide to adopt for your practice, remember that this part of the path has to do with building – subtle body building. The more you practise, the quicker the building will be achieved.

3.10 The mysteries of the space

While practising ISIS, the Clairvision techniques of regression, it is not uncommon to re-experience the condition of the embryo during the very first days that follow conception. The foetus can be felt ‘bathing’ in the purple space. The purple space is all around it, like a sea. The embryo is very tiny and the space around is felt to be immense. This space is no different from the purple space that you perceive in your eye, in the fourth and fifth phases of the third eye meditation.

To the embryo the space is outside, all around itself. But to us, the same space is inside. To enter the space we have to withdraw inside and go through the portal of the third eye. In the Upanishads, a human being is compared to a city with ten gates. Nine of these gates lead outside and only one leads inside. The nine external gates are the two eyes, the two ears, the two nostrils, the mouth, the anus and the generative organ. The tenth gate is the third eye, or *ājñā-cakra*, which does not open into the external world but into the inner space.

So what was outside for the embryo is now inside for us. During the embryological processes that build up the foetus, an internalization of the astral space has taken place. It is a fascinating reversal, through which the inside becomes the outside and the outside becomes the inside. And at death the opposite takes place: the individual reintegrates into the space.

This leads us to a deeper understanding of the word ‘existence’, used to describe the period of life on Earth. In Latin, *ex* means out, and *sistere* means to take position. Existence therefore means to take position out, that is, to exit from the space. Existence is the temporary exit from the space that we experience between birth and death.

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Now you can understand the feeling of relief in your heart when you immerse yourself in the purple space during meditation. It is as if your heart was suddenly relieved of all the pressures of incarnated life, all the troubles of existence — enough to make you feel much lighter! One of the results of initiation is to establish a permanent connection with the space without losing any of one's anchorage on Earth. One can then enjoy the peace of the cosmic space and at the same time, remain fully involved in one's daily activities. Past a certain level, the joyful lightness forever stays in your heart, whatever may be happening outside.

Yet let it be very clear that the purpose of the Clairvision style of work is not to take you out of incarnation into some happy-floaty paradise, but to prepare you for a work of alchemy, transformation of the very substance of your bodies. The purpose is enlightenment here and now, in the middle of the cosmic mess of modern life. Paradoxically, connecting with the space creates an inner freedom that allows you to be more fully in the world.

Chapter 4 – Channel Release: Let It Flow!

4.1 Channel release

Under the name channel release are grouped a number of techniques aiming at awakening and cleansing the body of energy, or etheric body. The etheric energy, or life force, is identical to the *prāṇa* of the Indian tradition and the *qi* of traditional Chinese medicine. Our first purpose will be to reach a tangible perception of this energy.

Whilst circulating all over the etheric body, the life force follows certain lines of energy, called ‘meridians’ in Chinese medicine and *nāḍī* in Sanskrit. We will work on some of these, endeavouring to feel the flow of energy along them.

A more advanced, but essential stage will be to learn to move the energy consciously in these channels.

As this capacity develops, the student will be able to correct several health problems. It will become obvious that the proper functioning of the physical body depends to a great extent on the right flow and balance of the circulations of the etheric body.

As the etheric body gains in strength through these practices, it acquires a greater resistance to negative energies. And when an undesirable energy is perceived in one of the channels, it becomes possible to expel it consciously, the same way as a pebble can be moved out of a hose by acting on the flow of water. Such a skill secures a high level of energetic protection and will prove to be a great help to all those involved in self-transformation or healing. At a later stage, inner alchemy deals with the opening of the most essential of all energy channels, located in the centre of the body. This central channel ascends from the root of the trunk (the perineum, between the anus and the external genital organs) to the top of the head and above. It is the thunderwand, the path of the serpent-fire of the western esoteric tradition, identical to the *suṣumnā* of Kundalini-yoga. One of the purposes of channel release is to prepare you for the work on this master channel. Channel release trains you to move the etheric energy consciously. Therefore, instead of having to ‘imagine’ a flow in the thunderwand, you will be able to implement a proper circulation

of energy.

4.2 Connected shaking

Stage 1: shaking

Sit with your back straight, preferably on a mat on the floor, possibly in a chair.

If on a chair, avoid leaning back against it.

Keep your eyes closed throughout the exercise.

Shake your hands quickly and vigorously for 10 to 20 seconds.



Connected shaking

Then remain motionless with your palms upwards. To achieve maximum effect, avoid resting your hands on your knees or the arms of a chair (see next figure).

Become aware of the vibration in your hands.

Stage 2: vibration in the eye, vibration in the hands

Repeat stage 1: shake your hands, then become motionless with the palms upwards.

Become aware of the vibration in the hands.

Become aware of the vibration in the eye (between the eyebrows.)

Focus for a few seconds on the vibration in the eye. Then become aware again of the vibration in the hands for a few seconds. Then, vibration in the eye again... Go from one to the other several times.



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Then become aware of the vibration between the eyebrows and in the hands at the same time.

Stage 3: friction

Repeat stage 1: shake your hands for 10 to 20 seconds. Then remain motionless with your eyes closed, palms upwards. Become aware of the vibration in the eye and in the hands at the same time. Remain in this perception for 1 minute.

Then start breathing with the throat friction, as described in Chapter 2. Connect the friction with the vibration in both the eye and the hands. Continue the practice for 1 or 2 minutes. Watch the quality of the vibration change.

Tips

- A whole range of experiences can result from this practice. An essential point is to realise that a modification, in both the hands and the eye, occurs as soon as you start the friction. The vibration becomes more intense, more tangible, and at the same time its quality becomes more subtle.
- The throat friction not only intensifies the vibration, it also helps connect the eye with the centres of energy in the palms of the hands. A triangle of energy can often be felt, linking the eye and the palms.

Stage 4: connecting

Shake the hands for a few seconds. Then remain motionless with your palms upwards.

Feel the vibration in the eye and the vibration in the hands.

Start breathing with the throat friction. Connect the friction with the vibration in the eye and the hands. Watch the changes in the vibration that automatically take place due to the friction.

Then try to feel the connection between the hands and the eye.

Use the throat friction to amplify this connection.

What exactly can you feel between your hands and your eye?

Apart from feeling, can you 'see' anything (with your eyes closed)?

How does the energy in your hands change as you intensify the connection with your eye?

Tips and traps

- The perception of energy linkage between eye and hands is often accompanied by the perception of a triangle of light. At a more

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advanced stage of the training, this triangle of light will play an important role in certain key practices of inner alchemy.

- Please remember our basic rule: no imagination, no visualisation. Flow with what comes. Develop what you have, don't make anything up. If you can only feel a slight tingling in your hands, work at developing it with the friction and by regularly implementing the other techniques of the book.

- As you go on practising this exercise and the following ones, it will appear that they create a gradual refinement of what flows into your hands. The more the vibration in the hands is connected with the awareness in the eye, the more it will become subtle and endowed with healing qualities. This is a first step in the development of the hands of a healer.

4.3 Connected rubbing

Sit with your back straight.

Vigorously rub your hands together for up to 20 seconds, or more. Remain motionless with your palms upwards. Spend a few seconds observing the quality of vibration in your hands and in your eye. Then start breathing with the throat friction. Connect it to the vibration in your hands and in your eye. Be aware of the subtle changes that take place in the vibration of the hands due to the friction.

Connect the vibration in the eye with the vibration in the palms. Use the throat friction to intensify this connection. Sense the vibration in the hands becoming more and more refined.

Tips

- Apart from the work on perception, those who are involved in massage or any form of healing with hands will benefit from implementing this exercise at the beginning of their sessions.

- While practising channel release, always pay attention to the fact that the quality of energy that flows through your hands depends on the quality of the vibration in your eye, and on the connection between the two. The more subtle the vibration in your eye, the more refined the energy flowing in your hands. A powerful modality of healing, both for yourself and for your clients, consists of tuning into the highest quality of vibration in your eye and transmitting it through your hands.

4.4 Vibration = etheric

Fundamentally, the etheric is the layer of the vibration: whenever you feel the vibration, you feel the etheric. This statement is too simple to be completely true, and later on you may discern certain etheric frequencies of light or astral vibration. But in the beginning, the equation: ‘vibration = etheric’ constitutes an excellent reference to make sense of your experiences. For instance, feeling vibration in your hands indicates that the etheric life force is set in motion in the hands. Feeling vibration between the eyebrows indicates that the etheric layer of the third eye is activated... and so on, for any body part, or even outside the limits of your body. For the etheric not only permeates the physical body, it also extends beyond it, in proportions that may vary according to different inner factors.

When the vibration in your hands or elsewhere seems to become more subtle, it indicates that you are getting in touch with deeper and more subtle layers of the etheric body.

In the beginning, we use physical stimulation to awaken the perception of the etheric vibration. Later on you will be able to get the same vibration without rubbing or using any other physical stimulation. The vibration will come from inside.

I would therefore suggest that in these first stages of practice you do not worry too much as to whether your vibration is physical or etheric, or imaginary. Trust your experience. A very direct proof of the non-physical nature of the vibration would be to cut off your physical hand and to realise that you are still feeling the same vibration, as in the phantom limb syndrome in amputees. Other indications of the non-physical nature of this vibration will be that you will feel it in all sorts of places in your body, without any rubbing or any form of physical stimulation. You will even feel it beyond the limits of your physical body, first around you and then in more and more distant objects. The perception of the etheric vibration will then have become completely separated from any physical sensation.

In any case, please remember that in our approach there is nothing to believe (and therefore nothing to doubt either). **What matters is not what you believe but what you perceive.** Our constant focus is on direct experience. Learn to perceive this vibrating energy, and then decide how you want to understand it.

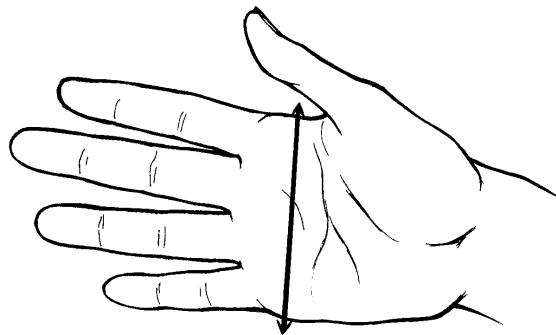
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- Have you noticed that when you awaken the vibration in the palms of the hands, an intensification of the vibration in the eye seems to occur simultaneously? The vibration in the eye seems to become more tangible or denser, as if on a faster frequency; anyway it is more clearly perceived. More on this important effect at the beginning of Chapter 6.

4.5 General advice concerning the work on the meridians

- Practise as if you were inventing acupuncture. The method of channel release gives you all the elements to find the real location of the circulations of etheric energy in your body. Do not take for granted any of the traditional anatomical pathways of the meridians. Anyway, all ancient Chinese books do not agree about the precise location of various particular branches. The map of the etheric body, as will be used in the third millennium, is still to be plotted. Why not by you?

- For rubbing, use the bridge of the palm, on the other side of the knuckles. A line of energy can actually be felt along the mounts beneath the knuckles, at the base of the fingers. Make your hand flat and firm. Apply this line onto the line of the meridian that you want to stimulate and move to and fro along the line, operating a gentle but firm rubbing.



The bridge of the palm

- Remember that whenever you deal with energy, and especially in the beginning, there are days when it seems much more difficult to reach the perception of the vibration. For instance there are days when you are projected into the purple space in meditation, but you don't feel much vibration (in particular around the New Moon). Other days, it is just the opposite — lots of vibration but no space. And sometimes you won't feel anything at all. That is the normal course of the process. In the beginning,

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perceptions are not at all under your control. They come when you don't expect them, they disappear without reason.

Continue the practices regularly and after a few months you will just have to go into your eye and tune in to generate an immediate flow of vibration. But even once a fair level of mastery has been reached, the vibration remains subject to variations from one day to the next and even during the same day.

- In the case of cancer, many therapists advise against any form of massage because it might facilitate a spreading of the disease. For some, massage even remains contraindicated for as long as five years after the last surgical operation, or the last treatment that ended the cancer, even if the patient is completely healed. If you share this view, it is very possible to implement channel release without rubbing, just by moving the tips of your fingers very lightly along the meridians, as described in section 6.4.

- In this chapter, the acupuncture meridians will be referred to by the name of a corresponding organ, as frequently found in acupuncture literature. Yet it can never be emphasized enough how misleading these names are and what great misunderstandings they can create. The meridian of the gallbladder, for instance, has a number of distinct functions and connects with several body parts, from the eye and the ear to the ankle, apart from passing through the gallbladder. So the term 'gallbladder' does not summarise the function of the meridian at all. If this name is used, it is because it is simpler to memorise than the proper Chinese name, *zu shao yang* (literally: 'middle yang of the foot').

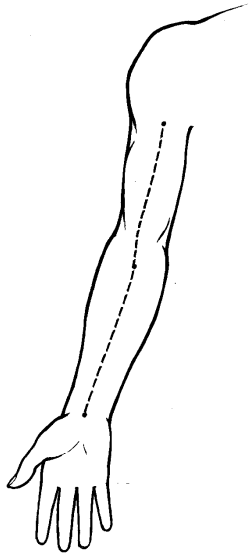
4.6 *Shou jue yin*, 'Heart Constrictor Meridian'

The part of the Heart Constrictor Meridian that we are going to stimulate is a line that starts at the root of the palm and goes straight up the middle of the forearm to the tendon of the biceps at the line of the elbow, and then straight up the middle of the biceps.

Sit in a meditation position. If you are on a chair, don't prop against its back. Keep your eyes closed throughout the exercise. Rub your hands for a few seconds and repeat practice 4.3. Remain motionless with your palms upwards. Become aware of the vibration in your eye and in your hands.

Rub along the line of the meridian with the bridge of the palm (the mounts beneath the knuckles) as described in section 4.5.

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Then stop and become motionless, with your palms upwards.

Become aware of the vibration along the line. After a few seconds, resume the throat friction and connect it with the vibration in the meridian. Spend half a minute or more building up the vibration along the line.

Then become aware in the eye at the same time, so you connect the throat friction, the vibration in the eye and the vibration in the line. Continue for about 1 minute.

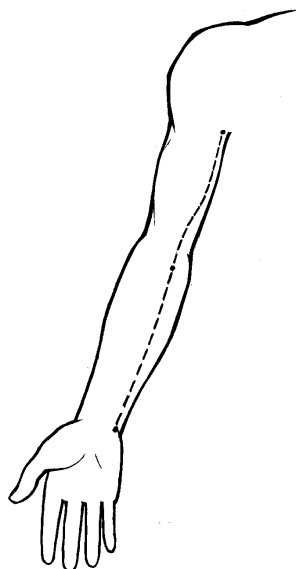
Next become aware of the hand on the same arm. Even though you have not applied any physical stimulation to this area, could you feel the extension of the line of energy in the hand? To which finger does the path of the meridian extend? Then become aware in the shoulder and the chest. Where does the line of energy go in these parts of the body? Could you also feel it in any of your organs?

Stop everything and remain 'just aware' for a few seconds.

Repeat the same sequence with the same meridian on the other arm.

Snap the fingers of the right hand and open the eyes.

4.7 *Shou shao yin*, 'Heart Meridian'



The part of the meridian that we are looking for starts at the root of the palm of the hand, on the inner side. If you explore with your fingers, you will find a little round bone, called the pisiform because it has the form of a pea.

Then slightly contract your biceps, and you will find another point of this meridian about 1 centimetre inside the tendon of the biceps, just at the line of the elbow. (Acupuncture points often give the feeling of a hole under your fingers, like a depression.) You just have to draw a line from the pisiform to this point and you have the part of the Heart Meridian

that circulates on the forearm.

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For the part on the upper arm, start from our point on the elbow and go up, following a depression on the inner side of the biceps like a little gutter. Note that this small depression is not always present and that it is easier to find in men than in women.

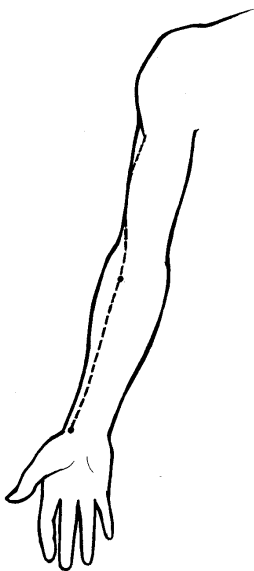
If you are not too sure of the location, that does not matter very much. Just follow the indications shown by the figure and the line will reveal itself as your perception becomes clearer.

Repeat the practice we described in section 4.6, this time with the Heart Meridian instead of the Heart Constrictor Meridian.

4.8 *Shou tai yin*, ‘Lung Meridian’

We now repeat the same practice, but on the Lung Meridian.

The fraction of the Lung Meridian that we are going to rub starts at the root of the palm of the hand in the depression where it is common to take the pulse, on the radial artery.



Another point is located at the line of the elbow, outside the tendon of the biceps. You can gently contract your biceps to feel the tendon. The forearm part of the Lung Meridian follows a straight line from the pulse area to this point on the elbow.

Then go on up the arm following a sort of depression on the external side of the biceps. If the muscles of your arm are clearly delineated, you will find a sort of furrow where the line is. (If you are a woman, first look on a male friend of yours. It's much easier to find.) But again, you just need to have a vague idea of where to rub, as shown on the figure.

Anyway, the location of a meridian should never be taken for granted. The descriptions in books should be regarded as rough indications only. It is through your own perception of energy, and nothing else, that certitude can arise as to the real path of a meridian. The best attitude is therefore to rub slightly different lines in the area until you find the one that corresponds to the clearest feeling of circulation. If you practise, practise, practise... the initial vagueness will soon be dispelled, leaving little doubt as to the whereabouts of these simple circulations.

4.9 More details on the paths of the meridians

(Better not read this section until you have determined for yourself the path of the meridians in the hand and fingers.) Acupuncture describes the Heart Constrictor Meridian as ending at the tip of the middle finger (the one between the index and the ring finger). It may well happen that you feel a tingling in the ring finger too, as the Heart Constrictor Meridian is said to be coupled and to exchange energy with the Triple Warmer Meridian that circulates on the ring finger.

The Heart Meridian is said to end up at the tip of the little finger. (The Small Intestine Meridian, coupled with the Heart Meridian, also circulates at the tip of the little finger.)

The Lung Meridian is said to terminate at the tip of the thumb. While working on the Lung Meridian, it is not uncommon to feel vibration moving in the index finger too, related to the Large Intestine Meridian, for there are intense exchanges of energy between these two channels.

Tips, tricks and traps

- If this is not what you've felt, don't worry, for after all you might be right! (Yet I suggest you go on practising for a while before you make up your mind.) It is the privilege of the seers to be able to bring everything into question. For ultimately, direct perception is always superior to what is written in a book or copied from another book. Maybe also, the traditional cliché of the meridians as inflexible pipes is not so accurate. You will rather perceive them as 'rivers of breath' or flows of vibration that can sometimes deviate slightly in one direction or another. Once more, my view is that the essential still has to be discovered, as far as the etheric body is concerned.

4.10 The different levels of perception of energy circulations

The first level is to perceive the vibration along the line you have rubbed and to realise that this vibration is of the same nature as the one in your eye (between the eyebrows).

The second level is to perceive a flow of energy, meaning a circulation of the vibration along the meridian. It can either move upwards towards the shoulder or downwards towards the hand. By using the throat friction and the connection with the eye, you will be able to gradually intensify this flow.

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The third level is to become able to move the energy consciously along the line. This function has to be developed out of nearly nothing, like when a muscle has become atrophied because it has not been working for a long period and it needs to be set into motion again.

Once awakened, the experience is similar to that of little hands of energy along the meridian. The 'little hands' contract swiftly and they squeeze the energy into movement, a bit like you squeeze toothpaste out of a tube. The whole thing is quite similar to the peristaltic contractions of the digestive tract (but much quicker) or the contraction of the muscles of the arteries that actively move the blood. But in the meridians, this takes place on the level of the etheric body, not the physical.

As we are dealing with the etheric, you will mainly be feeling vibration. But it may happen that you get some visual experiences of light flowing in the meridian as well. Once you start the techniques on seeing, described in Chapters 5 and 7, you can add the triple process of vision to the work on the circulations of etheric energy.

Tips, tricks and traps

- What if you feel the energy in a meridian more on one side than in its equivalent on the other side of the body? As always when you deal with energy, there are fluctuations. If this experience happens only once and does not come back, it does not mean anything at all.

It is only if you can repeatedly feel the same imbalance over a period of time that it becomes significant. If this is the case, it means that something is blocked in the line and the flow has to be restored, so you should practise more on this meridian until an equal flow can be reached. It is rather encouraging, because it gives you the opportunity to correct a blockage before it turns into a physical problem. Energetic medicines often play a potent role in the prevention of health disorders. Interestingly enough, in ancient China one used to pay one's doctor as long as one was healthy and stop paying as soon as one fell sick.

If you feel too many imbalances in your energy flows, it might be a good idea to discuss the situation with an acupuncturist.

- Should the energy in the meridians move upwards or downwards? In courses given at the Clairvision School, I have had the opportunity to share the techniques of channel release with a

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number of people who had no knowledge of the theory of the meridians as developed by traditional Chinese medicine. I was therefore able to observe the direction of the natural circulations of energy, innocently discovered by the students. I must say that what I have seen does not confirm the traditional theory of the circulations in the meridians. In acupuncture, it is said that out of the twelve principal meridians, six circulate the energy from the head to the extremities (feet and hands) and six from the extremities to the head. However, I have found that when you teach a group how to perceive energy, the great majority tend to feel it moving systematically upwards towards the head, whatever channel they may be dealing with.

My advice is to trust your experience and to encourage the flow of vibration that feels natural to you. It does not matter if the energy does not always flow in the same direction — energy is a whimsical principle, which is part of its beauty. Superior health comes from harmony with the natural flows, not from establishing a dictatorship of energies.

4.11 Practice

Implement channel release on the Heart Constrictor Meridian, as in practice 4.6. Rub both arms, one straight after the other, but this time once you finish rubbing, hold your arms upwards (as if you were trying to reach the ceiling).

Is the direction of the circulation the same as before?

Repeat the same exercise with the Lung Meridian, then with the Heart Meridian.

Tips

- If you can, repeat the same exercise while in a shoulder-stand, with your arms up.

- For your information, I have indicated what acupuncture says about the direction of the flows of the meridians in the note at the end of this chapter. However, I would suggest you do not look at it until you have reached your own perception of the flows.

4.12 Releasing negative energies

The technique that we are now going to describe is essential, and designed to be frequently implemented. Its purpose is to release negative energies.

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The physical body is made of foodstuff, water, and what we extract from the air, meaning physical elements taken from our physical environment. Similarly, the etheric body is built of materials extracted from our etheric environment.

Just as some foods or substances may be toxic to the physical body, some etheric energies are noxious to the etheric body. In the chapters on earth lines and on protection, we will look at how modern life tends to create an accumulation of those toxic energies in our environment, making it more and more vital to gain the skills to release them from your system.

Practice

Turn on a tap of cold water. Direct your awareness to the flow of running water. Tune into it, feel its qualities. Let the water run down the inside of your arm from above the line of the elbow, if the sink is deep enough. Be really aware and focussed, as if performing an important action, and tune into the flow. Let all the negative energies be released out of your forearm into the running water. Continue for a good half minute.

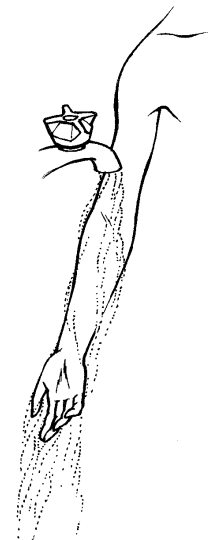
Then repeat the same practice on the posterior side of the forearm. The more you tune into the flow of running water, the more negative energies you can release.

Repeat the practice on both sides of the other arm.

Tips, tricks and traps

- Although the practice may seem very simple, it is vital. If you do it a few times a day, and in full awareness, a new function will quickly develop: etheric excretion. You will clearly perceive that some undesirable energies are expelled into the flow of water, and you will feel better in your etheric body, exactly as a constipated person feels better after passing stools.

Excretion is a function as essential to life as ingestion. One of the discoveries you are going to make as you open your perception is that a significant proportion of the population is ‘etherically constipated’: unable to release negative energies. Etheric excretion should happen automatically, without us having to think about it. But somehow we came to lose



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this function, and now we have to work at regaining it consciously.

The accumulation of negative energies in the etheric body of the majority of the population contributes greatly to the general ‘malaise’ and the level of neurosis of the modern world.

- If you are living in a cold country, there is no reason why you should not mix some warm water with the cold. If the water is too cold, it makes it more difficult to open your etheric.

- If you have to get rid of something particularly noxious in your hands, you can potentize the process by alternating cold and hot water.

- In the chapters dealing with protection, you will read how one can intensify the release effect by exhaling with open mouth and throat friction while excreting unwanted vibrations.

- Think of implementing this exercise with the running water:

- each time you come home

- each time you have the feeling of having a ‘dirty’ energy in your hands

- after giving a massage or a therapy session of any kind

- after completing a session on your computer, or any other gear that has a lot of static electricity attached to it

- after dowsing earth lines (see Chapter 12)

- after practising channel release

- before meditation, not after. (The same applies to showers, one of the reasons being that meditation generates a valuable internalization of your energies. Running water, on the other hand, rather tends to attract the energy towards the exterior, just under the skin, thereby counteracting the benefits of your meditation. So showers and baths are better taken before you meditate than after.)

- before going to bed

- whenever else it feels appropriate

- As you become more capable of releasing negative energies into the water, you can implement the same process while washing up, taking a shower, bathing in a river or the ocean. Waterfalls in particular have a spectacular etheric vibration.

A note on the circulations of the meridians

The Heart Constrictor, Heart and Lung Meridians are described by the acupuncture tradition as flowing ‘downwards’, meaning from the trunk to the hand. But the Chinese archetypal man is

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represented with his arms upwards, the hands above the head. So the energy of these three meridians moves towards the sky in the Chinese pattern.

According to acupuncture, the direction of the flow remains the same whether you hold your hands up or not.

Chapter 5 – Seeing

5.1 The path of the seers

Seeing is one of the highest functions of the human consciousness. It is an extraordinary experience, allowing you to fathom your own vastness. There are different levels of vision, of course. Our constant purpose will be to avoid the lower astral clairvoyance of the trance-medium psychics, and to step into the ‘vision of Truth’ or vision of the Self, which is like an explosion of all the limitations of the mind.

A key difference between these two forms of vision is that in the former, there is attachment to the pictures that flow into the consciousness. To reach the vision of Truth, on the other hand, one of the secrets is to become less interested in what you see and to focus more on the process of seeing, letting your state of consciousness expand through seeing. You then reach a completely different perception and understanding of the universe. One can never completely transpose what is ‘seen’ into words, because the experience transcends the common logic of the mind. That is why true vision feeds the Spirit and dispels the false conceptions of the soul. ‘Seeing’ should not be regarded only as a tool for perception, but as an experience which has a transformative value in itself. Seeing is an expanded modality of consciousness. It is an ‘ontological amplifier’, meaning a way to **be** more. If you think of clairvoyance in these terms, you have much less chance of being deluded by the illusions of the lower astral vision.

One of the common mistakes of beginners is to expect to see spiritual realities with their ordinary vision and their physical eyes, as if suddenly, auras and spiritual beings were to be added to the pictures of the world that are received through the mind. This cannot work, because the usual mental consciousness is precisely that part of yourself which is blind. To start seeing, the first thing to do is step out of the mind.

That is why one of the constant reminders given in this chapter will be: if you want to ‘see’, stop looking. In other words, stop processing and analysing images as you are used to doing with your mind. Do not ‘try’ to see. For when you try, you operate from

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your mind. Let yourself shift into a different mode of consciousness, and allow ‘something else’ to happen.

As usual, the main secret of success lies in three words: practise, practise, practise...

Our first aim will be to achieve some breakthroughs out of the images of our usual mental consciousness, and to get glimpses of non-physical realities. In order to fulfil this purpose, a series of techniques involving eye contact will be introduced. These can be practised either with a friend, or alone, facing yourself in a mirror. Both have their advantages, and I would recommend you practise both ways.

5.2 Concerning the practices of eye contact

- The two people should not sit too far from each other. A distance of 90 centimetres (3 feet) can be considered ideal. If you cannot touch the other's face with the palm of your hand, you know you are too far. If you face a mirror, your image should appear to be approximately the same distance away, or slightly more.

- It is always preferable to have a blank wall as a background and to use candles instead of electric light.

- The eyes of the two people should be at the same height, so if one is taller than the other, cushions should be used for adjustment.

- You may be on a chair instead of sitting on the floor, but your back should be straight. To facilitate a free circulation of energies, do not lean against a wall or the back of a chair.

Do you know how to recognize a god from a human being (according to Hindu scriptures)? The gods are immortal – something that may not be immediately obvious when you see them. So the Sanskrit texts describe a few other signs. Unlike human beings, the gods never cast a shadow. Another sign is that the gods are able to gaze at the Sun without harming their eyes.

Interestingly enough, I have seen more than one schizophrenic patient who suddenly started to gaze at the Sun in the middle of a mystical delirium, and damaged their eyesight very badly. Schizophrenia is a fascinating disease in which it is not unusual for patients to relate genuine information about spiritual worlds. Some of their perceptions are quite real, even though they are neither integrated nor understood, and they take place in the context of a general disintegration of the personality.

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Now, the point is that, being human, if you look at the Sun your eyes will suffer irreversible damage extremely quickly. Sunglasses do not make any difference. No form of gazing should ever be practised on the Sun, under any circumstances. Similarly, eye contact should not be practised outside during the day, to avoid an excess of light harming your eyesight. Anyhow, you will get the best results indoors, in semi-darkness. If you practise during the day, it is best to dim the room by drawing the curtains.

Similarly, it is recommended that you do not gaze at the Moon without blinking, for its luminosity may also be harmful to your eyesight. But there is no restriction at all when it comes to gazing at stars. It is actually an enlightening practice that fills the soul.

• Mirrors... will amaze you! How can it be possible for a physical surface to reflect not only your physical image, but also your aura, faces of yourself in the past and future, and faces of your guides? Chogyam Trungpa, the well-known Tibetan master, once told a friend of his that in deep meditation, he could see the realm of Shambhala in his mirror. And the mirror is one of the basic elements of initiation in western schools of esotericism.

The ancients must have had a sense of the mysterious nature of mirrors, since the word mirror came from the Latin *mirari*. *Mirari* means both to wonder and to admire, and is the source of other words such as marvel, admire, miracle... and mirage!

5.3 Reconnection with the space

Before starting any of the practices of eye contact, and in between them, reconnect with your eye in the following way: Sit up with your eyes closed.

- 1) Start implementing the throat friction (section 2.1).
 - 2) Become aware of the vibration between the eyebrows, and connect it to the throat friction. Keep on building up the vibration between the eyebrows for about 1 minute.
 - 3) Become aware of light or colour patterns between the eyebrows. Connect the throat friction to the light. Continue for 1 or 2 minutes.
 - 4) Become aware of the purple or dark space (the background of the lights and colours). Remain in the space for 1 or 2 minutes.
- This set of instructions (to be practised with your eyes closed) is a **shortened version of the third eye meditation** described in section 3.7. As always, ‘the eye’ refers to the third eye, between the eyebrows, and not to the physical eyes.

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5.4 Eye contact with focus in the eye and ‘seeingness’

Let us begin with the first two parts of our triple process of vision, which will be described in full in section 5.13.

Sit with your back straight, in front of a friend or a mirror, according to the principles described in section 5.2.

Before starting, spend 3 minutes with your eyes closed doing a reconnection as in section 5.3.

Then open your eyes. Direct your gaze at your friend's eyes or at your own if practising in front of a mirror.

Part 1: motionless focus in the eye

Become aware in the eye, between the eyebrows, and remain extremely still. Work at reaching a motionlessness that is more than a sheer absence of movement. By being focussed in the eye, everything becomes still inside yourself, as if your energy was coagulating. You can feel yourself becoming denser.

The stillness of eye contact is a ‘connected stillness’, in which you can feel the energy of your eye resonating with the vibration all over your body. Hence the feeling of higher density or higher frequency experienced in your body.

Once you reach the climax of stillness, you get the feeling that even if you wanted to move, you could not. Indeed, if you really wanted to, you could. But to do this you would first have to get out of the experience.

Throughout the book, whenever the expression ‘the eye’ is used, it refers to the area between the eyebrows. But be careful that by ‘focussing between the eyebrows’, it is only meant that you should remain aware of that area. It is **not** meant that you should direct your eyeballs as if trying to look in between your two eyebrows. The eyes are not directed anywhere in particular, and actually the more you can forget about them the better. This applies to the third eye meditation (Chapter 3), in which the eyes are kept closed, as well as to the exercises of eye contact.

Part 2: awareness of ‘seeingness’

(Part 1 and part 2 are to be implemented simultaneously.)

Here comes a big secret of the seers, which can create major openings of perception. Usually when you direct your attention to an object with your eyes open, you look at the image and its different parts. And then the various elements are processed by your conscious mind. Some techniques aimed at developing mental

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acuity even train you to pick up more and more details from an image. For instance, a drawing of several objects is presented to you. A limited time of a few seconds is allotted to scan it. And then you are supposed to list as many objects as your mind was able to retain consciously. All this is related to what could be called the ‘mental mode of vision’, vision from the ordinary mental consciousness. As discussed before, this layer is precisely the part of yourself which is blind to spiritual worlds. In order to become able to see auras and spiritual beings, it is necessary to switch off this mental mode of vision.

For this purpose, there is one secret: instead of looking at any of the details of the image, become aware of the fact of seeing. Usually, with the mental mode of vision, you would be busy looking at the image and finding out whether its content is round or square, green or yellow, pretty or ugly, and so on. But now, with the non-mental mode of vision, you are doing something completely different. You drop any interest in the components of the image. Instead, you become aware of the fact of seeing. In order to see, you stop looking. You shift your attention from the object of perception to the process of perceiving. Instead of watching the object, you start watching the action of seeing, the fact of seeing or ‘seeingness’.

To summarise practice 5.4

This first level of eye contact consists of two parts, implemented simultaneously while sitting in front of a friend or a mirror:

- 1) absolute motionlessness with a tight focus in the eye, blinking as little as possible
- 2) awareness of the fact of seeing, or ‘seeingness’, instead of looking.

Duration of the eye contact practice: start with 3 to 5 minutes. Increase gradually up to 15 minutes or more. To end the practice, follow the steps indicated in the next section (5.5).

If seeingness is a problem...

Throughout this book we will refer to a triple process of vision, of which part 1 is the motionlessness in the eye, and part 2 is seeingness. The third part has to do with the heart and will be introduced in section 5.13. If you find it difficult to relate to seeingness, please remember the following points:

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- The perception of seeingness does not have to be precise. A vague sense of the fact of seeing is good enough for the process to unfold.

- If even a vague awareness of the fact of seeing can't be reached, then forget about it temporarily and proceed in the following way. Become aware of the fact that there is an image in front of you. Forget about the friend or the mirror and any details of the image.

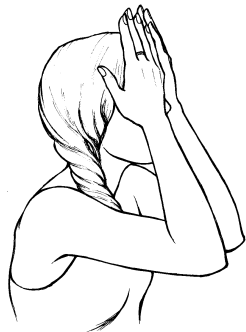
Instead of looking at the image, try to feel it.

Replace 'seeingness' by 'feeling the image instead of looking at it' and continue the process. (Note that it is not only your friend's image that you are supposed to feel but also the space around him or her.)

Things will clarify by themselves as you progress.

- More detailed explanations about seeingness will be given in section 7.12.

5.5 To end any practice of eye contact



Close your eyes.

Rub your hands together for a few seconds.

Place the palms (not the fingers) on your closed eyes, touching the face, so that they are in contact with the skin and not held away from it. Let the warmth of the palms penetrate into your eyes. Remain in this position for half a minute or more, enjoying the healing effect.

During this phase, you will have momentous experiences of inner light.

Then click the fingers and open your eyes.

Exchange impressions with your partner.

Then start again. Do a reconnection with your eyes closed for 2 or 3 minutes (section 5.3). Then open your eyes and resume eye contact in the same manner.

Tips, tricks and traps

- What exactly takes place when you achieve absolute motionlessness, and when you get the feeling that your energy coagulates? Among other things, the connection between the etheric body and the physical body is slightly loosened. The etheric body is the layer of the vibration. Whenever you feel the

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vibration, you feel the etheric. When you reach a total stillness that is more than an absence of movement, it means that your etheric body is not so caught into the physical body any more. It is partly freed, and more available to perform certain functions independently of the physical body. Therefore you can feel a very intense vibration all over.

- In traditional Chinese medicine, it is said that ‘the eyes are the gates to the heart’, and that ‘the heart is the gate to the *shen*’. In our context, this last phrase can be translated: ‘the heart is the gate to the Higher Ego’. While applying your palms to your eyes, could you feel the heat reaching into your heart? Try to enhance this transfer of warm energy that feeds the heart.

5.6 To blink or not to blink

In Hatha-yoga there is a technique called *trāṭaka*, in which one gazes at a very minute object such as a point on a wall, or the flame of a candle. It is said by the Sanskrit texts that the practice should be continued until tears are shed, and then all sorts of eye diseases will be cured. I have often heard Indian masters comment that during *trāṭaka* the tears released many ‘poisons’ and negative energies that had accumulated in the eyes. As a physician, I have found this technique very helpful in correcting certain defects of eyesight, if applied early enough. Quite a few people were able to get rid of their glasses by doing this exercise. It worked for people who had not been wearing them for too long, no longer than a few months or maximum one or two years. In particular, *trāṭaka* works wonders on teenagers.

All this is to tell you that if you reach the stage where your eyes are burning and tears start rolling down your face, you should not worry but rejoice. According to the ancient science of Hatha-yoga, this will release tensions from your eyes and prevent several diseases. Anyway, use common sense: increase duration gradually and do not force the practice. There is no spiritual value in hurting yourself.

Tips, tricks and traps

- As always, when you deal with energy, there are days when it is easy and effortless to remain without blinking for long periods. Other times, it is as if you had a cloud of toxic smoke just in front of your eyes, and it seems impossible not to blink every 2 seconds. The best approach is to accept that energy is whimsical

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and changing by nature, and to go on practising without placing too much importance on these fluctuations.

5.7 A few common experiences while practising eye contact

- The image gets distorted. Sharp outlines become blurry.

Don't resist, let the image become more and more distorted. In the beginning, you have to let go of the physical image before non-physical images can be perceived. So let the physical image become distorted and blurry. Flow with what comes, even if it doesn't make any sense. You can analyse the experience later. If you try to think about it while it happens, it just won't happen.

At a more advanced stage it will become possible to get both the non-physical and the physical image at the same time. But in the beginning you have to let go of the sharp outlines and let the image become blurry before you can see astral colours and halos.

- The person in front of you seems much further away than he actually is.

This is a pretty good sign. It indicates that you are shifting from the vision of the physical reality into the vision of subtle realms. As soon as you reach the perception of the astral world, distances take on a very different aspect. It is not uncommon for the person sitting just in front of you to appear to be far away. Whenever this happens, you know that what you are seeing is beyond the physical plane.

- Seeing colours

In the astral worlds, light does not come from a sun, or from any external source such as lamps. Objects and beings can be seen due to their own luminosity. They shed their own light. They appear as if they were 'made of colours' in an atmosphere of semi-darkness.

However it should always be kept in mind that the astral colours are quite different from the physical ones. It is therefore virtually impossible to describe them precisely, due to the lack of references in our material environment. A major difference is that astral colours often seem to be a mixture of different hues. But the different components of an astral colour do not mix at all, unlike what can be observed in the physical world. In the physical world when two colours mix, each disappears and an intermediary shade occurs. For instance, you mix blue and yellow and you get green. The blue and the yellow have disappeared and there is only green left. In the astral, the situation is quite different: colours

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seem to be made of thousands of tiny hyper-brilliant points. For example, there is a 'blue-yellow-green' in which shiny blue points, yellow points, and green points can be seen, intricately woven. Astral colours are rarely completely uniform. Their great variety and amazing beauty is beyond any comparison with what is observable in the physical world.

Due to the dissimilarity of the nature of astral and physical colours, it is not necessarily relevant to try to label an aura 'green' or 'blue' or 'yellow'. That is why one should be careful when one reads in certain books that green in the aura indicates a particular emotion, blue another, and so on. By oversimplifying, one can sometimes end up making completely meaningless statements.

- The room in which you are practising appears darker, the quality of the colours changes.

The background of the astral colours is what occultists have called the 'astral light'. It is the basic colour that pervades the astral space, and it is no different from the purple light you see when you meditate in the eye. It could also be called 'astral darkness', for it appears as a semi-darkness, definitely dimmer than the daylight of the physical world, but of a different nature than the darkness of our nights. The physical darkness is an absence of light. The astral darkness glows, hence the expression 'darkness visible' used in the Masonic tradition.

When you are practising eye contact and the room around you suddenly appears darker, even though it may be the middle of the day, it means you are seeing the astral light. You are shifting from the perception of the physical world into that of the astral space. Very often, this will be accompanied by a different perception of the colours: they will appear to you as indicated in the previous paragraphs.

The astral space is neither unique nor uniform. As you advance in your meditation and your travelling, you learn to jump from one astral space to another. One of the references that allows you to find your way is the quality of the colours and the basic hue of the astral light, both of which vary depending on which space you are in. In certain regions of the space the background of astral light is milky, in others it is darker, nearly black, or even green-blue as under the ocean. Even before reaching the actual stage of travelling, you can observe these variations in the colour of the space when you meditate in your eye.

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The marvel is that it becomes possible, when your ‘seeingness’ has matured, to behold several of these layers at the same time. At a certain stage in the opening process, you even become able to simultaneously encompass the physical world in your vision. In this explosion of colours, the magnificence of the universe becomes such that it forces your heart open. Beauty is sometimes at the limit of what is bearable. Life becomes a constant wonder, and great fun.

On the other side of the astral worlds is another world, called *devachan* by western occultists and *svarga-loka* or world of the gods by the Hindu tradition. In this world, again a completely different range of lights is perceived. These are to the astral colours what day is to night.

- Another face appears in place of your friend's face.

This is one of the most common experiences while practising the techniques of eye contact: The face of the friend sitting in front of you disappears and another face can be seen instead. If you are practising alone, facing a mirror, it is your own face that disappears and is replaced by another. These faces correspond mainly to four possibilities: 1) a spirit guide 2) a past life 3) a sub-personality 4) an entity.

1) Spirit guides: it is quite common for your spirit guides to manifest in this way to the person with whom you are practising. As you progress, you will gain the capacity to consciously manifest your guides upon your own energy in a way that will be visible to others, even if their clairvoyance is minimal. Eye contact is actually one of the most simple and direct ways to get to see spirit guides.

A variation of this experience often happens while listening to a talk given by a spiritual teacher. If you become very motionless, stop blinking, and practise our method of vision while gazing at them, you will sometimes see their face disappear and be replaced by that of their teacher or some higher being behind them.

2) Another possibility when the face changes is that you are seeing an image of yourself or of the friend you are practising with, in a past life.

3) The face can also be a sub-personality of yours or of your friend. Altogether, this is not so different from what was described in 2), if one considers that sub-personalities have been built up by the circumstances of past lives.

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4) The face can also be that of an entity, meaning a presence attached to you. An entity can be regarded as a non-physical parasite. Just as some physical parasites can stick to different parts of your body, likewise some non-physical energies or presences can get attached to your energy.

5.8 What to do with your experiences

Here is a point that may save you a lot of trouble, if you understand it fully: I strongly recommend you do not try to analyse too much of what you see. As you practise these exercises, different visions will come to you. You have to accept that it is going to take a certain amount of time before you can really understand what they mean. It takes a great deal of inner experience and esoteric knowledge before one can safely interpret the significance of visions.

For instance, when you see another face during eye contact, it is very difficult in the beginning to know whether it belongs to the other person or to yourself. Apart from the fact that you may well be confused and mistake an entity for a spirit guide (which is extremely common these days), never neglect the possibility that what you see on your friend's face could be a projection of yours. If you try to analyse things too quickly, making sense of everything, you run the risk of being completely deluded. Visions, and experiences in general, are to be digested deeply, on the level of the soul rather than mentally evaluated. It is much wiser to take some pencils and make drawings of your visions, for instance, than to worry about them. **Let the experiences work on you** rather than trying to work out what they mean.

Remember that our emphasis is on the fact of seeing, or 'seeingness', not on the content of the visions. When practised according to the principles expounded in this book, seeing is a breakthrough into higher regions of consciousness. It creates breaches in our facade of mental rigidity, and it nurtures the growth of the Higher Self through sophisticated mechanisms of inner alchemy. In this respect, the content of the visions is secondary.

If you practise along these lines, putting more emphasis on the fact of seeing than on the content of the visions, then you won't build castles in the astral, and your spiritual journey will be safe. Ultimately it is the pure light of the Spirit that will allow you to discriminate and move towards Truth, even in the most confusing

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circumstances.

5.9 Watching the graspings of the mind

Get ready for eye contact (section 5.2). Remember that you are too far from each other if the palm of your hand cannot reach your partner's nose.

Do a reconnection (section 5.3) for 2 or 3 minutes.

Practise eye contact as described in section 5.4:

- 1) Become aware between the eyebrows. Use your focus in the eye to become completely motionless, and to blink as little as possible.
- 2) Instead of looking at any of the details of the image in front of you, become aware of the fact of seeing, or 'seeingness'. (If seeingness is not yet clear, just 'feel the image' instead of looking at it.)

The natural tendency is that the physical image gets altered. The outlines become blurry, new colours appear, and all kinds of modifications of the image take place, as described in section 5.7. As you go on practising, a mechanism of prime interest can be observed. From time to time, something seems to retract inside yourself. Suddenly, the (non-physical) colours or faces are lost, the outlines become sharp again and you are back in the physical image. It is as if something pulls you back, like a part of yourself that cannot cope with the expansion of the vision. In a split second, you are back into your usual mode of perception of physical reality. The halos have disappeared and the contours have become clearly delineated again.

Now you don't have to close your eyes but you need to relax, go back into the eye, and start the process again. Build up the motionless focus in the eye, become aware of the fact of seeing... and slowly you shift back into the 'non-mental' mode of vision: the image becomes blurry again, halos and/or colours reappear. Another interesting finding is that when you are in the expanded mode of perception (the 'non-mental' blurry image), your vision becomes peripheral and embraces the whole field in front of you. You see much more of what lies on each side of the image. But as soon as you are brought back into the sharp clear-cut image, your vision becomes selective again. Your perception becomes limited to some details in the middle of the image, and you lose sight of what is on the sides. You are only in touch with a fraction of the field.

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To summarise: this practice consists of going into the eye and being very motionless, without blinking, and letting the image become blurry. Then observe how ‘something inside’ retracts every so often, and projects you back into the image with sharp outlines. Relax, let yourself shift into the blurry image again, in which altered colours may appear... until ‘something inside’ contracts again, and then it is like falling: you abruptly lose your perception. Try to become more and more aware of the nature of that ‘something’ which makes you fall out of your state of perception.

Continue the practice for 5 to 10 minutes or more.

Then close your eyes. Rub your hands. Place your palms on your closed eyes, as indicated in section 5.5.

5.10 Grasping is the nature of the mind

What is the part of yourself that retracts when you do the exercise indicated above (section 5.9)? It is the layer of ordinary mental consciousness, which corresponds to the astral body of Clairvision language (and of Steiner's language), and to the *manas* of the Indian tradition. It is a layer that functions through reaction. The Tibetan masters use an excellent word to describe this: grasping. Watch how your mind usually operates. A thought comes to your mind, about your fridge, for instance. Immediately the mind grasps the thought and chains another to it. It is like a reaction to the previous thought. You think, “I have to go to the supermarket, to fill up the fridge.” And then another grasping takes place, another thought is linked to the former one: “I also have to go to the bank”... and so on. A chain of thoughts is woven, taking you far from the original thought.

During eye contact, your own experience will confirm how relevant the word ‘grasping’ is, to describe this quick little reaction that makes you lose your perception of the blurry image, and projects you back into the sharp physical image. When this happens, you definitely feel a kind of little contraction — not a physical one, but a grasping of the mind.

Subtle perception requires letting go, and that is exactly what the ordinary mental consciousness, the *manas*-mind, cannot cope with. The mind *has* to grasp, that is its very nature. The *manas*-mind grasps you back into the physical image, just as a muscle of the physical body becomes tense in a situation of emotional stress.

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It is essential that you keep watching this process carefully. Go back into the focus in the third eye and into the seeingness, let the image become altered again... and suddenly, another grasping of the mind takes place, and all the perceptions disappear. When a master like Sri Aurobindo says that a silent mind is a prerequisite for higher yogic experience, nothing else is meant than an eradication of those graspings. The more you watch the graspings, the more they will appear to you as something superimposed on your natural perception.

5.11 Which state of perception is the altered one?

Let us develop this last point, because it has immense repercussions on the way we see the world.

When people start working on themselves, they usually have an implicit preconception: They consider that the world, the way they see it every day through their mind, is the 'real one'. And they infer that auras and spiritual beings can be superimposed on this vision of the physical reality, through some sort of additional perception.

Now this exercise (5.9) demonstrates exactly the opposite. It is the sharply outlined mental image that appears as an artificially constructed reality. As soon as you let go of the graspings of the mind, the image explodes into a fluid multitude of astral colours. It is not when you see auras, spiritual beings, etc. that something is added — it is when you see through the mind! The mind contracts and adds a facade of rigid contours on top of the fluid reality. The more you get to see the functioning of your mind, the more you realize that it is a kind of cramp. Release the cramp and the sharp physical reality disappears: the non-physical worlds open to you.

All this is a gradual process of course, it is not going to happen overnight. The mind is tenacious, it is not going to let go of you too quickly. Nevertheless, when you do the work, a new perception slowly develops. From time to time, you find yourself just 'being'. It is a very simple and innocent state of consciousness. And in this simplicity, auras and other worlds are perceived.

Most of the time you are caught in the usual functioning of the mind. But as you advance, the mind appears more and more like a crust on top of your being. It becomes obvious that the mind is something added, superimposed. It is only by clinging and grasping that it can operate. So you automatically start to regard the sharp

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images as something artificially constructed by the mind, and the fluid level of lights and colours as the reality behind it. You begin to be more and more interested in seeing the world the way it is, and not the way your mind makes it up.

One of the reasons I insist on this point is that it is not a philosophical theory but something you can observe easily in yourself, through the practice. As you keep on working with exercise 5.9, the graspings of the mind will become more and more obvious to you.

Here we arrive at one of the essential characteristics of the Clairvision approach. Our purpose is not to add a few tricks to our ordinary mental layer in order to reach clairvoyance. Our purpose is to use perception to reach a pure condition of consciousness, beyond false appearances and out of the graspings of the *manas*-mind. The whole process aims at letting go of mental constructions and returning, as in the 24th hexagram of the I Ching, to the uncorrupted stage.

5.12 Atlantean climax

Close your eyes and start with a reconnection (section 5.3): throat friction, awareness of the vibration in the eye. Then remain aware of the purple or dark space for about 2 minutes.

Open your eyes and implement the double process of vision described in section 5.4:

- 1) awareness between the eyebrows, with total stillness
- 2) simultaneously, instead of looking at any of the details of the image in front of you, become aware of the fact of seeing, or 'seeingness' (or, more simply, feel the image instead of looking at it).

For this particular practice, it is essential that you blink as little as possible, or preferably not at all. You have to build up a strong pressure between the eyebrows, and reach a climax of stillness. The two go together well: the more you are focussed in the eye, the more you can become motionless. And the more you let your energy densify (or 'crystallise') through your positive immobility, the more you can build up the vibration in the eye.

Become more and more motionless. Build up the pressure between the eyebrows until your body feels as solid as a statue — a statue of vibration. The state slowly develops into a connected motionlessness that gives the feeling of a great accumulation of power, as if your eye was receiving the force of a column of

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energy falling straight onto it.

The more you can cease the movement of every single cell of your body, the more your eye can receive the force, and the denser and more intense the vibration becomes.

Go on building up the vibration for a few minutes. Explore the climax, the maximum power you can receive in your eye through utter stillness. Let the power shine through your body.

Then close your eyes. Rub your hands. Place your palms on your closed eyes as indicated in section 5.5.

Tips

- During the last periods of the Atlantean age, through practices which bore some similarity to this one it was possible to achieve a great mastery over the powers of nature. Now the wheel has turned — yesterday's methods no longer yield the same results. Several laws of nature operate in a completely different way and you could not reach the same mastery using these techniques. Some new paths of initiation have to be followed.

- When practised with the intensity it requires, this exercise builds up a state of consciousness with two main characteristics. One is an extraordinary feeling of power. The second is an obvious lack of compassion. This state is devoid of any feeling or empathy for the person sitting in front of you. These two aspects summarise the condition of late Atlantis quite well, and are part of the reasons for its fall.

- This practice is not to be implemented on a regular basis. It is just indicated here to give you a glimpse of past states of consciousness. It will be especially interesting to practise the next technique (5.13) just after this one, to realize the difference in vibration and atmosphere brought about by the heart feeling.

5.13 Eye contact, full technique: the triple process of vision, including the vision of the heart

Sit with your back straight, facing either a friend or a mirror. Close your eyes and do a short reconnection, as described in section 5.3: build up the vibration in the eye, breathing with the throat friction. Then become aware of the purple or dark space. Remain in the space for 1 or 2 minutes.

Then open your eyes and resume the process of vision we described in section 5.4:

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1) Remain focussed between the eyebrows and very motionless. Blink as little as possible. Let your energy ‘crystallise’ through stillness.

2) Instead of looking at any details of the image, become aware of the fact of seeing, the seeingness. If no seeingness can be perceived yet, just **feel the image** instead of looking at it – the whole image of the scene in front of you, not only your friend's image. Sense it in a ‘tactile’ way, feeling the pressure of the (non-physical) light on your eye.

To this we now add a third component to be implemented simultaneously with the first two:

3) Become aware of your heart centre, in the middle of the chest. Try to feel the other person (or yourself in a mirror) from your heart. Don't pay any attention to the image even though your eyes are open. Just be focussed in your eye and feel your friend from your heart.

Your focus is now double, in the eye and in the heart. But it is not a split. Rather, it is like anchoring your eye in your heart. You are not looking from both the eye and the heart, you are **seeing from the heart, through the eye**.

Tips

- This is our triple process of vision: the eye, the seeingness, the heart. You can play with these three elements and emphasize more of one or another, depending on the energy flow of the moment.

- Where is the heart centre located, exactly? Whenever you wish to localise a chakra, it is preferable not to be too precise. A chakra is not a point but rather a zone, an area of vibration. So one could say that the middle of the heart chakra area is roughly in the middle of the sternum (around the acupuncture point Conception 17), and also behind it, inside the chest. But do not look for it too much. Rather become aware in this area, and let the feeling arise by itself. As long as you remain in the middle of the chest and do not go astray in the solar plexus, everything will be fine.

- This approach introduces a mode of perception that is quite different from the usual way the mind operates. Usually the mind tries to cognize the world by grasping details from the images in front of us, and drawing conclusions from them. In this case, the perception is based on the feeling of the heart, independently of any of the features of the image. You tune into the person in front of you and establish a connection from the heart on a

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totally different level than that of the mind. You see him beyond his image.

- This technique shows a clear contrast with the previous one ('Atlantean Climax'). A softness is now introduced that was previously absent. In terms of the occult history of our planet, the appearance of this empathy of the heart which was so painfully lacking in our Atlantean ancestors has a lot to do with the manifestation of Christ Consciousness.

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6.1 The work on the etheric body

Before resuming our exercises on the channels of the etheric body, let us dwell on some of the aims of this part of the work. You must have noticed, and there is nothing surprising about this, that a strong awareness of the third eye tends to reinforce the vibration along the channels. The more you are in the eye, the more you feel the vibration in the meridians. This is very logical since the eye is the main switch of the body of energy. By operating the switch, you activate circulations of vibration all over the body.

But the opposite is also true! When you awaken a strong vibration in the meridians, you can feel the vibration in your eye better. Often, just by rubbing your hands and stimulating the tingling energy in them, an immediate boost can be felt in your eye. The eye appears more tangible, denser, more ‘crystallised’ and more active.

There is a profound mechanism behind this simple finding. The etheric layer is not a bunch of disassociated patches, it is a coherent layer. It has a unity. All its parts are much more directly interconnected than the different parts of the physical body. Because of the fluid nature of the etheric body, any wave of vibration in one of its parts will resonate with the whole layer. So when you shake or rub your hands and awaken a strong vibration in them, the whole of the etheric layer is stimulated and, therefore, so is the etheric part of your third eye. One of the results will be a boost to your clairvoyance.

The third eye is made of different parts. One of its parts belongs to the astral layer, another to the etheric layer. It is only when all the parts are fully built and communicating with each other that your clairvoyance becomes reliable. Imagine a one metre long pipe. If even one millimetre of this pipe is blocked, then neither water nor air can flow through. You can't even see through the pipe.

This is why, in order to develop your vision of non-physical realms, it is so valuable to proceed in this work of developing the etheric body. While implementing the practices on ‘seeing’

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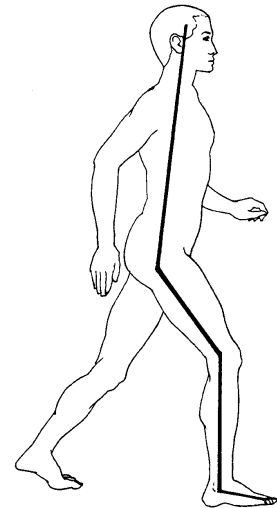
(Chapters 5 and 7), it is a good idea to do a few channel releases at the beginning and in the middle of the sessions.

Later on, in the process of building the body of immortality, channel release will be resumed on a higher mode. The purpose will then be to infuse the consciousness of the Higher Self into the etheric layer, in quest of the Life-Spirit or trans-substantiated etheric body, one of the cornerstones of the glorious body. The present phase of channel release, even though humble, has a value in preparing for these summits to come, by initiating a connection between the etheric and your conscious self.

6.2 *Zu shao yang*, ‘Gallbladder’ Meridian

For channel release on this meridian, rub a line from the outside of the foot to the side of the head, via the side of the leg, thigh, hip, ribcage, chest (in front of the shoulder), and the side of the neck. Search in the area indicated on the figure. As with all the meridians mentioned so far, this one is bilateral, meaning it has its exact equivalent on the other side of the body.

Once you have explored this yourself, have a look at the notes in Appendix 1 for more details on the path and the connections made by this meridian.



6.3 The full technique of channel release on a meridian

Sit in a meditation position with your back straight. If you are on a chair, don't prop against its back.

Keep your eyes closed throughout the practice.

Rub your hands together for a few seconds. Then remain motionless with your palms upwards. Become aware of the vibration in your hands and in your eye. Implement the throat friction to amplify the vibration and to connect the palms with the eye.

Make your hand straight and firm. Start rubbing along the line of the meridian with the bridge of the palm (see figure in section 4.5).

Remain very motionless and become aware of the vibration in the line you have just rubbed. Connect the vibration in the line with

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the vibration in your eye. Use the throat friction to intensify the vibration and the connection.

Then try to become aware of the natural flow of the vibration along the line. Once again, connect this flow with your third eye and amplify it with the friction.

Try to locate the path of this meridian beyond the area you have rubbed. Sense the energy flow in the hand (or in the foot). Then sense it in the trunk; then the neck; then the head.

Then try to enhance the flow by contracting the ‘little hands’ of energy all along the line (section 4.10). The more you progress in channel release, the more this phase becomes the essential one.

Repeat the whole sequence on the same meridian on the other side of the body.

As you become more familiar with the process, you can also choose to rub both meridians quickly, one straight after the other. Then become aware of the vibration and implement the whole sequence on both sides at the same time.

Tips

- Being able to move the vibration consciously by contracting the ‘little hands of energy’ requires patient work. You have to persist, persist, persist... until the feeling becomes clearer and more tangible. Practise daily, contracting the ‘etheric muscles’ around the line, squeezing the energy into movement, and these ‘muscles’ will grow stronger.

- In channel release you first perform an action, such as rubbing a meridian. An after-effect follows: a phase of ‘connected stillness’. It is during this phase that the most important part takes place – the movement of energy, the wave. The rubbing or any other movement is like throwing the net. Allowing the movement of energy during the motionless stage is like catching the fish.

In the motionless phase, the art is to allow the energy to be set into motion. You are not doing anything. But still, it is not enough to do nothing for the wave of energy to arise! A yin skill has to be developed, like a passive magnetism, that **allows** the energy movement to take place. You can't do it, you have to let it happen. But if you don't do anything, nothing will happen either.

In Taoism, the example is given of a woman who seduces a man. She does not do anything, she just ‘is’. And the man is drawn to her. But on the other hand, if the woman does nothing, meaning if she does not unfold her yin power, well, nothing happens! The

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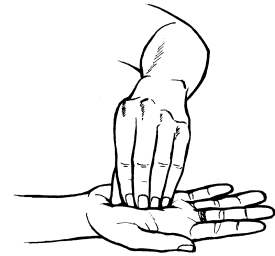
man won't be attracted. The very same applies to the capacity to create waves inside your body of energy. You can't *do* it but still you have to let it happen. I would suggest that you dwell on this principle and explore it during your practices, for it leads to vast realisations.

In Sanskrit one of the names for energy is *śakti*. It is described as a highly female principle. If you practise your exercises as you would dissect a rat in a lab, if you are too serious and cold, the Force or *śakti* will find you boring and won't show herself to you. Approach the energy as you would approach a lover. Be warm and playful and the Force will dance with you. Put all of yourself into the exercises, for she gets bored with lukewarm lovers. She only gives herself to those who give themselves to Her.

6.4 Variation without rubbing

Instead of rubbing the meridians with the palms, it is also possible to use the tips of your five fingers, with hardly any physical contact.

Join the tips of your five fingers and rub them very gently against the palm of the other hand, to stimulate the vibration inside them.



Then instead of rubbing the meridian, move the joined tips of the fingers along it. Use a very gentle touch, hardly in contact with the skin, or even 1 millimetre away from the skin. But put all of yourself into this connected touch. As your sensitivity develops, you can also use only one of your fingers to stimulate the line energetically. An interesting finding will be that each finger awakens different qualities of energy inside the meridians.

6.5 The sound of the vibration

Implement channel release as described in section 6.3 on a meridian of your choice.

Then in the motionless phase that follows the rubbing, while connecting with the vibration along the line try to perceive the (non-physical) sound of the vibration.

Don't listen with your ears, listen with your eye, between the eyebrows! There is something like a buzzing or the sound of a high-voltage power line, that goes with the vibration.



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Remember our major key to reach clairvoyance: **feel the light instead of trying to see it**. It is often when you stop trying to see that vision arises. In the same way don't try to hear the buzzing sound, try to feel it.

Be very motionless in your eye. As usual, do not concentrate. If you try too hard, nothing will happen. Cultivate an open attitude.

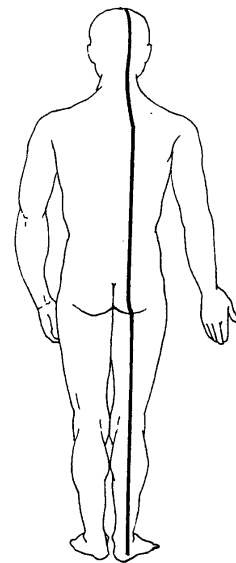
Tips

Wherever there is a vibration there is a sound. The sound is like the higher aspect of the vibration. Actually it would be more exact to say that the vibration is the lower manifestation of the sound. Truly the sounds come first and then they densify into vibrations. As this perception develops, the whole universe can be felt as a vast melody, materialising itself by the densification of sounds into denser and denser vibrations. This will lead you to a different reading of the first verses of the gospel of John: “In the beginning was the Word; and the Word was with God, and the Word was God... Through Him all things were created.”

6.6 *Zu tai yang*, ‘Urinary Bladder’ Meridian

Rub from the back of the heel to the back of the head via the back of the calf, thigh, buttock, and all along the side of the spine and neck (see figure in Practice 6.6). After fully exploring this path of energy you can have a look at the notes in Appendix 1 for more details.

More than ever the name ‘Urinary Bladder’, given to this meridian, is a hoax. The functions of *zu tai yang* are multiple and vast, and certainly not limited to the bladder. In particular, along the sides of the lumbar and thoracic areas of the spine, one finds on this meridian several extraordinary acupuncture points that govern some highly spiritual functions. If you become more expert at channel release it will become possible to enter those points and explore their functions from inside, and not merely from books.



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Practice

Repeat the whole sequence of section 6.3, this time on the Urinary Bladder Meridian.

- This meridian is located on the side of the spine, not on the spine itself. **Do not rub the spine itself.** Rubbing is a gross and preliminary way of moving vibration. The energy of the spine is extremely subtle and can easily be disturbed through manipulation. It is always preferable to activate the vibration in the spine from inside, rather than through massage or physical contact.

The more open you become, the more I would recommend that you avoid having your spine touched too readily by practitioners of various kinds. If some therapeutic touch has to be implemented, such as osteopathy for instance, I recommend you choose somebody who really knows what they are doing, not only in their own discipline but also in the field of energy.

6.7 The cosmos in your hands

From here, we'll go through a few practices showing how the hands can be used to attune yourself to spiritual connections.

Practice: Positioning the hands to modify the palm energy

Sit with your back straight. Keep your eyes closed throughout the exercise.

Phase 1: hanging/resting

Rub your hands together for 10 to 20 seconds. Then become motionless with your palms upwards.

Don't rest your hands on your knees, keep them suspended in the air, palms upwards.

Become aware of the vibration in your hands and in your eye. Implement the throat friction to connect the palms and the eye and to intensify the vibration.

Then keep the same awareness and friction but rest your hands on your knees with the palms still facing upwards.

Sense the vibration in your hands and compare with the former position, when the hands were in the air. Stay half a minute with your hands on your knees.

Then lift up your hands again, back to the original position (palms upwards). Compare the difference in the vibration in the palms. Keep going from one position to the other, each time comparing the quality of energy.

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Phase 2: palms up, palms down

Sit up with your back straight, palms upwards. Do not rest the hands on your knees. Take half a minute to strengthen the vibration in the hands and its connection with the eye, by implementing the throat friction.

Then turn the palms downwards. The hands are still suspended in the air and you are still breathing with the friction, but now the palms are facing downwards.

Sense the quality of the vibration in your hands and all over your body.

Then go back to the first position, with the palms upwards. Sense the quality of energy in your hands and compare with the former position.

Sense the general feeling inside yourself and see if you can perceive any difference with how you felt in the former position. Keep swapping from one position to the other, sensing, and exploring your feelings.

Tips

- The more you become attuned to the perception of energy, the clearer it will become that it's not only the quality of vibration in your palms but the energy in your whole body, that varies from one position to the other. The 'flavour inside', the atmosphere of consciousness, changes completely. In the beginning these variations may seem subtle but as you progress they will become more and more tangible and distinct.

This leads to a science that aims at inducing particular states of consciousness by tuning into different positions of the hands and, more generally, of the body. Elements of this lore have been incorporated in the rituals of all the traditions you encounter on the planet. For instance, these 'gestures of energy' are called *mudrā* in Sanskrit.

As you may judge for yourself while going through these exercises, it is only if your perception is open that the gestures of energy will yield their real effects.

Let us explore two of these very traditional gestures.

6.8 Gestures of energy

Sit with your back straight. Rub your hands for a few seconds and then become motionless with your palms upwards.

Become aware in the eye, aware in the hands.

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Breathe with the throat friction.

Become aware of the vibration in the hands and the vibration in the eye.

Sense the general quality, the ‘flavour’ of your energy.

Phase 1

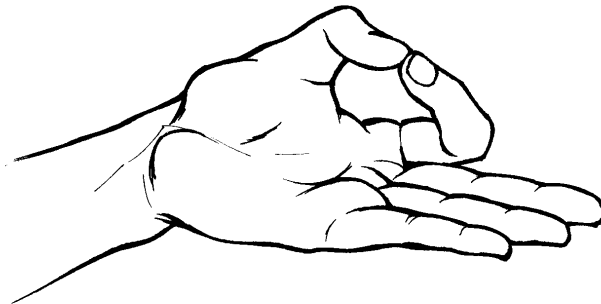


Join your hands as in a prayer position. Become aware of the vibration in your hands and in the whole body. Stay half a minute in that position.

Then go back to the original position, palms upwards.

Keep on alternating from one position to the other, comparing your energy. Observe what disposition of consciousness arises when your hands are joined.

Phase 2: *jnāna-mudrā*



Go back to the position with your palms upwards (not resting on your knees). Engage the throat friction to amplify the vibration and connect the hands and the eye. Spend one minute

refocussing.

Then bend the index fingers and join them to the thumbs, in the position called *jnāna-mudrā*. Use the throat friction to amplify the action of the gesture. Continue sensing the variations of energy inside yourself for 1 or 2 minutes.

Then resume the position with the palms upwards. Spend half a minute amplifying the vibration with the throat friction. Feel the quality of your energy.

Then take *jnāna-mudrā* again. Go on alternating the positions, exploring the changes inside yourself.

How does your energy vary?

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How does your consciousness vary?

Phase 3: the action of *jnāna-mudrā* on the lungs

Keep the same gesture of energy, *jnāna-mudrā*, as described in phase 2. Always keep your eyes closed. This time become aware of the vibration in your lungs at the same time. Go from one position to the other, and try to feel how the vibration varies inside your chest.

Then try with *jnāna-mudrā* (index and thumb joined) in the right hand only and the other hand flat. Awareness in the eye, awareness in the chest. Continue for half a minute. Compare the energy in each of the lungs.

Then swap. Take *jnāna-mudrā* with the left hand and keep the right hand flat. Become aware of the vibration in the eye and in each side of the chest. Compare with the former position.

Keep on going from one position to the other for a few minutes, exploring the variations of energy in your body in general and in your lungs in particular.

Tips, tricks and traps

- The ‘prayer’ gesture of phase 1 often gives the feeling that your energy is more concentrated, more vertical, like a column.

- I have noticed with many people that this *jnāna-mudrā* (literally, ‘gesture of knowledge’) seems to have a direct action on the energy of their lungs, which fits rather well with the fact that in acupuncture, the Lung Meridian is said to terminate on the thumb. Students often describe the vibration in their lungs as more intense or denser, reinforced, more closed... when the gesture is implemented.

Now, a riddle: some people seem to find it easier to breathe when they do *jnāna-mudrā*. Others, on the contrary, find it a little more difficult to breathe. How can this be so? The answer is in section 6.13, at the end of this chapter.

6.9 The energy between your hands

Sit up with your back straight, your hands facing each other in front of you. At no point in this exercise do the hands touch, there is always space between them.

Become aware of the vibration in your eye and in your hands. Breathe with the throat friction to amplify the vibration and connect the hands to the eye.



Then become aware of the vibration in the space between your hands.

Start moving the right hand slowly towards the left, as if the right hand was pushing the left one through vibration. The left hand moves to the left, gently repelled by the pressure of the vibration coming from the right hand. Go on moving the two hands to the left very slowly.

Then change direction. The left hand starts moving to the right, repelling the right hand through the vibration.

Keep on using the throat friction to

intensify the vibration between the hands.

After moving the two hands to the right extremely slowly for 1 minute or so, change direction again. Start pushing to the left, repelling the left hand with the vibration coming from the right one.



Repeat the practice in a vertical direction, with your right hand above and your left hand below. Move the hands up and down very slowly, repelling one with the other, following the same method. Maintain the throat friction. Watch the field of vibration between the two hands.

Then extend this exercise to various directions of space.

6.10 Cosmic antenna

Sit up with your back straight, your hands facing each other as in the last

exercise. Then turn the palms upwards. Sense the difference in vibration in your hands and in your eye as you go from one position to the other.

Then place your hands and arms in different positions in space, any position that comes to you. But move slowly and consciously. It is like a 'motionless movement' that takes you from one position to another.

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In each position, a different ‘frequency’ of vibration is generated inside yourself. Your field of consciousness changes flavour, depending on the orientation of your hands. Go on playing with your arms for a few minutes, exploring how different positions create different inner states.

Then stand up and start moving your whole body, slowly, going from one motionless position to another.

- This practice introduces a completely different approach to movement. Each position is now perceived in its relation to the cosmos. You do not move your body only to perform particular actions but to tune into different frequencies of energy and consciousness. The body becomes like a cosmic antenna. Once you step into this state of perception, you realize how rich and vast you are. Can you imagine how magical it is to dance according to these principles?

- This practice is excellent to work on inner sound. If you are not aware of it, you will notice it as you change positions. Tune into the sound of the vibration in the middle of the head, behind the point between the eyebrows. A real melody will be revealed to you as you go on dancing – the harmony of the spheres.

6.11 Ribcage practice

Let us resume channel release with an invigorating exercise.

Sit with your back straight.

Be aware of the vibration in the eye. Breathe with the throat friction. Then implement a vigorous rubbing of the ribcage with the palm. Rub vertically all around the ribcage for half a minute. Then use your fists to stimulate the back of the ribcage on the sides of the spine. But do not rub the spine itself.

Then remain motionless and allow the movement of energy.

This exercise gives good results in dissipating the anxiety that always tends to accumulate around the solar plexus. It also helps you gain more conscious control of your diaphragm. As well, it is quite efficient in waking you up in the morning or at any other time.

6.12 *Zu yang ming*, ‘Stomach’ Meridian

To work on this meridian, rub the dorsal side of the foot, then the front part of the ankle, leg, knee, thigh, to the inner part of the groin. Then on a line from inside the groin to the nipple.

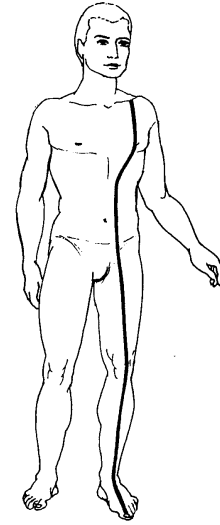
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Repeat the complete practice of channel release (section 6.3) on this meridian.

So now we have experienced six meridians: the three yin of the hand and the three yang of the foot. In order to develop your perception of the vibration and to reinforce your etheric layer, I suggest that you keep on practising channel release on these six meridians every day for a few months. As explained at the beginning of this chapter, it is not so much a local effect that is sought from these particular exercises but rather a general awakening of your etheric layer, which will foster the opening of your vision.

(Keep in mind the drawing presented here does not show the actual path of the Stomach Meridian, but the area where you rub in order to find the meridian. For the precise path, see Appendix 1.)

Readers with a special interest in etheric energy and healing are referred to acupuncture manuals for more on the meridians. Applying your perception of energy to acupuncture points will give spectacular results. It will be like activating little chakras all over your body, creating all sorts of movements of energy. Start with points that are big and easy to find, such as Colon 4, Colon 10, Colon 11, Stomach 36...



6.13 *Jnāna-mudrā* and the energy in the lungs

Suppose there is too much energy in the lungs. By doing *jnāna-mudrā* you add even more. Therefore, it may suddenly become a bit more difficult to breathe. Adding energy where there is a fullness makes symptoms worse. This is a very basic principle of Chinese medicine.

On the other hand, if there is a deficiency of energy in the lungs, by adding more vibration you make the person feel better and able to breathe more easily. This very sensitive test may help you detect whether there is a little too much *qi* or not enough in your lungs.

Try this exercise a few times, leaving a few days between each, before you make up your mind.

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7.1 The use of darkness

In *A Separate Reality*, Don Juan teaches Carlos Castaneda how to make use of darkness. When the latter asks what one can use it for, Don Juan answers that ‘the darkness of the day’ is the best time to ‘see’.

We have been conditioned to rush to the light switch or a torch every time we have to find our way in the dark. In many cases, you can manage very well without a light. Pretend you are a cat. Switch on to ‘cat-mode’. Rely on your instinct. And, of course, be very aware in the eye. All sorts of objects have a glow of energy around them at night and some are actually quite easy to see. It is typically one of those perceptions that most people miss, simply because they never think of trying, and not because it is difficult or advanced. For instance, if you walk on a dirt path in the countryside at night, you will often discover that the path glows when you look at it from your third eye. It is a valuable exercise to try finding your way without artificial light. You can also rediscover your flat at night, or in ‘the darkness of the day’. Explore.

7.2 Use more candles and oil lamps, less electricity

Whenever possible, use candles (or oil lamps) instead of electric lights. In the natural light of candles, you will have much easier access to the vision of auras.

There are some simple reasons why electric lights are not conducive to the opening of perception. The light coming from a light bulb appears to us as continuous. But in reality that is not the case. Electric lights work with a 50 hertz alternating current. This means the light turns on and off many times per second. The process is quick enough to cheat your conscious mind, but subconsciously this frequency is registered. It has an action on your brain.

Imagine the electric light was turned on and off every half second so that you could see the light pulsate. What would the result be? Quite painful! You would have to close your eyes, or at least you would have to make a mental formation, like a screen, to protect

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yourself. This means you would have to close off to a certain degree.

When you start using your eye, you realise that a similar process takes place, unconsciously, with the electric light going on and off many times per second. It is 'hard' on the brain. Deep inside, something has to close off in order to protect yourself.

Of course the general direction of perception is one of opening. We have already discussed how when trying to 'see', one of the main obstacles is this tendency of the mind to retract (section 5.10). You are starting to see an aura for instance, and suddenly your mind gets surprised, or startled, or very interested... Instantaneously, this reaction of the mind creates a closing off. In a fraction of a second your perception is lost and you have to start reopening again. Electric light creates a similar process of closing, at a deep unconscious level.

But let it be very clear that I am **not** advocating getting rid of all the electric lights in your house! For instance, when reading or writing, use electric light of course. Insufficient light would tire your eyes, which will not help you become any more clairvoyant. The Clairvision techniques have been designed for those who are in the world, and presently you can't be in the world without using electricity, computers and so on.

The point I want to make is that when you practise eye contact or other techniques of seeing, it is far better to use candles. Apart from that, there are many circumstances such as eating, or talking with a friend, when we use electric lights out of habit and not because we really need them. So we could take advantage of those occasions to give our brain a break, and to practise the techniques of vision. This is one of the secrets of success in spiritual practice: use more and more of your daily activities to put the processes into practice. Integrate your work of opening with the simplest actions.

Yet in the long run it should become a concern that electric light is stressful. It would be a blessing for humankind if somebody could invent a form of artificial light that was softer on our unconscious perception.

7.3 In quest of the ultimate wall rendering

When trying to see an aura you will get much better results if the wall behind the object or the person is blank, and white, or painted in a very light hue. If seeing is really one of your essential

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preoccupations in life, you should consider redecorating the walls of the rooms in which you spend most of your time. Certain varieties of white paint and wall renderings have a magic effect: whenever someone stands in front of them you automatically start seeing halos of light.

7.4 The white shawl

When practising the techniques of eye contact regularly with the same friend(s), it can be a good idea to wear a white shawl that covers your clothes. (No need to cover your head, just wear it on your shoulders.) It makes it significantly easier to see auras and it attracts all sorts of good vibrations. On the contrary, black or dark clothes make the task of seeing more arduous. Wear the white shawl when practising alone too, in front of the mirror. For the shawl you can use cotton, silk or linen... but no synthetic fibres. Wear it whenever you meditate, and it will concentrate the energy of your meditation. The shawl will slowly be charged with a protective power that will become more and more tangible: each time you put it on your energy will be activated and you will feel a certain wellbeing. Do not let anybody else use your shawl, or else all your work may be lost in a few minutes.

I suggest a shawl because it is extremely simple to make: there is nothing to sew, you just need a pair of scissors! (A size of 1 metre by 2 or 2.5 is usually suitable.) But a dress could also be designed. Monks' robes were originally designed to play a role in energy concentration and protection, even though this knowledge came to be lost. Maybe it's time for a new generation of 'garments for energy' to be designed.

Before resuming the techniques of vision, I would suggest that you re-read the advice given in Chapter 1.

7.5 The basic technique for seeing an aura

The following procedure is one of the most direct ways to see an aura, or to get in touch with somebody's guides.

You can sit in front of each other at the regular eye contact distance of about 90 centimetres, or allow a bit more space between the two of you, as in a normal conversation situation. Even better: start in an eye contact position, and then repeat the practice in a more relaxed and casual position, comparing your results.

Close your eyes for 1 or 2 minutes, breathing with the throat friction. Operate a reconnection with the space in the eye by doing

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a short third eye meditation as described in section 5.3.

Then drop the friction and open your eyes. The technique consists of gazing 1 or 2 inches above the head of the person whose aura you want to read, and implementing the triple vision process as described in section 5.13:

- 1) Become aware in the eye, and motionless. Blink as little as possible.
- 2) Do not look at any details of the image. Become aware of the fact of seeing, or 'seeingness'. If seeingness remains a mystery, just feel the image instead of looking at it.
- 3) Feel the other person from your heart in the middle of the chest.

Remain totally still, absorbed in this triple process.

After a few minutes, start the throat friction. Connect the friction with the image.

When you finish, rub your hands. Put the palms against your eyes. Let the warmth reach inside and heal your eyes.

Tips

- You will be amazed how the perception of halos is suddenly enhanced as soon as you connect it with the throat friction. It is a beautiful demonstration of the amplifying effect generated by this friction.
- To do an aura reading, the trick is to tune into the spiritual beings above the person's head and let them do the reading for you. Tune into their presence and let them monitor your vision.

7.6 Where exactly should you look while doing eye contact?

Nowhere, since to see, the secret lies in not looking. But still the question arises: where to place your gaze, especially at the beginning of the practice before your perception shifts into the space. You can either:

- gaze between the eyebrows of your partner
- gaze at one of his/her eyes
- try to gaze in front of you without 'touching' any physical part of your partner with your eyes.

Experiment with these different options, going from one to another. After some time, the physical image disappears, so it doesn't really matter which one you choose. When focussing on the eyes of the person in front of you, it sometimes happens that

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everything becomes blurry but the eyes remain clear, or the face changes but the eyes remain the same. Whatever possibility you explore, it is preferable for both people to practise the same way at the same time.

Don't forget that 'focussing between the eyebrows' never means making your eyeballs converge as if trying to look in that area. It only means that you should remain aware of your third eye.

7.7 Channel release from time to time

While working on these techniques of clairvoyance it is valuable to implement a few channel releases from time to time. As explained in section 6.1, this will stimulate your whole etheric body, thereby giving a boost to the etheric layer of your third eye. In particular (but not only) if your progress seems blocked, don't hesitate to have recourse to a few channel releases.

7.8 Working on auras

Here are a few suggestions to work at developing your perception of auras.

Start with a reconnection: close your eyes, breathe with the throat friction and build up the vibration between the eyebrows. Then tune into the light and become aware of the dark purple space for 1 or 2 minutes.

Then open your eyes and start the triple vision process:

- 1) motionless focus in the eye
- 2) seeingness
- 3) the feeling from the heart

The idea is to remain very quiet inside, absorbed in this triple process, and to ask the friend in front of you to say or think of different things, to see if any modification of his/her aura can be perceived as a consequence. You can place your gaze one inch above his/her head, or between his/her eyebrows, as you prefer. Of course, be careful not to look too much, otherwise you won't see anything.

• Ask your friend to repeat "No, no, no..." for one minute or so. It should be a no with intention, a no that really means no. During this time, feel the quality of the light around him/her.

Then ask the friend to repeat "Yes, yes, yes..." with intention, for one minute. Feel the light and compare the quality of energy.

Repeat once or twice with "no" and then with "yes".

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- Repeat the same procedure, but this time the friend should be aware both in the eye and around the navel while saying no. Ask your friend while saying yes:

- to be fully aware in the heart, for a minute or so
- to think of death for one minute
- to think of a happy thing that could happen in his/her life
- to become aware of a sad emotion
- to think of something that usually creates irritation or anger

Ask your friend to become serene again.

Don't forget to do a bit of 'palming' (applying your palms to your closed eyes, figure in section 5.5) at the end of each session, or each time you take a short break with your eyes closed.

Tips

You can repeat the same exercise while asking your friend to think of:

- a loved one
- someone he/she dislikes
- someone who is dead

Various other possibilities will come to your mind as you explore the practices. Once you have digested the chapter on ley lines you can also watch the aura of your friend while he/she is sitting:

- on a noxious crossing of earth lines knowingly
- on a noxious crossing of earth lines unknowingly
- on an energy well. (If you find a real well, as soon as the person stands on it the action on the aura is immediate and quite remarkable.)

7.9 Aura testing

It is also interesting to ask your friend to hold different objects and substances and to watch the modification of the aura accordingly. Ask the friend to tune into the object. You can hold the object in front of the heart, and then in front of other parts of the body, and see if you notice any difference in the aura.

Here are a few suggestions:

- a copper vessel
- a big iron tool (but not one that you hold by a wooden handle!)
- the tip of a thermometer (which contains the metal mercury)
- an aluminium saucepan
- different cans of food

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- packets of frozen foods
 - plates with different foods
 - a variety of herbs, drugs, medicines, homoeopathic remedies
- Basically, try anything – ordinary and extraordinary.

Tips

• The technique known as ‘muscle testing’ is based on the idea that the force of a muscle is stronger when you think of something true or when you hold a substance that is ‘good’ for you. On the contrary, the muscular force is supposed to drop if you are holding the wrong remedy, or if you think of something that is untrue or not beneficial to your health.

For instance, patients are asked to hold different bottles with their left hand, in front of their heart, and to stretch their right arm horizontally. The practitioner pushes the hand down to test the strength of the deltoid (shoulder muscle).

The technique has its limits, and I don't think it is reasonable to try to make it a universal method of knowledge, as some seem to be doing. Yet it is a surprising fact that the resistance of the muscle is sometimes significantly stronger or weaker, depending on what the person holds or thinks of.

As soon as you begin perceiving auras you will discover that clear-cut differences can be sensed in a person's energy when they think about different things or while they hold different substances. To perceive this you don't even need to ‘see’ auras, just feeling them is enough.

7.10 Vata, pitta, kapha

Ayurveda, or traditional Indian medicine, is based on recognising the interplay of three principles in the body:

- vata, or wind (all that moves in the body)
- pitta, or fire/heat principle
- kapha, or water and earth principle, force of inertia.

In Ayurveda, diagnosis rests on discerning which of these three principles (called the three doshas) predominate in a patient. Patients are classified accordingly as ‘vata’, or ‘pitta’, or ‘kapha’, or ‘vata-pitta’ (if the two doshas are over-active, vata more than pitta), or ‘pitta-vata’, or ‘kapha-vata’, and so on. The Ayurvedic method of reaching this diagnosis is to take the pulse.

I was once working with an Ayurvedic physician in Calcutta, and we had designed a procedure (it was a game, really) in which he

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would take the patients' pulse, and I would look at their aura. Before he gave his diagnosis, I would write mine on a piece of paper. Then we would compare. This physician was quite famous, seeing up to one hundred patients a day, which is not so uncommon in India. This proved to be a respectable 'sample' to make up our minds on how often we agreed. And we used to come up with the same diagnosis in more than ninety percent of cases. Now don't think you need to reach an advanced stage to do that yourself. You hardly need to be able to see auras, just to get a sense of them. Sit in a cafe in a busy street, go into the triple process of vision and look at people passing by. Try to determine if they are 'vata' or 'pitta', etc. Preferably get a friend to do the same with you, so you can compare your findings. You will be surprised how often you agree.

7.11 Trans-verbal communication

Sit in front of a friend and prepare for eye contact.

Plug your ears and implement the triple process of vision.

Then your friend says 5 sentences about himself. Each sentence is repeated 3 times. Each time the friend starts with a new sentence, he indicates the corresponding number with his fingers (sentence 1, sentence 2...) One of the sentences is false. Your task is to find which of the sentences is the false one, with only the aura as a reference.

Repeat the exercise, this time without plugging your ears. To discern which statement is false, try to rely only on the aura and not on what you hear.

Tips

- An enlightening conclusion is that you will sometimes get more success by not listening at all and just looking at the aura, rather than by analysing the content of the messages.
- Don't hesitate to cheat and give more than one false statement, to add to the sport!

7.12 More about seeingness

Let us take a few examples to understand more about 'seeingness'. Western esotericists, such as Rudolf Steiner and Max Heindel, have described how in the distant past human beings had a very different way of perceiving warmth. A kind of baggy organ was on top of their heads. Nowadays this area corresponds to the

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fontanelle, a soft membrane between the two parietal bones, on top of infants' heads. If we go back a long, long time through the archives of the memory of nature, we find that the Earth was full of volcanoes and areas with hot gases and plasma. Human beings had to have some sense of direction to avoid being roasted alive. The baggy object on top of their heads fulfilled this function: it was the very primitive organ of warmth.

In terms of evolution, what has happened? The baggy part was reintegrated inside the head and slowly became our present pineal gland. And now our sense of warmth is no longer localised in a particular organ but distributed all over the body. Thus we can observe how a sensorial function develops over a long, long period of time. It first depends on one organ and is restricted to it, and then it slowly spreads to the whole body. We now do not feel warmth through any localised organ but through our whole body. Steiner foresaw that our present senses will all follow a similar evolution process, so there will be a time when human beings can smell, see, hear, taste... with their whole body and not only through a particular organ. It is as if the localized organ is there to teach us about one particular sense, and when the lesson is complete, we no longer need the organ.

As the sense of warmth is much more ancient, and therefore more integrated into our being, it is easier for us to recognize what warmth is, independently of any object. We can grasp the pure quality of warmth. Let us develop this as an analogy to understand more about seeingness.

In the beginning it may be difficult to get a sense of seeingness, meaning the fact of seeing, independently of any image in particular. We understand what it is to see a tree, to see a light or even to see an aura... but the naked seeingness may not be so obvious.

Roughly speaking, the feeling of warmth is to heat what seeingness is to the perception of images. We don't have to refer to concepts such as 'hot as a fire' or 'hot as the Sun' or 'hot as the stove' and try to understand what is common to them. We can just go to the essence and recognize warmth, independently of any source of heat. It is a similar quality that has to be developed with vision in order to discern the seeingness.

In other words, for perception to take place, 3 elements are needed: 1) a person who perceives 2) an object to be perceived 3) the

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process of perception.

This applies not only to seeing auras, but to any physical perception such as hearing, smell.

At this point in time, in the daily life of most human beings the first and third elements have been lost, meaning the consciousness of the perceiver and of the process of perception. When seeing a tree, for instance, there is a mental recognition of the tree, but there is no awareness of who sees the tree, nor of the process through which the tree is perceived. An assimilation takes place with the object of perception. To become aware of seeingness means to become aware of 3) the process of perception.

Our real purpose in this work is to find the Self, we are not using techniques just to reach perception. We are using perception to reach the Self.

If you have two oranges and a cherry in a basket, the cherry can easily be hidden by the oranges. But if you take the two oranges out of the basket, the cherry becomes conspicuous. One orange is the object of perception, the other is the process of perception – and the cherry is the Self-awareness of the perceiver. When you separate the seeingness from the object of perception you achieve a stage of discernment which is similar to removing the two oranges from the basket. That is why you may have such big flashes of inner awakening when you become aware of the seeingness – sudden inner explosions in which the Self is revealed.

As you keep on practising our triple process of vision, your seeingness will gradually develop. In the beginning it seems faint. But as you exercise it, it turns into a more and more tangible quality, becoming as clear and obvious as the perception of warmth. One could also compare the seeingness to a muscle that has not been used for a long time. Reactivating the muscle is likely to be slow in the beginning: you hardly feel it, you don't even know when it is contracting or not and its contraction is quite weak. Once you have done the work, activating your seeingness becomes as clear and tangible as contracting your biceps. Actually this part of the process of inner alchemy is akin to body building – not physical, but subtle body building.

Now, there is a paradox. When you want to become aware of seeingness, what do you do? You make sure that you are not looking at anything in particular, that the content of the image does not matter to you. In other words, you take one of the two

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oranges out of the basket. You get rid of the object of perception. And then the second orange (seeingness, the process of perception) becomes conspicuous.

But once your seeingness has evolved, you operate in a different way. You tune into an object or a person, you 'switch on' your seeingness, and automatically you 'see'. It does not matter at all whether the object of perception is just in front of you or on the other side of the planet or even on the other side of the galaxy. You see. And often something uncanny happens: you may well decide to close your eyes, in order to see something just in front of you better.

Then the following question arises: how can you be completely disinterested in the object, if you use the seeingness as a means of seeing the object? The key to this paradox is: once you have reached that stage, you are not looking at the object with your mind anymore. The mind has become silent and you are seeing from a much deeper and truer layer of yourself. A basic prerequisite for higher perception lies in the silence of the layer of ordinary mental consciousness.

That is why in the beginning the advice is: do not look at the object, do not get too interested in it. Otherwise your mind will be activated, since you have been conditioned for so long to operate from only the mind. As soon as you are interested in something your mind automatically tries to grasp it. Therefore it is better not to think of the object at all, in order to allow the process of vision to unfold.

Often in the beginning, you will have an interesting experience. You will start seeing an aura or a different face, or a spiritual being. Then suddenly you realize that you are seeing something... and you instantaneously lose the perception. Why? Because your mind has reacted. You have suddenly become interested, frightened, or whatever; in other words, a grasping of the mind has taken place. You are suddenly looking from the mind again. And it's quite logical that you should lose the perception, since ordinary mental consciousness is completely blind by nature. When the perception process is engaged, it will go on as long as you do not react and will stop with the first grasping of the mind.

Your perception always has the limits of your capacity not to react.

7.13 Intermezzo: which eye are you?

Some people argue that one of your (two) eyes corresponds to your deeper and true Self, while the other is the mirror of your surface personality. As our philosophy is never to believe anything but to try to perceive for ourselves, let us not say which eye is supposed to be which. The following exercise is designed to let you find out if there are any differences in what you can perceive from each eye.

Sit in front of each other and get ready for eye contact. Remember that your back should be straight and that if you cannot touch the other's nose with your palm, you know you are too far away. (This exercise can also be conducted by yourself, using a mirror.)

Practise a short reconnection in the eye, with your eyes closed (as explained in section 5.3).

Open your eyes and start gazing at each other's right eye. Your focus is on your friend's right eye and your friend is focussing on your right eye. To avoid any confusion I recommend that you both raise your right hand at the beginning of the practice, to be sure that you are both gazing at the right eye.

Then start practising the triple vision process (section 5.13) with the motionless focus between the eyebrows, the awareness of seeingness, and the feeling from the heart.

Continue the practice for about 5 minutes. Then close the eyes and take a short break, warming your eyes with the palms of your hands as described earlier.

Then open your eyes and show each other your left hand to avoid any confusion. Start gazing at each other's left eye, and repeat the practice for a few minutes.

Close your eyes and cover them with your palms, warming up your heart (section 5.5).

Exchange impressions with your friend.

- After having tested this exercise with hundreds of people, I do not believe a word of the assumption that one of your eyes mirrors your Higher Self and the other one the lower self. (By the way, it is the right one that is presumed to be the Higher Ego.) Still, it is fascinating to see how different somebody can look, depending on which eye you are focussing on. You obviously connect with quite different sub-personalities through each of the eyes, and there is definitely more than one sub-personality related

to each eye. It is interesting to remember that the word ‘person’ came to us, via the Latin, from an Etruscan word, *persu*, meaning mask!

7.14 The yes/yes technique

Here is a beautiful and devastating technique. Truly, what is it that prevents you from being a seer? Of course, you have to do the subtle body building, to apply the techniques... However, your organ of subtle vision must be operating already, since from time to time you may have a one-second-flash, a blessed little moment in which ‘you see!’ And then it is lost and it sometimes takes months before another such flash takes place.

So... what? Barriers, mental screens, lazy habits of self-protection of the mental consciousness, thick conditioning like a wall around us — in reality these are the blocks.

The following technique is designed to help you drop the barricades of the mind. It requires that someone sits and practises with you; you can't implement it alone in front of a mirror.

Sit in front of each other with your back straight. If you can't touch each other's nose with the palm of your hand, you know you are too far away.

Close your eyes and do a reconnection. Implement the throat friction. Build up the vibration in the eye. Then spend 1 or 2 minutes in the purple space.

Open your eyes. Implement the triple process of vision (focus in the eye, seeingness, and feeling from the heart, as explained in section 5.13). Try to receive the other one, to take him into your heart.

Then one says, “Yes...” and the other, when ready, answers, “Yes.” Both go on saying yes, one after the other.

This practice is a heart practice. You can't cheat. If you leave any barrier or restriction, the other will feel it immediately, and the miracle won't happen. You have to say a yes that is really a yes, and put more and more meaning and opening into it. The yes must come from the heart. You have to work at deepening each yes a bit more, until you reach a total acceptance of the other person. And then, go further. Give a yes that is an acceptance of the whole world through the person in front of you.

Continue the practice for as long as you want. Then take a good 2 or 3 minutes, covering your closed eyes with the palms of your hands, and letting the warmth of the hands reach the heart

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through the eyes.

Tips

- You will be surprised to see how many people utter a yes that truly means ‘no’. Or they mechanically say yes after yes in a way that simply does not mean anything at all.

Put all of yourself into this practice, and after a few minutes, you will hardly be able to utter anything. The word seems to come from far, far away. This can lead to an intense experience of your own truth.

- There is no limit to how long you should continue this practice – hours if you want.

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Let us now proceed with the continuation of the channel release techniques. Having gained, in Chapters 4 and 6, more familiarity with the vibration and its circulations, we are now moving to the next stage: the awareness of the whole body of energy, or etheric layer.

It is preferable not to implement the exercises of this chapter right at the beginning of a session. Start with a few channel release practices to warm up your etheric body.

8.1 The etheric layer as a whole

Sit in a meditation position with your back straight. Keep your eyes closed throughout the practice.

Rub your hands and become motionless for a few seconds, with the palms upwards. Become aware of the vibration in the hands and in the eye. Use the throat friction to intensify the vibration, and to connect the eye and the hands.

Implement channel release on a few meridians, as indicated in section 6.3.

Then become aware of the vibration in all the lines on which you have worked before simultaneously: awareness of all the meridians at the same time. Connect everything to your eye through the friction.

Then become aware of the layer of the vibration as a whole. Awareness of all that is vibrating, inside and around your body. Let your perception be completely absorbed in the vibration.

When you feel the vibration all over your body, and nothing other than the vibration, it means you have completely shifted your awareness from the physical into the etheric body.

8.2 The life ether

Repeat practice 8.1: get into the perception of the etheric layer as a whole. Remain completely motionless, feeling the vibration all over your body.

Then try to discern: where is the life force in this vibration? What is it that keeps your physical body alive? Tune into the life principle.

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Tips

- Even though the whole of the etheric body has to do with life force, one of its layers is more specifically related to life: the life ether. Occultists have traditionally discerned four layers in the etheric body. These are: the life ether, the chemical ether, the light ether and the warmth ether. The word ‘layer’ can be confusing because the four ethers are not stacked on top of each other like the layers of a cake. Rather, they permeate each other, like water permeates a sponge.

The four ethers can be divided into two groups: two lower and two higher. The life and chemical ethers are referred to as the lower ethers and the light and warmth ethers as the higher ethers. Presently, in most human beings the two higher ethers are not very developed and still need to be cultivated.

- The life force is indeed a most precious energy. No laboratory of our scientific civilisation has ever been able to synthesise one single living organism! Connecting specifically with the life ether is a very special experience. Words alone cannot really describe the flavour of consciousness associated with it. The life ether appears like a universal principle, certainly not confined to the limits of the physical body. If you try to trace its origin, your consciousness will be taken to mysterious places. Following the ethers to their source is a powerful technique of clairvoyance and of travelling.

- Try to repeat this practice at different times of the day, such as in the morning and in the evening, to feel if any difference can be detected in your life energy. Also have a look at it when you feel very tired.

Even though it would be a bit premature to spend a lot of time trying to discern these four layers just now, it is good to keep in mind this fourfold division of the etheric. It will make it easier to discern them as your perception develops.

It is an interesting fact that we always find it easier to perceive what our mind can understand. Perceptions for which we have no pattern of explanation at all are more likely to be missed, especially when they are faint, as in the beginning.

On this topic, a curious anthropological observation: various videos are shown to certain South American natives who have always lived in a jungle, isolated from industrial products and civilisation. One of the videos shows a square, like the empty frame of a window,

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rotating on itself. These jungle people, living in an environment that is totally devoid of squares, simply cannot see the square turning. They only see lines moving. Having no squares in their mental background, they completely miss the rotation of the empty window frame.

It appears to me that something similar often occurs when people start to be clairvoyant. They miss many perceptions due to the lack of background which would allow them to integrate them. If something comes into their field of perception which they cannot relate to any pattern of understanding, they simply do not notice it. Therefore a certain knowledge of the ‘geography’ of the non-physical spheres and of a few basic astral phenomena may prove to be of great help in the opening of perception.

8.3 Exploring different qualities of the etheric

Become aware of your etheric layer as a whole as described in practice 8.1.

Remain completely motionless and try to discern different qualities in the ether.

Then explore various parts of the body and compare the difference in quality of vibration from one part to another. If you have been able to get a sense of the life ether, for instance, see if it can be found equally in every body part.

First compare the limbs and the trunk. What difference can you feel between the vibration in the limbs and in the trunk?

Then compare the trunk and the head. How does the vibration in the head differ from that in the trunk?

Then explore body part after body part. Is the vibration more intense in some of them?

How does the quality of the vibration differ from one organ to another?

Do some organs or body parts give you the impression of teeming with life force? Do others feel empty of it?

Tips

- Traditionally, the liver is the organ of the etheric and of the life force — hence the connection between the words ‘live’ and ‘liver’ which can be found in several languages. Do you agree?
- If you are suffering from any physical disorder, do include the corresponding area in the exercise.

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- It can be interesting to repeat this practice in different circumstances, for instance one or two hours after a heavy meal.

8.4 Exploring the limits

Become aware of the layer of the vibration as a whole, as in practice 8.1. How far does the vibration extend beyond the limits of your physical body?

Is the vibration inside your physical body similar to the vibration outside it? What difference in quality can you feel between the vibration inside and outside?

Continue exploring the vibration outside the limits of your physical body. Does it have sharp limits? Does your vibration mingle with that of any object around you?

8.5 Exploring the circulations of the etheric

Become aware of the layer of the vibration as a whole, as in practice 8.1. Suppose you had the task of re-inventing acupuncture. Explore the layer of the vibration, searching for circulations. Look for anything feeling like a flow inside the body of vibration.

Start with the whole body. Become aware of the body of energy as a whole and look for circulations.

Are some of these circulations more intense than others? Are there big and small ones?

Qualitatively, can you perceive differences between various flows? Do some of them feel warmer, and others cooler? Do some communicate a feeling similar to one of the four elements (fire, water, air or earth)?

Explore part after part: the head, the neck, the shoulders and the top of the chest, the arms, the chest, the abdomen above the navel, the abdomen below the navel, the legs.

Then go back to the perception of the etheric body as a whole, of the vibration all over the body.

Repeat the sequence a few times.

8.6 The etheric vibration outside your body

This exercise is best practised in nature, in a forest for example. However, a backyard with a bit of grass and one or two trees is enough. A few pot-plants and a cat will also do!

Do a short third eye meditation (section 3.7) and then implement practice 8.1 to reconnect with the whole layer of vibration inside yourself. Feel the life force vibration permeating your body. At

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the same time remain fully aware of the vibration between the eyebrows.

Then tune into a tree or a plant and try to become aware of the vibration inside it. Do not touch the plant, just tune into it from a distance. Keep on exploring the quality of the plant's vibration for a few minutes.

How far does the plant's vibration extend beyond its physical limits?

When tuning into the plant's vibration, can you perceive any circulation?

Then place your flat hands a few centimetres from the plant, without touching it. Repeat the same sequence: feel the vibration of the plant, explore its qualities.

Then tune into another plant from a distance. Repeat the same sequence, but at the same time compare the quality of the plant's vibration with that of the one before. Then put your hands close to the plant and explore its vibration again.

Repeat the same with different plants.

Then try to tune into animals and explore the quality of their vibration.

Tips

- This practice makes nature a fascinating field for exploration. Just go one step further and communion with nature becomes a tangible reality.

- It is a confronting yet basic fact about perception that once you can feel something inside yourself, you can also feel the same outside yourself. For instance, the more familiar you become with the vibration inside your body, the easier it becomes to feel it all around you. It should be emphasized that this remark does not only apply to the etheric layer but to the complete spectrum of subtle perception.

It is often while feeling certain things outside yourself that you become able to perceive them inside. By applying your perception to the external world, some 'clicks' take place that suddenly make you discern the presence of a layer inside yourself that you had completely overlooked before. The world becomes a mirror in which you can discover new modalities of yourself – hence the concept of 'clair-vision', or vision of the Ego.

- While implementing these exercises don't forget your focus in the eye: remain fully aware of the vibration between the

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eyebrows. Whatever you wish to contact, sense from between the eyebrows.

It is not uncommon for people to forget and try to do everything from their ordinary mind, 'from their head'. And of course, they can't feel anything. But as soon as you remind them to go back into the eye and try to perceive from there, they immediately get in touch with the vibration of the object.

- Certain streams and lakes have a particularly rich quality of vibration and communicate beautiful soul forces when you tune into them. So does the ocean. Spending time in nature will help develop your perception. Apart from enhancing your experience of the vibration, tuning into the forces of nature will bring about vast realisations.

8.7 Vibration meals

As the perception of the vibration becomes more familiar, it is essential to integrate it into your daily activities. This will add another dimension to your palette of conscious experiences.

At meal times, for instance, play with the vibration. Feel it in the food before and while eating. Food swallowed without perception is like poison to your soul. Feeling the vibration will give you completely different views on the value of certain foodstuffs. Some very nice-looking dishes suddenly appear horrible. Some uninteresting plain ones become fascinating.

Compare the vibration of frozen foods, canned foods, microwave-cooked dishes... Can you feel any difference between organic and non-organic fruits and vegetables?

Apply your perception when doing your shopping. You will find that some vegetables almost jump into your hands.

During digestion it is also quite informative to tune into your stomach (just below the heart, behind the left ribs) and try to sense the vibration in this organ while it performs the first part of digestion. You will immediately realize that different foods create quite different types of vibration.

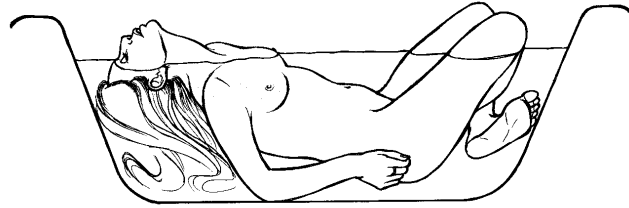
8.8 The vibration in your bath

Get into a bath.

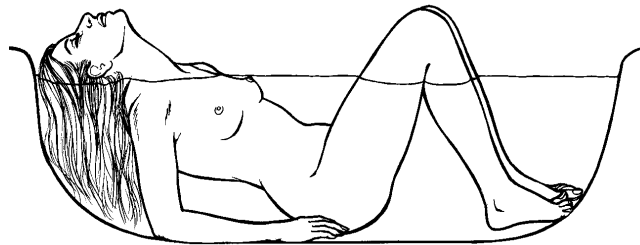
It is not only your shoulders but also the back of your head and your ears that should be immersed in the water. A good position is to lie in the water with your legs crossed, roughly the same way as when you sit cross-legged. Then your trunk and your head will

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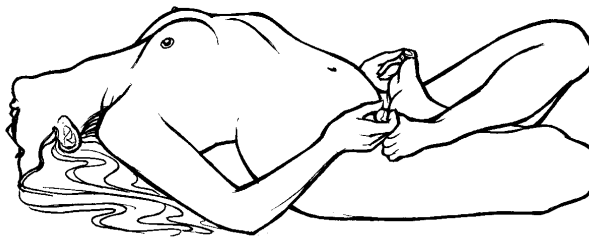
float harmoniously and effortlessly. Keep your arms by your sides rather than on the belly, to expand the chest.



However, if your legs are bent in a position such as the one in the figure below, which is incorrect, your trunk tends to sink into the water and your abdominal muscles become tense.



If you are familiar with Hatha-yoga, you can also try to have your bath in *matsyāsana*, posture of the fish.



But the position shown at the beginning of this section is quite sufficient. You need to be able to remain comfortable and somehow motionless for as long as possible, so it is preferable to adopt an effortless position.

Take the position and relax in your bath for a while.

Build up the vibration in the eye and become aware of your etheric vibration as a whole. Breathe with the throat friction. The friction will take on a new dimension with your ears in the water. Then become aware of the vibration of the water. Completely forget about your body, just tune into the water. 'Become' the water and feel its vibration. You will discover that not all water

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has the same qualities. Even from one day to the next, the vibration of the water of the same bathtub may vary significantly.

Then, after a sufficient time, start feeling the interaction between the vibration of the water and your own vibration. How is the latter affected by the former?

Tips

- The physical body is said to be related to the earth element, the astral body to the air element, the Ego to the fire element and the etheric body to the water element. It is therefore quite appropriate to explore your etheric deeply while in the water. Don't hesitate to repeat all the practices of this chapter, discovering the qualities, circulations and limits of your etheric while in your bath.

- Never miss an occasion to tune into the vibration whenever you are in water. You will be surprised how refreshed you feel after taking a bath according to these principles. You can also incorporate some essential oils and various (natural) substances to the bath water, finding out if you can feel any modification in the quality of vibration (in the water and in yourself). Essential oils are subtle: it is when you tune into their energy that you can benefit most from their effect.

- An excellent juice to put in a bath can be prepared by grating a bit of ginger and simmering it for ten minutes. Strain and add the liquid to the bath water. The cleansing effect on the skin is remarkable.

- This new perception of water will make it fascinating to bathe in lakes, rivers, waterfalls or the ocean. But it won't necessarily make you more attracted to public swimming pools, in which all sorts of undesirable vibrations sometimes accumulate.

8.9 Etheric excretion at the end of a bath

At the end of your bath, while fully aware of the vibration all over your body, look for energies inside you that feel unclear or negative. Spend one minute exploring and sensing for undesirable vibrations.

Then release the negative vibrations into the vibration of the water. Use long, conscious exhalations accompanied by a vigorous throat friction, while pushing undesirable vibrations out of your etheric layer. This is one of the keys of etheric excretion: it works

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better while exhaling. And therefore it works even better if you exhale ‘with intention’, putting all of yourself into the action of pushing the breath out instead of exhaling mechanically. For this particular purpose of excretion, do the friction while exhaling, not while inhaling. And the friction should be significantly more intense than usual.

Do not stay too long in your bath after you finish the excretion process.

Tips

- Try to use this technique when you suffer from a headache. When implemented early enough, at the onset of the crisis, it often gives excellent results.

- The practices of this chapter certainly open new perspectives in relation to the emerging discipline of hydrotherapy.

- After this practice of excretion don't allow anyone else to dip into your bath. Discard the water. Under normal circumstances, there is no need to worry too much about having to cleanse the bathtub itself. Yet you should be careful if a lot of people are using the same bathtub. (Hindu gurus put great emphasis on having their own private bathroom.)

- Some people tend to feel uncomfortable if they pull out the plug and let the water out while they are still in the bath, as if some of their own energy was washed away. Experiment and see if it does anything to you.

8.10 Loo practice

I can never insist enough on the importance of ‘etheric excretion’. It is a vital function that human beings have lost, to a great extent. This fact appears strikingly evident to the clairvoyant but is presently overlooked by both conventional and alternative therapies, apart from a few techniques of drainage in homoeopathy, acupuncture and herbalism. However, none of these is very efficient compared to the excretion capacity that develops through a conscious awakening of the etheric layer.

The more you exercise your capacity for etheric excretion, the more it will develop into a tangible function. You will feel certain etheric vibrations leaving your etheric body as clearly as you feel stools leaving your physical body.

Certain etheric excretions can take place without any physical ones. However, it should be clearly understood that all physical

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excretions are supposed to be accompanied by etheric ones. But due to what homoeopaths call the psoric miasm inherent in the population, etheric excretions are nothing like they should be. Become aware of your layer of vibration while passing urine or stools. Apply yourself to passing out negative etheric vibrations at the same time as the physical matter. You will be really surprised at the intensity of the results and of the general wellbeing that is generated.

- Even though they usually remain unnoticed, unexpectedly strong energy movements take place while passing urine and, to a lesser extent, stools. This could account for the fact that a significant number of heart patients expire while on the toilet.

8.11 Releasing into the earth

As your capacity for etheric excretion develops, it becomes possible to operate releases not only into water but also into the earth.

Take off your shoes and socks, and place your soles and palms on the earth.

Keep your eyes closed. Engage the throat friction, feel the vibration in your eye and all over your body. Then forget about your body and feel the vibration of the earth.

After 1 or 2 minutes start excreting etheric vibrations into the earth. Use deep exhalations, reinforced by a strong friction. Put unwanted vibrations into the earth while the air is coming out of your mouth. To the earth, these are not noxious vibrations. They will be composted and processed into renewed nature forces.

Tips

- This practice can also be efficient in releasing anger or stress.
- As with anything powerful, this technique should be used with moderation. Otherwise a certain depletion of your energies could result.

8.12 Tree hugging

Here is another exercise related to etheric excretion. Next time you are in a forest, tune in and select a big tree, one with which you feel an affinity.

Then go and hug the tree. Get as much surface contact as possible: as well as holding the trunk with your arms, press your chest, your belly and your legs against it.

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Release any excess vibrations into the tree. Excrete them the same way as you do into the bath water. Present it as a gift to the tree. Thank the tree when you finish.

Tips

- For negative energies, first try to operate releases into the water or into the earth. Keep trees for more subtle vibrations or for the type of energies that you are really unable to get rid of by any other means. Anyway you do not necessarily hurt the tree by doing this, rather you present it with something valuable. Even though to you, the vibration related to a depressed mood or the beginning of the flu may seem negative, to the tree it is a highly evolved and sophisticated energy. If you use your sensitivity you will be able to pick out trees that yearn for what you are trying to eliminate from yourself.
- This technique can work miracles. But you have to stay against the tree for long enough, a good 10 to 15 minutes, or more if you can. You need to give the tree enough time to receive what you are trying to give.

8.13 Crying

Shedding tears can be an occasion to release a lot of emotional tension and undesirable energies, especially if you apply your new capacity for etheric excretion. Put everything you want to get rid of into the tears.

Being able to cry (at will, if possible!) is a valuable skill on the path of self-transformation. It allows you to cleanse the heart in depth. If you are the type of person who can never cry, I would suggest that you apply yourself to regaining this ability. Use any trick you can find, from peeling onions to more sophisticated methods of dramatic art.

On the other hand, if you are the type of person who cries rather too much, it may be that by releasing more through your tears you won't need to cry as much, the idea being to increase the quality in order to reduce the quantity.

8.14 Sucking the citrus

Mother, apart from being in charge of the Sri Aurobindo Ashram of Pondicherry for many years, was also one of the great occultists of the 20th century. She recalled that she once worked with an extraordinarily psychic woman, Mrs. Theon. Mrs. Theon

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was able to put a grapefruit on her chest while she was lying down, and suck in its energy with her etheric body. After some time, all the vital force had been extracted from the grapefruit. Even physically, the fruit looked shrivelled.

Could you take an orange or a grapefruit and do the same?

Lie down. Put a good, healthy (and preferably organic) orange on your sternum, right against the skin.

Close your eyes. Become aware of the vibration in the eye. Become aware of the vibration all over your body and in your chest in particular. Then become aware of the vibration inside the fruit. Start drawing the vibration of the fruit into your own layer of vibration.

8.15 Yawning

Yawning is one of those little inner movements that can release unexpectedly big waves of energy. Yawning can be regarded as a proper channel release: it is an action, a physical movement, that can be followed by a movement of energy, or etheric wave. As with all channel releases, the energy movement is far more important than the physical movement. But as we described before (section 6.3), this energy movement has to be allowed, otherwise it won't happen, or it will happen only faintly. It is one of those natural functions that our etheric body does not perform automatically any more.

Suppressing yawning is a perverse conditioning coming from repressive education. When fully performed, yawning releases the heart, the same as crying. It also frees many tensions that would otherwise accumulate in the eyes, hence the tiny little tear that appears in the corner of the eyes after a full, generous yawn.

Let us see how you can get the most out of yawning. If you observe it from your eye, you will see that when yawning, most people tend to release energies through their mouth. If you can become aware of this energy release and amplify it 'with intention' when you yawn, that will already be a significant improvement.

But there is a more enlightened way of yawning. The general principle is to yawn upwards. You have to manipulate all the muscles of the back of the throat for the energy movement to be directed upwards, towards the top of the head, rather than horizontally through the mouth. While yawning try to elongate the pharynx. The mouth does not have to be very open, it can

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actually be kept nearly closed. Focus all your attention at the top of the back of the throat, behind the nasal cavity. This area, at the roof of the pharynx, is closely associated with the metabolism of the nectar of immortality.

Tips

- If you are fast enough, you can also use sneezing as an energy release.
- You must have noticed how contagious yawning is. In a series of lectures given in Kassel in June and July 1909, Rudolf Steiner explained that in Atlantis subconscious influences used to pass much more freely between human beings. A powerful man was able to raise his arm, and just by the play of these subconscious influences all the people around him would automatically feel compelled to lift their arm. Yawning is the last remnant of this type of inclination.

8.16 The right side of the ring

If you wear a ring, take it off. (If you wear several, take them all off, so you can test them one by one.)

Close your eyes, become aware of the vibration in the eye, and of the vibration in the corresponding finger. Use the throat friction to amplify the feeling.

Then put the ring on, and become aware of the vibration in the eye and the finger again. Remain motionless for half a minute or so.

Then take off the ring, turn it around and put it back on the other way round. (A ring has two sides. So after you have put the ring on the other way round, the side that was closer to the knuckle is now further from it.)

Become motionless again, tune into the vibration in the eye and in the finger. Implement the throat friction. Compare the vibration with what you were feeling in the other position. The current of vibration generated by the ring often feels quite different.

Which way is the right way? Try each position a few times, until you can decide which feels right, ‘direct’ and supportive of your energies, and which feels wrong, ‘retrograde’ and working against you.

Tips

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- A lot of force can be stored in a ring, with or without a mounted stone. The more potent the ring, the more important it is to wear it on the 'right side'.
- A pendulum can also be used to confirm the 'right' side of the ring.

8.17 A note about wrist watches

Beware! Seen from the eye, watches appear much more toxic than is usually believed. This applies especially to quartz watches: it is like a whiplash sent into your etheric body with each vibration of the watch. But even without quartz, all watches tend to create a perverse etheric field and are a major interference in the natural flow of your energies.

Here is a simple experiment to convince you of the pernicious effect of watches. For this, you will need a friend and a pendulum. A key or a ring at the end of a 15-centimetre (3-inch) cotton thread will do perfectly as a pendulum. It is better to avoid synthetic thread.

Ask your friend to take off his/her watch. Hold the pendulum in one of your hands, and with your other hand take your friend's right hand pulse. That's assuming your friend usually wears his/her watch on the left side. If he/she wears the watch on the right side, then start by taking the pulse of the left hand.

How do you take the pulse? Use your index, middle and ring fingers, and place them on the radial artery just above the line of the wrist, on the side of the thumb. Note that this part of the radial artery is located on the Lung Meridian (section 4.8).

While holding the pendulum in one hand and taking the pulse with your other hand, go into your eye, become aware of the vibration, and breathe with a slight friction. Then tune into the energy of the pulse. Try to feel the vibration in the artery. The pendulum will start rotating in one direction.

Now repeat the operation with your friend's other hand. Tune into the vibration of the pulse. You will see that in most cases the pendulum starts turning in the other direction. This fact is quite normal: it just shows that the energy of each arm has a different polarity.

Then repeat the operation after asking your friend to put on the watch. Take the pulse of the hand with the watch, tune in, and... surprise! The pendulum either stops rotating, or rotates in the opposite direction to when it was minus the watch. This means

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that the wrist watch cancels or inverts the energy polarity of the arm on which it is worn — a confronting observation indeed!

There is no right place to wear a watch on your body. Nurses' habit of attaching the watch close to the heart is certainly not advisable either. As long as the watch is in contact with the body, or very close to it (less than 1 or 2 inches away), it creates a major interference in your etheric. That is why the effect will be roughly the same if you decide to keep the watch in your pocket instead of wearing it on your wrist.

A watch should be carried in a bag, and not on you. For instance, it is very possible to attach the watch to the strap of your bag in a way that's easy to read from a distance. Why not start a new fashion?

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Note: Throughout this book, whenever the term ‘the eye’ is mentioned, it refers to the third eye, and not to the physical eyes.

9.1 Centredness through vigilance in the eye

Let us start with a simple experience. Close your eyes and do a reconnection: become aware between the eyebrows and breathe with the throat friction. Build up the vibration in the eye. Then open your eyes and look at any object in front of you. Even though your eyes are open, keep a strong awareness of the vibration between the eyebrows. What is in your field of consciousness? The object, you, and the vibration between the eyebrows.

Something interesting can be noticed: it is as if you were looking at the object from between the eyebrows. You are not trying to do so, it just happens automatically. You just look at an object, keeping a strong awareness of the vibration in the eye. And very naturally you find yourself looking at the object from between the eyebrows. In other words, you are centred. Note that you are not actively doing anything to achieve centredness, it just happens by itself. **This is because the very nature of the third eye is centredness. Therefore whenever your eye is operating, you find yourself centred.**

Take another object and start looking at it. At the same time, remain aware of the vibration between the eyebrows. Another finding is that your mind tends to quieten. Once more, you are not trying to make your mind silent. Anyway it is hopeless to try to achieve inner silence by fighting against the mind. So don't try anything, don't do anything, just keep some awareness of the vibration in the eye. And as a by-product you will find that your mind is quieter than usual.

How does this happen? As soon as you are in the eye, you are already a bit out of the mind. Remember the eye contact exercise we did in section 5.9. We were observing the layer of ordinary mental consciousness, called *manas* in Sanskrit. This *manas*-mind, made of grasping and conditioning, is the facade, the one that goes

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on talking in your head all the time. And the third eye is the gate that leads out of it. So that each time you go into your eye you make a first step out of the mind, and therefore everything calms down.

Repeat this practice (9.1) over and over again. Choose a few objects around you and spend some time looking at each of them. Each time, there is the object, there is you, and there is the awareness of the vibration/tingling/pressure between the eyebrows. Keep your eyes open, blink as little as possible. Keep on breathing with the throat friction. Observe your own awareness and see how it differs from when there is no focus in the eye.

9.2 Inner alchemy

The centredness and quietness that arise from being in the eye illustrate the nature of inner alchemy. The eye is the structure, centredness is one of its functions. Activate the structure and the function will be implemented. Instead of trying to fight mentally against your mind to achieve inner calmness, you build up a new structure: the third eye. And then you just have to switch on the structure for the function, stillness, to be activated.

This is one of the great secrets of inner alchemy: do not try to solve a problem on the level of the problem. For instance don't waste your time fighting the mind with the mind. Fashion a new organ. Once built up, the eye radiates calmness — that is its very nature. So the task is to build the third eye, just as the ancients built the cathedrals. It is a work that requires perseverance or, according to one of the mottos of the Clairvision School: 'supernatural persistence'. And then one day you realize that you just have to be in your eye to make your mind silent. Nothing to fight, nothing to try: mastery is complete. You can **see** the thoughts coming towards your mind as little forms and you can choose whether you wish to let them in or not.

Let us take another example: meditation. You may have reached a very high state of meditation once or a few times in your life, for instance when withdrawing from your daily activities and undergoing a meditation retreat for a few days or weeks. But then going back to work and resuming your usual life, the high state of consciousness gradually fades and you get caught back into your daily routine of thoughts.

The answer given by inner alchemy is: don't fight to retain the experience. You can't maintain it because you are lacking the

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proper organ, the structure of energy that would allow you to stabilise yourself in a higher state of consciousness. You need to generate such a structure. Start weaving the body of immortality. Open the central channel of energy, in the middle of the body. Build up the crown centre, at the top of the head.

Create the proper subtle organs and it won't only be during meditation retreats that you will be able to experience an expansion of consciousness, it will be all the time. Even in the middle of a crowd, in a busy railway station or while driving in traffic jams, the new state of consciousness will remain with you. The experience won't depend on your mind being made quiet through seclusion, far away from the world. Spiritual awareness will radiate from the Self through the vehicles that have been built, no matter what happens around you.

We are now at the stage of building the third eye, as a first step in the realisation of the body of immortality.

9.3 Permanence in the eye

Spiritual paths are many and varied, and so are their techniques. They invite you to look at the world and at yourself from different angles. But there are a few common points to most of them. The central theme that can be found in nearly all methods of self-transformation is the necessity to maintain a permanent inner awareness.

Indian masters often like to make their disciples ponder on what it is that distinguishes an enlightened sage from any other human being. The latter may be more intelligent, more educated, more handsome than the sage. He may have all sorts of skills that the sage does not have. But there is one fundamental characteristic that makes all the difference between the two: the sage is permanently aware and the other is not. The sage has exploded into a space of consciousness in which inner awareness is spontaneous. The other one's mind is caught in unceasing thoughts, perceptions and emotions that overshadow the perception of his Self.

To sustain this awareness, all sorts of methods have been designed by generations of spiritual inventors. Some use a mantra, a sequence of sounds endowed with power, and repeat it inside **all the time!** Like the great yogi Ramdass, for instance, who reached his enlightenment by repeating the mantra *om ram* non-stop for twenty years. Equivalent practices can be found in Christian mysticism in the constant repetition of certain prayers. The

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method can be very powerful, even though it does not necessarily suit everybody: the constant repetition of a sequence of sounds is but one way among many.

The problem is to find one method that fits your energy, and to stick to it. I suggest that you ask yourself the question: what is my magic wand, meaning what device am I using to remain aware all the time? And does it work? If you care for your spiritual development, then this question is vital. As long as the answer to the second question remains no, you are not even a candidate for higher states of consciousness and for initiation.

Note that the technique that is right for you is not always the one you like in the beginning. Success in spiritual practice comes from persisting. If you study the lives of enlightened masters, you will find that quite often when they started their path, they did not understand anything of what they were doing. The technique they had been given, the one through which they were going to reach enlightenment later on, seemed to them arid, unproductive and foreign. So why did they become masters while many others got nowhere? They persisted, persisted, persisted... to the point where this persistence became more important than the technique itself, and ended up leading to a phenomenal breakthrough.

In the Clairvision path of inner alchemy, the first of the magic wands is to establish permanent awareness in the eye. If you can look at an object and at the same time remain aware of the vibration between the eyebrows, then you can also walk, for instance, with the same awareness. Why don't you give it a try, **right now** (another of our mottos). Leave your book for one minute and walk around, with a total awareness of the vibration between the eyebrows.

So, this is a first extension of your spiritual quest into your daily activities. Now, each time you walk, you can be a seeker. You can either wander without any awareness, swallowed by your thoughts, or you can be totally in the vibration between the eyebrows.

Driving is another activity that you will find easy to marry with your awareness in the eye. Driving from the eye is harmonious and immensely satisfying for the soul. The focus keeps you aware and centred, and you can drive for longer periods of time with less tension and less fatigue. Moreover, you remain vigilant and your angle of vision is wider, which improves the safety of your

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driving.

Then the purpose is to extend your awareness to more and more of your activities, until you reach a constant focus in the eye. At one stage this eye-centred awareness will become automatic and effortless. It will be integrated into all your actions. Then you become a candidate for initiation.

Think of all the monks who spend their lives in a monastery with nothing else to do than pray or meditate from morning to night. Only a small percentage of them will reach the enlightenment they are after. How then could you hope to have a chance, just by meditating 20 minutes twice a day and being caught in the turmoil of modern life the rest of the time?

The answer lies in extending your awareness to every situation of your daily life. Start using the world to become more aware. Then the world becomes your teacher instead of your adversary. The most insignificant circumstances turn into beautiful opportunities to test and enhance your centredness and your vigilance. For it is very possible to slumber in a monastery, to withdraw into a disconnected inner life that avoids key issues and leads nowhere. Whereas if you accept facing the world, then the world will make sure that you face yourself.

Now please do not make being in the eye a painstaking process – have fun! The Clairvision techniques have been designed for you to play with. There can be a foolish way of remaining in your head all day, only remembering your purpose of vigilance from time to time and getting angry at yourself for letting your mind wander. Instead of being swallowed by your daily routines and remembering the focus in the eye only now and then, I would suggest that in the beginning, you apply yourself to performing certain actions with a total awareness between the eyebrows.

For instance, do the dishes being 100% in the eye. If you put all of yourself into it, after a few times it will become automatic: each time you start washing up the presence in the eye will come by itself. Incidentally, note that washing up can become a very refreshing activity if you use a flow of running water and release your tensions and wrong energies into it as you process the dishes (technique 4.12).

Several activities that would usually be regarded as plain and boring will become unexpectedly fascinating if you perform them from the eye. As more and more seeingness and vision are added to

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the focus in your eye, the world turns into a constant source of wonder. You can very well implement this path where you are, here and now. Leaving your job and fleeing into a cave would not necessarily be an advantage. The problem is not so much to change your activities but to achieve them with the new awareness.

Life in the eye: tips, tricks and traps

- It is always good to use a few reminders: each time you see them, you go back to your focus. For instance tie a ribbon around your wrist, or stick little pieces of paper at key locations on your walls. Or write a note on your mirror, paint one of your nails a different colour...

- Doors and gates have a strong symbolic resonance. A powerful practice is to remind yourself of your spiritual aspiration each time you cross a doorway.

- Another powerful method is to get a watch with a countdown and to make it ring, say every seven minutes. Each time you hear the signal, re-focus your awareness in the vibration between the eyebrows and breathe with the throat friction for ten or fifteen seconds. Seven is a good number for self-transformation. Actually, what is important is not the length of the interval but the fact that the signal and the practice are repeated with extreme regularity. This gives a sense of rhythm to the astral body and deeply imprints in you the habit of being in the eye.

- Now let us try something. Close your eyes, start breathing with the friction, build up a strong vibration between the eyebrows for 1 or 2 minutes. Then open your eyes, keeping the tightest focus between the eyebrows, and look at yourself in a mirror.

Obviously your friends and relatives will find it a bit confronting if you address them with a face like that! So what to do? Firstly, whenever you are talking to somebody, practise being in both the eye and the heart (technique 5.13), so that the intensity of your eye will be tempered by the opening and the softness of your heart.

Secondly when, through practice, you have become more established in your eye, the intense semi-frowning of the beginning will disappear and you will look quite normal. Meanwhile, try to play it diplomatically.

9.4 The harvest of permanence

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Let us review and try to understand the benefits that result from maintaining permanent awareness in the eye.

- Awareness

First and most important of all is the awareness itself, as discussed above. Whoever is aware is sailing towards the Self. Whoever is not, is wasting beautiful opportunities for growth.

- Centredness

As shown by the simple experiences at the beginning of this chapter, one of the direct results that comes from being in the eye is a more centred state of consciousness. In the philosophy of yoga (*yoga-darśana*) there is an important word - *vikṣepa*. *Vikṣepa* refers to a scattered and spread-out condition of the mind. The great seer *Patañjali* in his classical *Yoga-Sūtras* (aphorisms on yoga) described *vikṣepa* as one of the major obstacles on the path towards spiritual reintegration (*Yoga-Sūtras* 1:30-31). The more your eye develops, the more you will find that you have the capacity to maintain a still and silent state of mind at will.

- An awareness beyond the discursive mind

The advantage of using the eye for the purpose of awareness is that it leads to a vigilance that is beyond the common layer of the discursive mind. One of the main pitfalls when you apply yourself to a path of awareness is watching your mind with your mind. Some people manage to reach a certain awareness of their thoughts, but a purely mental one. In other words, each time they have a thought, say about their friend Brünnhilde for instance, another thought comes up: “I'm thinking of Brünnhilde”. And so on. These people often get dissatisfied after some time. They have the feeling they are doing all the right things, starting with awareness, and yet nothing ever happens. They remain floored in their usual mental consciousness. They never experience any real breakthrough towards an expanded state of consciousness.

The reason is obvious. The true aim is the awareness of the Self, and not only self-awareness! *Manas*, the layer of ordinary mental consciousness, the one that goes on talking in your head all the time, is the main veil between you and the Self. Therefore the purpose is to emerge out of the *manas*-mind into the Self, and not to get the *manas*-mind to mimic a higher awareness by adding thoughts after thoughts.

So it is when you start to watch the mind from outside the mind that your awareness becomes spiritually rewarding. And that is

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why it can be so valuable to work at an opening of perception: when achieved according to our principles, the opening allows you to step out of the *manas*-mind. The main point is not so much to see auras and non-physical worlds but to see from ‘out of the mind’. Then you start existing out of the cage.

Now you can understand better why it has been constantly repeated in this book that the essence lies not in what you see, but in the fact of seeing. In terms of spiritual development, the content of the visions is secondary compared to the breakthrough out of the layer of usual mental consciousness. The people who spend too much energy trying to analyse the symbolic meaning of their visions often miss this point completely.

- Building the eye

By remaining permanently focussed between the eyebrows, you quicken the evolution of the eye to a considerable degree. The eye is nurtured by your awareness. Moreover, you establish a connection that allows spiritual guides and helpers to give energy and support. It is their function in the first stages of your spiritual development to come and chisel your subtle organs of clairvoyance. Their task is greatly facilitated if you maintain a constant vigilance. Truly, the awareness that you are aiming at is a connected one. Instead of saying ‘be aware in the eye’ one could say ‘remain connected through your focus in the eye’. If you devote yourself to establishing a certain permanence in the eye, the feeling of connection with your own energy will become more and more obvious.

Persistence in this work also fosters several physiological changes in the nerves and glands that are related to the third eye. The third eye itself is not physical, it is an organ of energy. It belongs mainly to the etheric and astral bodies. Yet some physical structures in the vicinity are connected to it, and undergo a deep transformation as your awakening proceeds: the pituitary gland for instance, and at a later stage, the pineal gland. These two are invariably mentioned by occultists of all kinds when discussing the third eye. However, in-depth clairvoyant investigation reveals that significant changes also take place in other structures, such as the cribriform plate of the ethmoid bone (through which the nerves from the nasal mucosa reach the brain), the optic chiasma, the frontal air sinus, the sphenoid air sinus, and the ventricles of the brain (cavities filled with liquid inside the brain).

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- Filtering the external world

One of the reasons you cannot see the non-physical worlds is that your mind is saturated with impressions received from the physical senses. In other words, your head is full of the images and sounds of the physical world and there is no space left for anything else. The cup has to be emptied before any other material can be poured in. That is why you often find in Steiner, for instance, that the apprentice esotericist should daily put aside some time in which he cuts off from any sensory perception. Then the astral body, the layer of mental consciousness, can withdraw into a life of its own, and behold non-physical images. A very similar concept is constantly repeated in the different yogas of the Indian tradition. The Sanskrit word *pratyāhāra* corresponds to a withdrawal from the senses, through which a naked condition of consciousness can be experienced. In Sanskrit literature, *pratyāhāra* is often described as a prerequisite for higher inner experiences.

As you open your vision you will make an interesting discovery: the pollution is not only a question of quantity but also of quality. It is not only the fact that you constantly receive a multitude of physical sensorial perceptions that makes you unable to see other worlds. It is also that these physical perceptions have a harsh effect on your system. What comes from the physical senses is like coarse matter: it is excessively gross. Therefore, if not filtered it makes your consciousness rough and unrefined.

In other words you are permanently inundated with unprocessed impressions: images, sounds, smells and so on. These rush into your consciousness and create much more damage than you think. To draw an analogy, it is as if the nutrients you eat were sent directly to the organs and tissues of your body without having been processed through the digestive tract. If that were the case your physical body would lose its identity, it would become too 'outside-like'. And that is exactly what happens to your consciousness. It loses its Self-identity. The Self can no longer be discerned among this tidal wave of external impressions.

I want to insist on this fact, because it appears essential when one observes the economy of consciousness clairvoyantly. The same way as your physical body is made of what you have eaten, all the sensory impressions contribute to weaving your layer of mental consciousness. And in the present situation a thick cloud of coarse astral matter is being generated in you day after day, veiling the

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Self.

What happens when you remain aware in your third eye? The impressions coming from the external world are received in the third eye first instead of rushing straight into your mind. Remember the exercises on centredness at the beginning of this chapter, where you look at an object and you remain aware between the eyebrows. Automatically it is as if you were looking from the third eye, meaning that the visual impressions reach your third eye first. Then what happens? The third eye ‘digests’ these impressions. It filters and processes them.

This mechanism will strike you, as soon as you observe it clairvoyantly. The quality of vibration of what enters your head differs markedly, depending on whether or not it has first been processed by your third eye. The perceptions that have first transited through the third eye are smooth and refined. Those that have not are harsh and cacophonous. They hurt like a headache. They weave your consciousness in a way that is unfit for spiritual awareness.

Understanding and applying this principle is enough in itself to change a destiny. For what does one see when observing the mind clairvoyantly? The thoughts of the mind are not abstract entities, they are made of a certain substance. Of course, this substance is not physical, but still it exists as matter, on a certain level. And the quality of your mental substance determines the quality of your thoughts. Spiritual thoughts, or even just clever thoughts, simply cannot grow or be received if the mental substance is gross and poor. If you care for your spiritual development, I suggest you ponder upon this point.

9.5 Practice

You may sit or stand, but make sure that your back is straight. Become aware between the eyebrows. (Logically, after reading this chapter you should already be between the eyebrows!) Become motionless. Limit your blinking and the movements of your eyeballs.

- Images

Look at an object around you. Look from the eye. Receive the object in the eye, between the eyebrows. Try to put into practice the filtering effect that we have just discussed. **Try to feel the ‘weight’ of the images on your third eye, as if the images were pressing between your eyebrows.** Make sure that no visual

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impression bypasses the eye. Become aware of the processing of all physical images by the third eye.

Then drop any awareness of the eye. Release your focus. Start looking at the objects in a usual mental way... and see the difference. Can you perceive that the vibrations reaching your head are less subtle?

- Sounds

Apply the same method to sounds. Put some music on and first spend one minute listening to it without any particular awareness, and without focus in the eye. Try to appreciate the quality of vibration of what is taken in.

Then become aware between the eyebrows. Listen from the eye. Maintain your focus in a way that the sounds are received in your eye. Try to sense the difference in the nature of the vibrations that penetrate inside you.

- Smells

Now practise with something that stimulates the sense of smell. First smell the substance without any particular awareness. Then receive the smell from between the eyebrows: smell from the eye. How does the input differ when filtered through the eye?

- Taste

Start eating a meal without any particular awareness. Then, after a few minutes start tasting the food from the eye. In this instance the difference in the quality of vibration will be especially striking.

Then practise more selectively with different tastes and foods. Watch and compare the action of sweet, salty, acidic and other tastes on your eye, one after another.

A major discovery will be that when in the eye, you do not necessarily appreciate the same foods as when you eat without awareness.

9.6 Practice

Practise walking along the street with a complete focus in the eye. Make sure that any image, sound, or smell is received from your eye. After a few minutes release your awareness. Receive everything mentally, without any focus in your eye. Compare the quality of vibrations inside yourself.

9.7 Practice

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What is it exactly that penetrates you when you perceive an image, a sound, a smell...? What sort of vibration is received? What sort of subtle substance is added to your being?

Repeat practice 9.5, but this time put all the emphasis on the perceiver — you. Look at an object without keeping any particular focus in the eye. The object has certain qualities and there is also a certain quality of vibration inside your head.

What is it that is added to your own vibration when you receive the image of the object? What changes in your head or elsewhere, on the level of energy?

Now be more and more in the eye. There are degrees, as far as being in the eye is concerned. You can be 10% in the eye, or 40% in the eye... and if you persist in your practice, one day you will be able to be 100% in the eye.

Start with being just a little bit in the eye, say 5%. Watch the difference in the vibration that is received from the object, compared to when no particular awareness is kept in the eye. Increase progressively, becoming 10% aware in the eye, then 20%, and so on. Each time, observe the vibration that is taken in while looking at the object. Then do the same with as much awareness as possible. Try to sense how the visual impression affects you. What is added to your energy while perceiving? Can you feel the sensory input as astral matter?

Go from one object to another and repeat the observation process with gradually increasing levels of eye-centred awareness.

Then put some music on and repeat the process, this time with sounds.

The same exercise can be applied to taste.

9.8 Test

Choose the most hectic place of a large city. Try to stay there for half an hour with full awareness in the eye. Make sure that no perception comes in without having been processed by your eye. Filter even those perceptions that usually remain unnoticed, but still are recorded unconsciously.

How far can you maintain your integrity?

Repeat the test from time to time, to measure your progress.

9.9 Intermezzo: changes in vision

One of the first results you will notice when applying the techniques described in this book, is a gentle transformation of

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the way you perceive space in your daily activities. For the practices dealt with in this section it would be best if you could be outside, in a garden or forest.

Practise looking at trees and flowers while being in the eye. Sit comfortably somewhere, not necessarily in a meditation posture. Just be relaxed. Reconnect with the eye, between the eyebrows. Keep your eyes open. It is better not to move too much, but you do not have to adopt a statue-like attitude as in the eye contact practices.

Resume the triple process of vision, with:

- 1) awareness in the eye
- 2) awareness of the fact of seeing, or seeingness. If seeingness is too much of a problem, just feel the image instead of looking at it.
- 3) the feeling from the heart

You will notice that while focussed in the eye, your perception of the countryside changes slightly. A first simple difference is that your perception is more global: it encompasses more of what is located at the periphery of the image. Instead of selecting a part and unconsciously focussing on it, you remain aware of the whole tableau.

But there is more than this increase of peripheral perception. Compared to what you would usually see, the image seems to be 'less flat'. The air seems to 'take dimension'. There seems to be more perspective, more relief. As you go on developing your eye, this contrast will appear more and more clearly. The difference between the vision of the third eye and the usual one is similar to that between reality and a postcard, or between a holographic picture and a flat one. The eye seems to add a stereoscopic dimension to the image even without going into extra-sensory perception or vision of auras.

Another noticeable difference is that the image seems to be more 'alive'. The colours are more vivid, as if endowed with an intensity and a vitality of their own. The colours talk to your soul, they communicate their qualities. There is definitely a feeling of aliveness permeating the whole picture. Your physical vision is suddenly greatly embellished: it is as if you were rediscovering the world! And all you have to do in order to reach this other vision is to step a little out of the layer of the mind in which you have been conditioned to operate. Remember that as soon as you enter the eye you are already half-way out of the mind.

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When re-experiencing past life episodes through techniques of regression and clairvoyance, one comes to realize that until not so long ago, most human beings saw the world through this more beautiful and living vision. The ‘flattening’ of the field of consciousness seems to have taken place from the 19th century onwards, contemporaneous with the industrial revolution and the explosion of scientific discoveries. It can be related to what Rudolf Steiner has called the coming of Ahrimanic influences into human consciousness.

I would suggest that you think of going for walks in nature and reconnecting with this living vision when you are troubled or agitated. It is a gentle way of pacifying many conflicts of the mind, not by struggling but by the attraction of the beauty of the world as seen from the non-mind.

9.10 The eye-heart awareness

Once you have established a solid awareness in the eye, the following step is to anchor it in the heart. By the heart I do not mean the physical organ made of muscle on the left of your body, but the heart centre, the chakra in the middle of the chest. (The same applies throughout the book.)

In several of the eye contact exercises it was suggested that you place your awareness in both the eye and the heart, as if you were receiving images and feelings in the heart, through the eye. The next step is to extend this double focus to all your activities.

The eye-heart awareness is a further development of the focus in the third eye. Once you have become familiar with living in the eye it is not so difficult to add the feeling of your heart at the same time. The force penetrates deeper. Your awareness gets anchored, grounded in the heart, and a new palette of perceptions and feelings arise because a higher stage of integration is achieved. What can be seen clairvoyantly in the aura of somebody who has settled a permanent awareness in both the eye and the heart? Streams of vibration and light start to flow between the heart and some centres of energy located around the pituitary and pineal glands. A new communication is established between the heart and the head. Some new channels of the body of energy are activated. The state of consciousness that comes out of this double focus is quite different too. The main difference is that the awareness in the heart allows you to get more in touch with your Ego, or Higher Self. Your Self receives more and more of your perceptions

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instead of being disconnected from your conscious existence. A new form of thinking arises from your permanent focus in the eye. And you can connect this new thinking with the presence of the Self in the heart.

This double focus definitely leads you towards becoming more present in your environment. You can't do things mechanically and soullessly if you are fully aware of your own presence in the heart. You are working at building a holy connection that will allow the Self to receive the world and to express Itself into the world. In other words, you are preparing the great alchemical wedding: that of the Self and the world.

9.11 When to start?

When should you drop the single focus in the eye and start the double eye-heart one? Not too soon. Of course it depends how much of yourself you throw into the practice. But still, it takes at least one or two years of permanent awareness for the alchemical transformation of your third eye to be fully engaged. It would be a great mistake to stop digging too soon and divert your attention. Even if you consider yourself advanced, I recommend that you carry on with the single-focussed work on the eye for a sufficient number of months.

Once you have shifted to the eye-heart awareness, it is still strongly recommended that one or two days a week are spent aware only in the eye in order to reinforce it.

However, there are exceptions to these rules. Due to their own organisation, meaning due to self-transformation work achieved in former lives, certain people should focus more on the heart than on the eye right from the beginning of the work. For instance, a few people tend to be projected into fireworks of subtle perception as soon as they get in touch with their third eye. It is as if they were spread out into the astral space. They see non-physical beings everywhere. They merge into spiritual worlds and tend to lose their self-reference. In this case it is in the heart centre that the awareness should be stabilised. Each time such an experience arises, emphasis should be put on keeping a sense of one's Ego, and on developing self-reference by feeling one's own presence in the heart. The grounding exercises described in the chapters on protection will also be useful.

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10.1 Tingling in various body parts

In this chapter we will review some of the most common experiences, sensations and feelings you may encounter while working on your eye and implementing the techniques of the book.

Vibration and tingling indicate that something is activated in your etheric body, meaning the layer of life force, or *prāṇa*. When meditating if tingling takes place in your hands, arms, legs, or any part of your body, it simply indicates that some rearrangements are taking place in your energy. For instance some channels that were blocked are starting to flow again, or a particular circulation is temporarily stimulated, or some other similar movement is taking place within the etheric body.

These little symptoms do not have any significance in themselves. They come and go and it is best not to pay too much attention to them.

10.2 Let things come and go

When you work with energy, a general principle is that various kinds of little feelings and sensations will be experienced now and then. These can include twitches, little pains, seeing colours, hearing inner sounds, and so on. They come and they go. As long as they do not remain on a permanent basis, they do not mean anything at all. Take them as little releases or rearrangements of energies. Do not dwell on them, just follow your process.

It is only if some of these were to come back regularly that you should take them into consideration and try to understand what they mean.

10.3 If a meditation experience becomes too intense...

Can meditation ever be too intense? That is very disputable! In cases of high intensity it is always best to remain very quiet and watch what is happening without reacting.

If for some reason you start feeling really uncomfortable and you wish to discontinue the experience, all you have to do is open your eyes and stop the practice. Just by opening the eyes, the pressure

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of the experience will diminish instantaneously and you will be brought back to your normal state of consciousness.

10.4 Feeling vibration higher up than between the eyebrows

A possible experience is to feel pressure and light on top of the forehead, about one inch above the area between the eyebrows, around the borderline between the forehead and the scalp. The pressure and the light may be constant, even outside meditation, and even if you are not trying to maintain vigilance in the eye. Such pressure indicates that energy is being poured into your eye. It is like a chiselling of your subtle organs of clairvoyance, operated by non-physical helpers.

Another possible experience is that of a 'saw' of light in the middle of the head (in the upper part). A pressure of vibration and light is felt that seems to be working at separating the two hemispheres of the brain.

All these manifestations are good signs, indicating that you are progressing. However, they are certainly not compulsory. You can very well complete the whole process of opening without feeling any of them.

If they take place, just watch them. They will last a certain time and then vanish when this episode of the building process is achieved.

If you want to help the process you can try to tune into the energy that is behind the force in action. For instance, where does the pressure come from? Can you feel the presence of any being behind the 'saw of light' or whatever it is that you are feeling? There's no need to 'do' anything. Just acknowledge the connection consciously, which will facilitate the task of the helper.

10.5 Feeling heat

It may happen that heat is released during your practices.

There is nothing negative about this. It is a common manifestation during certain phases of awakening and does not usually last very long.

If you don't drink any alcohol there is nothing particular to change. However, it is advisable to refrain from eating meat during the times of heat release, to have as pure a diet as possible and avoid spices. You can also take long showers and release the heat into the flow of running water as in the exercise of washing

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hands (section 4.12). Bathing in rivers and in the ocean is also very appropriate. In Kundalini-yoga, a form of spiritual practice in which strong waves of heat may be released, eating yogurt is sometimes advised to counterbalance the warming of the body. The combination of work on energy and alcohol consumption is a dangerous one – this applies to any form of alcoholic beverage. It opens the door to a whole range of nasty energies and can lead to disaster. Virtually no form of protection can work efficiently for someone who drinks alcohol (see section 17.6).

10.6 The breath stops

It is quite common at some stage in your meditation to get the feeling that the breath stops. Some people tend to get a bit worried about this. They think: what if my body just didn't start inhaling again? Actually you don't have to worry, for nobody has ever died from a natural suspension of the breath. The body knows exactly what it is doing! You just have to wait a few more seconds, and normal respiration will resume.

Truly, the time when the breath stops is precious. Everything stops inside, as in a cosmic standstill. It is an occasion to plunge deeper into the space and to get in touch with expanded dimensions of your Self.

10.7 The pressure in the eye becomes uncomfortable

In some cases the pressure in the eye can become uncomfortable, bordering on a headache.

What happens? A mixture of different factors can be envisaged.

- You are grasping.

It has never been suggested that you concentrate on the third eye, but just that you keep an awareness of it. Yet it is very easy when fighting to remain in the eye to start grasping the eye instead of being just aware of it. An unnecessary tension is generated, that can turn into a kind of headache.

So if this happens to you, the first thing to do is make sure that you keep a gentle awareness, and do not force anything.

- The energy is trying to pull you upwards and you are unconsciously resisting.

From time to time as you practise being in the eye, your consciousness will be lifted up, from between the eyebrows to above the head. This is very natural, and is due to the close connection that exists between the third eye and the crown

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centre, at the top of the head. When this happens, just let yourself be pulled upwards, and enjoy being above the head for a while. Then come back into the eye once the experience is over. In the beginning it often happens that you do not recognize the ‘pull’ and that you unconsciously resist, forcibly maintaining yourself between the eyebrows. Your very determination to remain firm in the eye, an aspiration which is right, unconsciously makes you resist the natural flow of energy. The result is very simple: a headache.

What is to be done? The answer is obvious: change your focus for a while. Move your awareness from between the eyebrows to above the head. The excess of energy accumulated in your head will be released upwards.

Here is a technique to help you achieve this result.

10.8 Controlling headaches

Close your eyes and become aware about 10 to 15 centimetres above the top of the head. There is a centre of energy, a chakra, in this area. It is not the crown chakra, it is the one above it. One of my teachers called it ‘the centre of the hissing snake’, because a hissing sound can be heard when one gets in touch with this chakra.

So tune into the area 3 to 5 inches above the head and spend 1 minute being aware and listening. Remember, no imagination! It is far better to remain just aware than to make up a sound.

Then maintain your awareness at the same height, about 15 centimetres above the top of the head, and at the same time utter a continuous hissing sound: ‘ssssssss...’ for a minute or two (a physical sound, not just a mental one). Do not only repeat ‘sss’, but make a proper hissing, as if you were a big snake. Put all of yourself into the sound, while remaining aware above the head. Then remain above the head and repeat the sound silently inside yourself for 2 or 3 minutes.

At this stage, in many cases you will be pleasantly surprised to realize that your headache has disappeared.

The more you master this technique, the more you will be able to release undesirable energies upwards, above the head.

Tips

- A bit of Tiger Balm on the forehead often works very well for headaches related to energy, especially if applied at the onset.

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- If you find it difficult to move the energy upwards through the top of the head, try to go through the back of the top of the skull instead of the middle. This area, around the acupuncture point *bai hui*, or Governor 20 (section 16.7), is an easier way out of the head.
- Another way to facilitate the upward movement of the energies is to uplift the eyebrows as high and tight as possible from the beginning to the end of this practice.
- This technique is a way of releasing extra pressure in the head due to ‘over-practice’. But actually, once you have mastered the trick you can use it to get rid of nearly any headache, even if it was caused by something completely different. The technique can definitely be used to control migraines of various origins, provided the patient is ready to learn to handle energies.

10.9 Other possible causes of headaches

Let us look at a few other possible causes of headaches in the context of our work of inner alchemy (and therefore without mentioning the whole range of headaches related to medical disorders).

- If you meditate, sleep, or work on a noxious earth line (see Chapter 12) all kinds of negative symptoms may be created, including headaches. It is very possible that opening your perception reveals these symptoms, making them appear worse. It is not that you are getting worse yourself, but rather that you are becoming more aware of the energy disorder. By correcting the situation (moving your bed or whatever), you will save yourself many troubles in the long run.
- Headaches may also result from meditating or sleeping close to a fridge, television, electric heater, cables, electric blanket, electronic devices, synthetic carpet, or any metallic structure that stores static electricity. Getting rid of the cause will remove the headaches.

In conclusion, apart from the causes mentioned above, it is not usual to get headaches from working on the eye. If you are suffering from headaches and if you have checked that none of the above-mentioned reasons can be responsible, then it is likely that the problem comes from a completely different source than your spiritual practice. In this case it is best to discuss the matter with a health practitioner.

10.10 Dizziness

There is nothing wrong with feeling a bit light-headed after some practices that take you far into the space. In certain states of expanded consciousness you feel extremely light and a bit euphoric, as if you had drunk one or two glasses of champagne. However, it is not always you who are light-headed, it is the others who are 'heavy-headed'! Life in the common discursive mind creates a suffocating gravity of thoughts and emotions. But people don't even notice it, because they have been conditioned to it for so long.

As you advance, a moderate feeling of lightness resulting from your practice will become 'normal' and integrated into your usual way of functioning. You won't even notice it. Even if in the beginning you feel a bit 'different', you will soon find it easier and more efficient to operate from this state of lightness. (When you start working with angels, it is an absolute delight, as if you were flying in your shoes.)

If for some reason the light-headed feeling was to become uncomfortable, the following suggestions would very probably restore the situation quickly:

- Practise the grounding exercises indicated in the chapters on protection (Chapters 18 and 20), keeping a strong awareness in the eye and in the belly.

- Eat! Eating is one of the best ways to create a short term grounding. If a friend of yours is completely spaced out after a meditation and if there is any urgent reason to bring him back, then feed him. In an emergency resort to heavy foods: cakes, and even meat. This is dramatically efficient, but don't abuse it: proper grounding is supposed to come from your mastery of energy (Chapters 18 and 20), not from a dubious diet!

In the chapters related to protection, it will become very clear that the Clairvision style of work aims at grounding as much as connecting with the space.

10.11 Getting fed-up or emotional

What is happening when you feel fed-up or emotional as a result of your meditation? Your emotional blockages are being revealed by your work of opening. This is quite logical and necessary. As you try to refine and purify your system, you meet all that is unclear inside, so that you may release and heal it. These emotional blockages are like smears in your astral body. It is often by

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clearing them that you will have major shifts in your opening of perception.

What do you do? Regression! ISIS, the Clairvision technique of regression, has been designed specifically to solve these problems. Otherwise some other techniques dealing with emotions can be helpful, such as rebirthing, for instance.

If it is impossible to have access to any techniques of emotional release, then a lot of physical exercise could help. Gardening and working on the land are also very pacifying. Yet you should not forget that even though physical exercise may make you feel better, it does not solve any of the problems. You must go deeper and deal with the conflicts of the mind through appropriate techniques. Neglecting the work of emotional clearing is probably the major reason some people practise a meditation technique or a process of spiritual development for sometimes as long as thirty years without any real breakthrough.

10.12 Hearing sounds

Hearing non-physical sounds is a very normal experience on the way. It often starts with a buzzing type of sound inside your head and slowly, slowly, gets refined into the harmony of the spheres. If there are sounds in your head, just listen to them. They are a good focus for maintaining your awareness. The best area to position your awareness in order to tune into non-physical sounds is behind the area between the eyebrows, in the centre of the head.

10.13 When there is no energy, the energy is somewhere else!

Some days the connection with the energy feels intense, and experiences flow naturally and easily. Other days there does not seem to be any energy at all and it is much more difficult to get into the experience.

It is the nature of energy to vary. For instance around the Full Moon the vibration is very intense, whereas just around the New Moon it is sometimes hardly perceptible. On the other hand the space, the purple space of the third eye, is often easier to reach around the New Moon. Many other variations of the energy can be observed, some predictable, some not. Maybe one day a reliable 'meteorology of energy' will be discovered. This should be the purpose of a true astrology.

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For your practice to be successful you need to learn to sense these variations and work in harmony with them. For instance if you are having one of those days when you are immediately projected into the purple space as soon as you close your eyes, there is no need to waste your time fighting for clear channel releases, since anyway the vibration can hardly be felt. Rather focus on the meditation, trying to go into the space as deeply as possible. Very often, when nothing seems to be happening in your practice it does not mean that there is no energy but that you are looking for the energy in the wrong place. Tune in and try to get in touch with a higher layer, and you might be astonished by what you find.

10.14 After *sattva*: *tamas*. To fight *tamas*: *rajas*.

In the Indian tradition, all the developments of the creation are analysed in terms of three *guṇas*, or modalities of nature, called *tamas*, *rajas* and *sattva*.

Tamas is related to inertia, opacity and cloudiness, dullness, lack of initiative, a feeling of laziness...

Rajas is activity, movement, desire. When *rajas* is activated inside you, you start running around, chasing the things you want, very involved in the pursuits of the world. Too much *rajas* results in agitation and restlessness.

Sattva generates pure and transparent states of consciousness, openness of mind and of perception, receptivity to the light, higher awareness.

Spiritual development can be understood as a gradual unfoldment of *sattva* inside yourself in order to allow it to reflect your Higher Self.

One of the basic laws of interaction of the three *guṇas* is that after a big dose of *sattva* (clarity), *tamas* (inertia) gets activated. In practical terms this means that after an unusually clear experience of consciousness it is quite normal to feel inert and unclear for a while. Under these tamasic conditions, it will be quite difficult to re-enter directly into an inner space of *sattva*. It will be much easier to have a *rajas* transition first and then to look for your *sattva* again. Practically speaking this means that if you feel inert and unreceptive the day after a brilliant awakening, it is better not to try to meditate for long periods. It is better to keep moving for a while: go out, walk in the countryside, do some physical work – and try to remain as aware as possible. Then you

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can start looking for your clarity again. (Another reason for this reactionary *tamas* condition is that when you reach a new intensity of light, the mud in the depths of yourself may be stirred up and revealed.)

Chapter 11 – The Art of Tuning In

11.1 Tuning in

Let us begin with a simple exercise. Take a crystal, for instance, and another piece of rock found anywhere in the countryside. If you do not have a crystal, just take two stones of different colours and textures. You also need a flower or a bunch of leaves. Sit in a comfortable position and place the objects in front of you. Make sure your back is straight. Start gazing at the crystal, or one of the stones.

Implement the triple process of vision:

- 1) Become aware between the eyebrows. Remain very motionless. Blink as little as possible.
- 2) Instead of looking at any of the details of the image in front of you, become aware of the fact of seeing – what we have called ‘seeingness’. If this is not possible, simply try to feel the image in front of you instead of looking at it.
- 3) Feel the object from your heart. Receive the object in your heart, through the eye.

Remain with the first object for 2 or 3 minutes. Then apply the same process to the second stone, for two minutes or more. Proceed in the same way with the third object.

It will become clear that you get quite different feelings from each of the stones, and from the leaves and flowers. Of course these objects have different qualities of vibration. But **you** also become different when you open to one or the other. Each object makes you vibrate at a distinct frequency. The more sensitive you become, the clearer the inner contrast when tuning into objects or people.

‘Tuning in’ is the capacity to resonate in harmony with an object, an animal, a person. ‘Tuning in’ bypasses the ordinary mental consciousness. It is a direct mode of knowledge and experience which differs from the ordinary mind in many ways.

A key point is that whenever you look at an object from the mind, the mind ‘kills’ it. The object is teeming with energy and vibrations, it has a life of its own. Several laws of nature are active inside it. And what do you get in your head? A dead replica, which

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could be called a mental postcard. The essence of the information has been lost.

When you ‘tune into’ an object, the very opposite takes place. You let the qualities of the object become alive inside you. It is no longer a postcard that you receive, it is a living feeling.

Repeat the exercise on various colours. Implement the triple process of vision on walls, clothes, objects, of different hues. Each time, try to ‘tune into’ the colour. Open to it. Let the qualities of the colour become alive inside you.

The result is magic. Different colours move you in different directions, generating a whole range of effects inside yourself. Colours and lights start to feed you: the blue of the sky, for instance, or the light from the stars, or even the yellow of a T-shirt... You can literally ‘drink’ the colours and their energies. You derive forces from them that strengthen your soul. This allows you to understand why little children, who are not yet living inside the frame of the mind, can be so fascinated by colours and light.

Another key distinction between the mental way of perceiving, and ‘tuning in’, is that the former is based on separation, while the latter is a process of unity. When you receive a mental image from an object or a person, there is no true connection between the object and the image. But when you ‘tune into’ an object, you **become** the object.

For instance, if the cat is trying to confuse you as to whether you have already given it dinner or not, you tune into the cat, and you become the cat. And then you can feel all that the cat feels. You can perceive the world as seen by the cat, with completely different sensory inputs. You sense the cat instinct flowing through you, you know exactly how it is to be a cat. And you can also feel whether your cat's stomach is full or empty!

It is a knowledge through identity, a most fascinating process. It gives you a deep intuitive understanding of the nature of objects and beings. You penetrate their logic from inside, because you become what they are.

‘Tuning in’ gives you access to a new and rich range of feelings and sensations. You discover a palette of inner experiences that your mind did not even suspect could exist. You become vast. Through the art of ‘tuning in’ many simple things of life, such as looking at the stars, swimming in the ocean, feeding the cat, become

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absolutely fascinating. You participate in the life of the universe, instead of perceiving it like a series of postcards.

For example, in one of the retreat centres of our school in the tablelands of New South Wales, an eagle used to come and watch us when we were working outside. When you tuned into the eagle, the eagle would stop 20 metres above your head and gaze at you. It was a complete standstill, a moment of truth. If you raised your arms towards the eagle and started turning slowly, the eagle would turn with you. Slowly, as if it was suspended in the air, the eagle followed you in a motionless dance. Then, if you ‘became’ the eagle, it was an inner explosion. There are simply no words to describe that. People who have never experienced anything of the kind may be clever and successful, nevertheless they live in nothing other than a cage.

11.2 Drinking colours

Implement the triple process of vision (motionless focus in the eye, seeingness, feeling from the heart) and tune into various colours. Any object or plant can be used, or even walls... If tuning into clothes, it is better if they are new enough so their colours are still fresh.

Tune into the colour. Do not pay any attention to the nature of the object itself. Tune into the colour and nothing else, as if you were drinking it. Let its energy flow into your being. Resonate with it. Do not only look at it or even see it: *become* the colour. Repeat the exercise on different colours and see how **you** become different, from one to the other. Let yourself become fluid under the influence of the colour. Let it take over. Let it invade your energy.

Tips

- Why not apply this perception of the spirit of colours to reconsider the way you choose your clothes and how you dress?
- No physical colour on Earth is as pure as those coming from the stars. Stargazing with an open eye is a unique experience, and leads to the most surprising and enlightening visions.

Learn to recognize the stars with a manual for stargazers, and tune into them. You will soon discover that the energies they carry vary greatly from one to another. A golden star like Arcturus (Alpha Boötes), for instance, awakens a fullness in the heart and warms your Spirit. Some others, such as Algol or Rasalhague, are

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to stars what orchids are to flowers: their beauty is sometimes treacherous.

Stars, especially when seen with our triple process of vision, will prove an inexhaustible source of inspiration and centring. Interestingly, seers of various traditions have perceived constellations as the dwelling place of the highest spiritual beings.

11.3 Flowers, plants and elemental beings

Let us take the example of a flower to describe some of the basic mechanisms of subtle perception.

Looking at a flower the mind perceives a shape, some colours, a perfume. But what will you perceive if you tune into the flower? You will get a feeling related to the nature of the flower, to its quality of vibration. For instance, it is obvious that a rose, a sunflower and an orchid communicate quite different feelings when you open to them. Many people have a natural, intuitive understanding of the nature of plants.

However, tuning in is more than a vague sensitivity; it is a metaphysical opening. When you tune in, your whole body of energy starts to resonate with the plant. You can feel streams of light rushing all around you. It's like entering another dimension. The plant becomes alive in you. With this inner explosion comes a knowingness, like a package of information in which all the properties of the plant are included. The plant inspires you with a sense of how to use it.

Let us describe this in other words. The physical image and the physical smell are like a husk. By implementing the triple process of vision (motionless focus in the eye, seeingness, feeling from the heart), you perceive a variety of non-physical colours, smells and tastes — what we could call the aura of the plant, its non-physical vibration.

If you go beyond this, you come to see something quite surprising: a being. You can actually see a little being which is like the essence of the plant, and which some western occultists have called the ‘*deva*’ of the plant, from a Sanskrit word meaning deity. You realize that the aura of the plant, its colours and other subtle qualities, are like the garment of the little nature being. All the subtle and physical properties of the plant are nothing but the consequences of the nature of this being. One could say that the being unfolds its personality through the appearance of the plant: its colours, its smells, its medicinal properties. And this being has

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a life of its own, you can talk and exchange with it...

If you want to have a chance to understand any of your non-physical perceptions, I suggest you spend some time meditating on the following principle:

Whenever there is a vibration, there is a being behind it.

The vibration is like the garment of the being. It is its external appearance. And anything that can be perceived in the vibration is simply the external manifestation of the being. Therefore as long as you have not contacted the being, you are missing the essence of the object: you are only perceiving consequences.

This principle is universal and does not only apply to plants and other living organisms. For instance, when tuning into the colour of a wall you first receive its living energy, meaning the vibration. But if you go beyond this, what can you see? Behind the vibration of the colour, a multitude of little elemental beings can be perceived. This is not easy because elementals are tricky, they hide all the time. You need a very silent and steady state of consciousness to be able to behold them with your eye. (All this makes you wonder exactly what is contained inside a can of paint.) The same applies to fire, air, wind and water: behind the vibration and the aura of substances, elemental beings can be perceived. But they are not the ones I would advise you to start with when exerting your talents of clairvoyance, for they are extremely shy, and clever at not being seen.

11.4 Fighting mental rigidity

To be able to open and tune into an object you need to come from a space of love. Empathy is a key to allow the qualities of the object or the person to 'become alive' inside you.

You also need a certain degree of opening and flexibility. If you are too rigid you will never be able to vibrate with things that are not like yourself. The part of yourself that is made of conditioning and operates only through reactions, the *manas*-mind, is like a cage. You live in your mind as you would live in a cage, always confined to the same range of thoughts, emotions, reactions. It is as if you were seeing the world through tinted glasses, and therefore made only of blue-green, green, and yellow-green, for instance. 'Tuning in' is given as a way to break the mental cage and to start 'being' on an expanded spectrum of frequencies.

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Of course, it is only when you get out of a cage that you realize it was a cage. If you have always been living in a cage, then to you it is not a cage, it is the whole universe. Tuning in allows you to break limits, by introducing unsuspected patterns of being into your consciousness. The light that comes from certain stars, for instance, allows you to vibrate on very strange frequencies, unlike anything you may experience on Earth. But you certainly do not have to go that far to explode the limits of your cage. If you could simply become your cat or your pot plant, even only for a few seconds, that would already represent an extraordinary breakthrough.

Another quality that is needed for the art of tuning in and is developed by its practice, is the capacity to forget about your little self for a while. If you remain too much like your cage, then there is no space left for anything else. You have to wipe away your surface personality for a moment. You have to cultivate an extreme inner stillness, a complete absence of reaction. You have to become empty, to make an abstraction of anything personal. This gives a refreshing break, and a sense of relativity as far as your own little problems are concerned.

In relation to your Ego, or Higher Self, something paradoxical is experienced. ‘Tuning in’ does not veil your Ego, it reveals it. It is by being more your Self that you can ‘become’ an object. The part of yourself that is able to vibrate in harmony with anything in the universe is the Self, precisely because It is universal. So by ‘becoming’ something other than yourself, you lose the little self, and therefore you reveal the true Self. By perceiving the world you uncover the Self, and that is exactly what clairvision is all about.

This is nothing like a vague feeling or an intellectual view. It is a hyper-dense frequency of being. It is a more objective experience than having your hand in a fire. By tuning into an object, and becoming the object, you become your Self. You are your Self, ten thousand times more than when you think of the object with your mind. Whenever you think of the object, you are not your Self, you have become assimilated with the cage.

The time has come to reverse the classic adage of French philosopher Descartes: *cogito ergo sum*, “I think, therefore I am.” What higher vision reveals is exactly the opposite: “I think, therefore I am not.” It is by stopping the mind that you can step

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out of the cage, and say, “I think not, therefore I am.” The Clairvision style of work invites you to use perception to reach that stage.

11.5 Trees

Let us resume our practical exercises, this time focussing on trees. There is a lot of wisdom stored in trees, hence the veneration in which they were held by Celtic schools of initiation, for instance. It is significant that the Buddhist tradition insists so much on the fact that Shakyamuni Buddha reached his enlightenment under a tree, a ficus religiosa in Bodhgaya. In Australia we have a surprising tree of the same family called the Moreton Bay Fig (ficus macrophylla), which looks a bit like a banyan. It is a huge, magnificent tree, always ready to advise you. If you can find a tree of equivalent energy, it is a blessing. Whenever you have to undergo a big inner shift you can sit under the tree and meditate. And the tree will help.

11.6 Practice

Tuning in is an ability that develops gradually. In the beginning you are 10% tuned into the object, meaning that you just get a certain feeling. It is then a question of intensifying the connection and of wiping out your surface personality through a total inner silence and stillness. You let the qualities of the object become alive in you until you reach the stage where you actually become the object.

In order to develop your capacity to tune in, I recommend that you practise on various species of trees. Tune in, and learn to vibrate with them. You will discover that different trees have completely different energies. Here are a few suggestions on how to discover the properties and qualities of trees. Our method will be to explore your own feeling as you tune into trees.

When you tune into the tree:

- Does your energy tend to expand, or does it feel contained?
- Does the tree give you a feeling of softness, or of tough strength?
- Are you getting a yang feeling (active, etc.) or more of a yin one (receptive, etc.)?
- Is the energy of the tree more akin to the earth, water, air, or fire element?

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– Does the energy of the tree resonate more with your belly, your chest, your throat, or your head? (When trying to cognize the properties of any plant or substance, it is always a good idea to sense which chakra it resonates with.)

– Do you get the feeling of being protected, when tuning into the tree? Some trees can envelop you inside their branches as an angel would take you in his wings.

– Try to sense what is the specialty of this tree. What could it be good for from a medicinal point of view?

Go on practising from one tree to another.

Tips

- Trees are really good when you are learning to tune in, for they have a generous nature. They enjoy communicating their energy. I have seen several people who had a great opening of perception when tuning into a tree. Some trees literally talk to you. When you become more perceptive it is not rare that you walk past a tree and you simply have to stop, because the tree is calling you. Don't hesitate to hug trees!

- Remember practice 8.12: if you have a sorrow or a perverse energy you can't get rid of, hug a tree for long enough, and ask the tree to take it. The results might astonish you. (The energy is nowhere as noxious to the tree as it is to you.) As your capacity to tune in develops, you will be able to implement this exercise with greater intensity.

- There is a beautiful custom, which is to plant a tree when a child is born. (Bury the placenta in the earth next to the tree.) Thus the child and the tree will have similar astrological charts. Of course, it is not very easy to plant the tree just at the moment of delivery (even though that would be a rather amusing enterprise). So you can proceed like this: note down the minute the child's head comes out and get somebody to plant the tree the day after, at exactly the same time. Apart from the Moon, the celestial bodies do not move much in a day, and 24 hours later they have almost exactly the same position in the houses as they had the day before. Another very good time to plant a tree is on the New Moon that precedes the birth. If the child has not arrived at the Full Moon, then plant another. These two trees, the New and Full Moon ones, will have a particular significance to the child.

Choose a good tree, on which the child and later on the adult will be able to mirror him/herself.

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11.7 Sexually-related feelings

People often say that they can never fully know what their boyfriend or girlfriend feels or thinks, just because they are different sexes, as if a woman could never know in herself what a man experiences, and vice versa.

Actually there is nothing more false. Through the art of tuning in you gain the possibility of going through the whole range of sensations and feelings pertaining to the other sex. For instance, a man comes to know in his own body how it feels to have breasts, to have a uterus, to menstruate, to be pregnant... By this I do not mean some sort of theoretical or intellectual understanding, but the real and direct experience of the feeling, exactly as if he was inside a female body. This also applies to a vast range of emotional attitudes.

This process can virtually be regarded as an initiation. Once achieved, the way of relating to the other sex will change dramatically: much less complicated and based on a true understanding. Various psychological problems connected with relating to the other sex (and that usually covers quite a few problems) will automatically disappear.

At this stage, it may be of interest to mention a fact about the etheric body (layer of life force, or *prāṇa* in Sanskrit, *qi* in Chinese). Esotericists such as Steiner have often pointed out that the etheric body of a woman is male, that of a man is female. This creates an inner substratum which greatly facilitates access to the feelings of the other sex.

With the expansion of perception a human being tends to be seen not so much as a woman as opposed to a man, or a man as opposed to a woman, but more as a totality made of two polarities. In this context, concepts such as the war of the sexes lose a lot of their significance. We all have a man and a woman inside, and both must be brought to enlightenment.

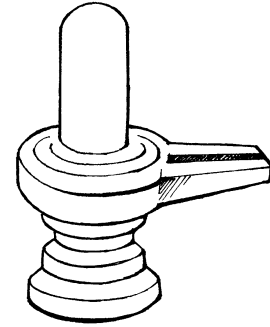
Yet it would be quite untrue to believe that the result is a being of a blended or asexual gender. On the contrary, the process contributes to discerning between the two polarities, and achieving one's femininity, for a woman, or one's masculinity, for a man. Realizing her male pole helps a woman's femininity to flourish. When a man is out of touch with his female pole, his masculinity is a gross facade, much more fragile than his chauvinistic attitude may imply.

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In the Indian tradition there is a symbol which illustrates this concept: the *Śiva-liṅga*. The *Śiva-liṅga* is an erect phallus, and its symbolic significance goes far beyond genital connotations. You find it on the altars of temples all over India.

If you take a close look at a *Śiva-liṅga*, you will notice that the phallus actually rests on a *yoni*, meaning a female generative organ. This symbolises that it

is only on the basis of its opposite polarity that the male force can be strongly established.



11.8 You are what you eat

There is one field where the art of tuning in will give you particularly quick and spectacular results: eating. Tune into the foodstuff while it is on your plate and in your mouth, and your meal will turn into an unexpectedly intense experience. Some vegetables, such as carrot or beetroot, and some fruits, such as lemon, are endowed with energies that will literally explode in your mouth. Instead of the process being localised only in your digestive tract, it is as if your whole body was participating and receiving vibrations from the food. As a by-product, you might find it easier to reduce your consumption of junk food.

By tuning into the foodstuff and observing your reactions to it, it becomes possible to accurately work out a diet that is right for you, without a dogmatic attitude. It also becomes clear that the state of consciousness in which you ingest the food may have as much influence on your system as the quality of the food itself. This dimension seems to be completely missed by most modern systems of nutrition. If patients suffering from cancer, allergies or parasites go to see a naturopath, they are immediately given lists of foods that they should or should not eat. But not much is said about the way the food should be eaten.

Take a group of people eating exactly the same food. Some will end up with intestinal parasites and some won't. To the clairvoyant eye, it appears that it is sometimes when the mind is 'parasitised' that the digestive tract tends to retain parasites. In astrology this connection is symbolised by the fact that the sign Virgo and its planet Mercury are the rulers of both the mind and the intestines.

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We have seen how the capacity to tune in is directly opposed to mental rigidity. The more fixed the mind is in stereotypes, the more difficult it is to have access to a variegated range of feelings. Actually there is an interesting connection between the state of mind in which you eat and your level of mental flexibility: depending on how you eat, the rigidity builds up or diminishes. Each time food is swallowed with poor awareness and no perception of its energetic qualities, the rigidity of the mind is significantly fostered.

In other words, when you eat from the mind, you feed the mind! A mental stamp is imprinted onto the food, and your whole structure becomes more mental. Seen from the eye, it appears that one of the main tricks the mind uses to maintain its hegemony is to make you eat without awareness.

On the other hand, by resonating in harmony with the foodstuff you develop the pliability of your mental substance, and your general capacity to tune in is greatly enhanced. To the common statement ‘the body is made of what you eat’, one may add another: ‘and the mind is made of how you eat it’. Of course, many other factors apart from nutrition play a role in the economy of the mental layer. But still, one can have a major action on the dynamics of the mind by carefully regulating food intake and the state of consciousness during meals. That is why Gandhi used to say: “When the sense of taste is under control, all the senses are under control.”

Another factor that can positively influence the process of inner alchemy is a fairly strict regularity of meal times. The astral body is intensely involved in the process of digestion. By following a fairly strict routine of meal times, you make the astral body work at regular times, and this imprints a sense of rhythm.

Rhythm is exactly what the astral body lacks. The astral body is the layer in which emotions take place. Now, take some basic rhythmical activities of the physical body, such as the heart beat and the breath. As soon as you experience an emotion, the frequency of both become irregular! Presently, our astral body is the enemy of rhythm: any big wave in the astral body tends to impair the cadences of the physical body. As far as rhythm is concerned, the entire education of the astral body is yet to be undertaken.

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Hence the value of eating meals every day at the same time, and avoiding eating between meals. The benefits will not only be physical, but also psychological. By imprinting a sense of rhythm in the astral body you reinforce its whole structure, which will result in increased emotional stability, mental clarity, endurance and tenacity. A certain force of soul is fostered, which facilitates your connection with higher worlds.

Apart from this spiritual perspective, regularity of meals should be given as a basic recommendation to patients suffering from various disorders such as cancer, asthma, allergies, parasite infestation, etc. If you can be clever enough to get children to adopt a certain regularity of meal times, you help them to structure themselves and develop harmoniously.

In terms of the rhythms of the body, there is a modern invention that proves to be a disaster: daylight-saving time (DLS). Throughout the world farmers have noticed that DLS has an upsetting effect on cattle. Behind this observation there are profound mechanisms related to subtle bodies. Animals have an etheric and an astral body. When the rhythm of their life is disturbed, various problems occur. The result is reduced productivity, which is immediately noticed by farmers. It would be foolish to believe that the human body does not suffer from this interruption to natural rhythms which occurs twice a year. The number of severe diseases and the general wearing out of the body influenced by DLS is probably far greater than we think. It is to be hoped that more concern will arise over this problem and that more researchers will conduct studies on its effects.

11.9 A few suggestions on how to communicate with angels

Let us finish this chapter with how the art of tuning in can be applied to communication with higher spiritual beings. During meditation, a common experience is to see non-physical lights and colours. As soon as your third eye opens you see many of these lights. It may happen that you have reached a stage where you see all kinds of lights in your meditation, and you wonder how to go further. These lights are very nice and the process gives a certain serenity, but what is the next step? That is the moment to remember what was discussed earlier in this chapter: **whenever there is a vibration or a light, there is a being behind it.** The colours that appear in front of you are like the garment, the

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external appearance of non-physical beings. The next step is therefore tuning into the lights in order to discern the presence of the beings behind them.

Another experience that may happen, during meditation or out of it, is to feel the presence of an angel or of some high spiritual being around you. This experience is not uncommon after a big (and sincere) emotional release while practising the Clairvision techniques of regression. It gives the feeling of the descent of a supremely peaceful energy that surrounds you and sheds light on your whole being.

What to do with an angel? There is the sense that the moment is precious, and that if one does not display the right receptivity, a great deal of the experience may be lost. Some people tend to try and engage in dialogue with the angel, to ask all sorts of questions or even to channel the angel, to let the angel speak through them and answer other people's questions. The problem with this attitude is that it tries to establish a mental communication with a being that comes from far beyond the mind. It is a great waste. This beautiful super-conscious presence is close to you, and you limit it with the concepts of your mind. In terms of the example developed earlier, it is like trying to make the angel fit into your cage.

The approach of the Clairvision techniques is different: remain extremely still and silent, and tune into the angel. Become the angel. Let its glory become alive in you. You will get infinitely more out of the moment, because the experience isn't limited by any mental filter. On the contrary, it allows some completely new patterns of consciousness to be initiated in you. Many dynamic activities and operating functions of the Higher Self will be triggered, which will slowly mature later on. In terms of your own experience, it will give you a glimpse of the states of consciousness that come next, and activate the seeds of the transformation leading to them.

This mode of approach based on tuning in is altogether similar to that expressed by the ancient Sanskrit saying:

devam bhūtvā devam yajñet

To worship a god, first become the god.

Chapter 12 – Ley Lines, Earth Lines and Energy Wells

12.1 The first reflex whenever you hear cancer

The interest in ley lines originated around the 1930s in Europe, mainly Germany and France, in some cities that were small enough for their whole population to be treated by only one or two medical practitioners. Some physicians were struck by the fact that in certain houses, cancer cases arose with unusual frequency. The family doctor would treat the grandmother for cancer. The grandmother would die. Five years later, the doctor would see her daughter come in with the very same cancer. In the meantime the daughter would have taken over the grandmother's bed. Or a woman would bring her husband in with cancer. The husband would die. The woman would remarry and a few years later the new husband, sleeping in the same bed and at the same place, would get exactly the same cancer as the first one...

Several similar cases triggered the curiosity of the physicians, who decided to seek the help of professional dowsers. The result was the discovery of lines of so-called harmful 'earth rays'. Actually, nobody really knows what these lines are made of, but it became customary to call them earth-ray lines, or sometimes ley lines. As no rays have ever been identified in relation to these lines, I will avoid the misleading term 'earth-ray line' and refer to them more simply as 'earth lines'.

The intensity of the lines varies from one place to another. The essential fact is that whenever the dowsers investigated the house of a cancer patient, they would systematically find earth lines of noxious intensity, either where the patient's bed was or in a place where he/she would spend a lot of time, such as a desk.

A kind of battle ensued for a few decades in Germany, in which many respectable medical authorities tried to disprove the whole theory. Studies were conducted on thousands of cases — sometimes as many as thirty or fifty thousand cancer patients. And each time, the results were so overwhelmingly in favour of the existence of these harmful earth lines that the would-be detractors turned into the most ardent defenders.

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It should be emphasized that these people were not marginal healers, but scientists and professors of medicine, who were risking their reputation and career. Their confronting and almost unanimous conclusion was: it is very unlikely for cancer to occur, unless you have been regularly sleeping or staying on a noxious line. Those harmful earth lines were found in the houses of nearly 99% of the cancer patients.

In February 1987, it reached the stage where the West German Government itself started to invest millions of Deutschmarks in a research program to investigate the effects of earth lines on living organisms.

One should certainly not disregard the importance of other factors in the genesis of cancer, such as poor diet or emotional stress. A disease, and especially such a serious disease as cancer, is always the result of a combination of causes. Yet the statistics of the German scientists are such that whenever we hear ‘cancer’, our first reflex should be: Dowse for the lines! And then move the bed, or maybe even move house, depending on what is found. Removing the patient from the noxious line is not enough to cure the disorder, yet it seems to be an important factor in improving the patient's chances of healing.

Harmful earth lines have also been incriminated in other pathological processes such as cot-death, joint problems, migraine headaches, heart conditions, varicose veins, bed-wetting and several others.

A common reaction when sleeping on a toxic line is to have bad dreams, insomnia or difficult nights resulting in fatigue. The feeling of being more tired in the morning than before going to bed is often described by patients. Very typical, for instance, is the case of a child who is found every morning upside down in bed, unconsciously trying to escape from the line.

12.2 Commonly observed facts about the lines

- The lines make a grid all over the surface of the earth – the Hartmann grid. In this grid, the lines are about 2.5 metres apart, though this varies slightly from one place to another.
- The lines are not confined to the surface of the Earth. If a line is found on the ground floor of a house, the very same line will be found at the same place on each floor above it.
- The lines of the grid are sometimes heavily noxious, sometimes much lighter and not so toxic. Yet it is **never** advisable to sleep or

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sit on a line.

- The crossings of lines are particularly noxious.
- In the vicinity of a geological fault, the (toxic) intensity of the lines is reinforced.
- An underground creek creates a particularly noxious extra line, in addition to the grid. It also makes all the other lines around it more toxic. The more intense the flow of water, the more noxious the line.
- Water pipes, in a house or below it, act like small underground creeks.
- Electric cables create additional lines.
- When a house is built like a Faraday cage, with metal and electric wires everywhere, the lines are reinforced and extra lines are added. This makes skyscrapers an ecological disaster.
- The strength and width of the lines are:
 - reinforced during storms and stormy weather
 - multiplied by two between 1 a.m. and 2 a.m.
 - multiplied by three on the Full Moon.
- Most living organisms get sick when located on the lines: plants die, trees get cancerous growths, all rotting processes are favoured. The crossings of lines are therefore very good places to put your compost heap – but not your bed.
- On the other hand, certain plants and animals seem to thrive on the lines. This happens more than any other with the oak, the sacred tree of the Druids. Most huge old oak trees are found on strong lines. Other ‘line seekers’ among the trees are willows, ashes, firs... Among other plants: mistletoe, mushrooms, asparagus...

Ants love the lines, which fits well with their function as cleaners of all that is rotting in nature. Ant heaps are usually found on a heavy line. This should make you cautious whenever there is an ant-heap close to your house.

Unlike dogs, cats are said to seek the lines. So, traditionally the place favoured by your cat is not a good place for you. Yet from my experience today's cats are more after cushions than earth lines. So if your cat goes straight onto your pillow each time you find a new place for your bed, don't panic.

Beetles and termites are also attracted to the lines. So are parasites and microbes (hence the rotting processes).

12.3 Ley lines and earth lines

Strictly speaking, a distinction must be made between ley lines and earth lines. The earth lines make roughly a square grid that we have just described. They are the ones that have been incriminated in the genesis of cancer and several other diseases. These earth lines, which many people call earth-ray lines, are sometimes also referred to as the Hartmann network or the Hartmann grid.

The ley lines, on the other hand, are also lines of telluric energy, but of a different nature. They do not make a square grid and there is much more distance between them: ley lines are sometimes up to hundreds of kilometres apart. Ley lines are not noxious to health. They are more like lines of spiritual intensity all over the planet. Holy places such as Glastonbury or the cathedral of Chartres for instance, are said to be located on ley lines.

Yet in practice, many dowsers tend to use the same term, ley line, for both the ley lines and the earth lines.

In this chapter, we will deal with the earth lines of the Hartmann network, as they are found everywhere and concern everybody. It should be understood that there also exist other grids of telluric lines apart from these; but to simplify things we will not concern ourselves with them in the beginning.

12.4 What are these lines?

Nobody really knows the exact nature of these lines. The term 'earth rays' is misleading: even though the whole phenomenon appears like a kind of telluric radiation, no actual 'rays' have ever been identified.

On the level of clairvoyance these earth lines do not appear like lines, but like walls. This could also be deduced from the fact that a line found on the ground floor of a building will be detected at the same place on each floor above it.

From the third eye, these walls can be seen as a kind of smoky energy. The more toxic a line is, the more smoggy, dense and thick the smoky energy appears to be. For instance, in stormy weather or around the Full Moon the walls appear significantly wider and murkier.

The more toxic a line is, the more it gives a nauseous feeling when tuning into it.

The lines, and especially the most noxious ones, seem to concentrate negative energies. This effect is maximum at the

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crossing of lines. In other words, the lines act like garbage cans and gather all the ‘etheric dirt’ of a room.

Those houses that seem to have bad vibrations and make most people feel uncomfortable are usually built on a grid of noxious lines. When an entity, or non-physical parasite, is found in a room, it is nearly always on a crossing of lines.

12.5 Energy wells

Whenever there is a dragon, there is a princess! Energy wells are the positive counterpart of the harmful earth lines. Energy wells are more mysterious, and certainly not as well documented as the lines.

If you have read the adventures of Carlos Castaneda, you probably remember how Don Juan made him look for ‘his spot’ in a room, the place where he could be protected and safe. That is an energy well. Energy wells are spots endowed with healing properties and also with spiritual properties. They are places where it is easier to pray or meditate and to connect with spiritual worlds. When an angel wants to shed his light into a room, an energy well is a good place for him to descend.

On the level of clairvoyance, an energy well looks like a column of light, or one could say like a geyser of light (although they are not associated with any modification of temperature). Often, the diameter of the column varies between 1.5 to 2 feet – possibly more if you find a big one.

Just as the lines may be classified according to their toxicity, so different wells have different sizes, intensities and healing potential. But contrary to the lines and their grid, there does not seem to be any regular pattern of distribution of the wells – none that I know of, anyway.

12.6 Lines and spiritual practice

If you want to learn about energy, inside you and around you, you certainly have to take great care of the lines, for the grid of a place determines its quality of energy, and therefore the quality of your own energy whenever you are there.

There is no such thing as a closed living organism. Even more on the level of energy than on the level of matter, you are permanently involved in multiple exchanges with your environment. To become clairvoyant and to get in touch with your Higher Self, a deep transformation of your subtle bodies is needed.

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This alchemy will be fostered or hampered depending on whether you put yourself in a position where the grid works for you or against you. It is therefore essential to dowse the grid of the place where you live and to make sure you are neither sleeping nor meditating on a line.

This rule becomes even more important when you undergo longer periods of meditation, for example during a course or a retreat. While meditating, your body of energy, or etheric body, opens significantly. And therefore the exchanges of energy with your environment are enhanced.

If you meditate while sitting on a line, especially for long periods of time, you run a high risk of catching wrong energies and damaging yourself. You may well feel uncomfortable and restless. These are very common symptoms when you undergo long periods of meditation: you certainly do not need to be on a line to feel like that. But the agitation will take much greater proportions if you are sitting on a line. And if the line is bad, there is virtually no limit to the damage you may do to your body. Teachers of meditation should be particularly aware of the grid in the room where they conduct classes. For students tend to fill up the available space, and it is most probable that some of them will end up sitting in the wrong place.

We are introducing a concept that is not so widespread nowadays, even though in the past many traditional cultures were familiar with it: the results of spiritual practice depend on the place where the practice is implemented. This does not only apply to the general area, or to the building. Inside one room, different places may induce completely different experiences. Finding the place that is right for you is just as important as finding the right technique or teaching.

The same applies to healing and therapy in general. If you put your massage or acupuncture table on an energy well, your results will be ten times better than otherwise. It will be much easier for an invisible helper to come and give you a hand. The well will do half the work for you, if not more. But if you practise something like acupuncture, regression or rebirthing on a toxic line, you may well end up making your clients worse with your treatment.

Finding the lines is extremely simple! In the trainings of the Clairvision School at least 80% of students manage to find them the first time they try, provided they have followed — just

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followed, not even mastered – the preliminary techniques of opening the third eye, as indicated in this book.

12.7 Dowsing the lines: the gear

You will need two L-shaped rods and two ball-point pens.

The rods are made of thick wire. The longer side of the L is approximately 40 centimetres (400 millimetres) or 15 inches. The shorter side is about 12 centimetres (120 millimetres), or 4.5 inches. A few millimetres either way won't make any difference. An excellent way of making rods is to get wire coat-hangers and to cut them as indicated above. If wire coat-hangers are not available you can use any metal wire, provided it is rigid enough to keep its L-shape.

Then take two cheap ball-point pens. Remove the ink parts and keep only the plastic shells. Insert the shorter parts of your L-shaped rods inside the shells. This is all you need to dowse.

IMPORTANT: your rods must be able to rotate freely inside the shells, so make sure:

- 1) that you have made a sharply bent 90 degree angle between the two parts of your rod, and not a progressive curve;
- 2) that on each side of the L, the wire is as straight as possible. If the shorter side of the rod is bent, even slightly, then unwanted friction will hamper the free movement of the rod.

I suggest that you always leave two rods and shells in the boot of your car, so you have them at hand whenever you need to dowse.

12.8 Learning the eye-belly attitude for dowsing

Dowsing has to do with an 'eye-belly' awareness. This means being aware both in the third eye and in the area below the navel. To develop the eye-belly awareness, first practise walking around the room keeping a strong awareness of the navel area or, more precisely, the energy centre one inch below the navel. You do not need to locate the centre precisely, just be aware of the area below the navel. Walk 'from the belly'. Imagine you are a cowboy or an American policeman, both usually quite good at walking from their belly. Or walk like a Japanese master of martial arts.

The lines are made of an etheric energy that is very close to the physical plane. From an experiential point of view, the key word for etheric is: vibration. Roughly speaking, whenever you feel a vibration, you feel the etheric. Some etheric vibrations are quite tiny and subtle, half way between a light and a vibration. Others,

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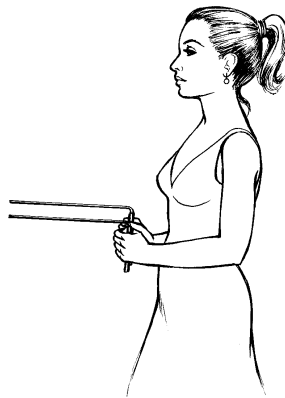
like the ones you feel when tuning into the lines are ‘denser’ and more physically tangible. To dowse the lines, you have to be aware of the vibration in your belly and not be floating in the light somewhere above your head. The more you are in the vibration, the closer you are to the perception of the lines.

Then re-establish eye-centred awareness. Practise a few seconds of reconnection: Become aware of the vibration between the eyebrows, breathe with the throat friction, and connect the friction with the vibration in the eye.

Keep a tight awareness of the vibration in the eye and remain aware of the area below the navel at the same time. You are aware of the vibration both the eye and below the navel. Practise walking around the room with your eye-belly awareness. You will notice that a strong vibration in the eye allows you to be even more in your belly. Several techniques of protection, which will be detailed in Chapters 18 and 20, will be based on strengthening your energy by a tight focus kept simultaneously in the eye and in the belly.

12.9 Dowsing technique

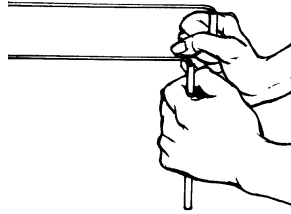
Hold one rod in each hand, at about the same height as your navel. If you hold the rods as you would hold guns, you have the right height and probably the right belly awareness too: once more it's not the time to be airy-fairy, but grounded in the vibration.



A common mistake is to block the rods with your thumbs. The rods must be left free to rotate.

Start walking slowly, like a tiger, with a strong awareness of the vibration both in the eye and below the navel. Keep your hands steady to avoid any movement of the rods. The rods remain pointed in front of you. If they swing, it should be due to the signal of a line and not to your own movements while walking.

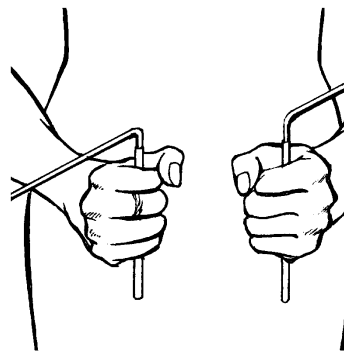
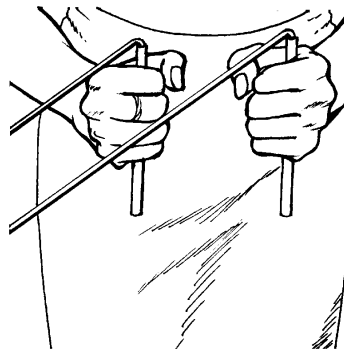
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Don't block the rods with your thumbs, keep them free. Be attuned to any sensation that could come from your belly. Keep breathing with the throat friction, walking slowly.

When you cross a line:

1) The rods swing and position themselves parallel to the line. So to determine the direction of the line, you just have to look at the direction pointed to by your rods. It does not make any difference whether the rods rotate to the right or the left, or one to each side.



2) When crossing a line, just a fraction of a second before the rods turn, a very 'physical' sensation can be felt in the belly. This is what I will call the 'belly signal'. Actually, it is not a very nice feeling. The more toxic the line is, the more uncomfortable you will feel in your belly. This is a simple way of determining how toxic a line is.

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As soon as you get a rough idea of the general orientation of the grid, it is preferable to walk in a direction perpendicular to the lines. You will then have a clear rotation of the rods each time you cross the lines. (If you were to walk nearly parallel to the lines, your rods would barely swing at the crucial time of crossing.) A good idea is to have a roll of sticky tape with you. Stick some on the floor each time you cross a line to remember its location.

Since the lines make a roughly perpendicular grid, you will most often find two groups of lines, the lines of each group being parallel to each other. Once you have explored all the parallel lines of one group, start walking perpendicular to them, to explore the second part of the grid.

Now, what if you find a line that does not fit with the grid, a line that is diagonal, for instance? It indicates that you have located something additional to the natural grid, such as an electric cable, a water pipe, or even an underground creek. Go (even more) into your eye, tune into the line, and try to find out what it is. Electric cables usually make moderate lines. Underground water creates the type of lines that make you sick when you tune into them. Water pipes are somewhere in between the two, depending on the volume of water flowing through.

12.10 Dowsing the lines: do's and don'ts

- If your rods go on swinging around even before you start walking, consider the possibility that you may actually be standing on a line! Take one or two steps and try again.
- Suppose you find a line that is due to a cable, and there is no cable under the floor, what can that mean? Possibly the cable is in the ceiling! The lines are not only generated above a cable or a pipe, but also below them.
- Do not dowse the lines for too long a period in one day. Unless you are very trained, the practice can be exhausting when pursued for more than half an hour. There is a simple reason for this: to perceive something, you have to tune into it. If you want to dowse the lines you have to connect with their energy. Since these lines are noxious by nature, one can easily understand why dowsing is a tiring sport.

For this reason, it is not advisable to dowse for lines when you are low in energy or depressed. Dowsing is not a good activity for pregnant women, or for children.

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- **After dowsing the lines, wash your hands in running water for a fairly long time**, according to the method explained in section 4.12. A shower would be even better.
- There are many dowsers' associations, and most of them organize field days on the topic of earth lines. It might be a good idea to join one of them for one or two Sundays, just to check that your dowsing technique is accurate.

12.11 The belly signal

In Chapter 11 it was discussed how, through the art of tuning in, one can learn to let the qualities of an object 'become alive' in one's consciousness. To the apprentice clairvoyant, dowsing the lines is one of the most striking examples of this process. The lines prove to be particularly easy to tune into. And while crossing a line with the rods, a tangible effect takes place in the navel area, around the *maṇipūra* chakra of the Indian tradition. It is a gut feeling, very 'physical' — unmistakable. The process of dowsing is a clear example of how one can tune in, and then feel a modification of one's energy in response.

As a consequence of this tangible effect, students usually have a pleasant surprise: they tend to find the lines in the same places, even though they may be dowsing for the first time.

Dowsing earth lines is remarkable in that it is probably the easiest of all extra-sensorial perceptions to objectify and reproduce. If anybody was to try to demonstrate ESP type of phenomena scientifically, I would certainly advise them to work on earth lines.

About the 'belly signal': it is interesting to note that a certain fraction of the population seem unable to dowse — probably about 10% of the students I see. There seems to be a correlation between the inability to dowse and emotional blockages in the abdominal area. In other words, these helpless dowsers are systematically those with major obstructions of energy in the navel area. When these students undergo a regression process, releasing their belly blockages, they gain (or rather regain) their capacity to dowse properly.

12.12 Feeling the lines without rods

Once you can locate the lines of the grid according to the dowsing method indicated above, the next stage is to feel the lines without the rods. This is something that will surprise your dowser friends

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very much. It is quite a comic situation: how can you, who have only been dowsing for a few weeks, not only find the lines but even find them without rods, when they have been working on the subject for years and wouldn't have a clue how to do that? Really, it is because your dowsing comes from a systematic training of perception and not from an isolated skill.

With a strong awareness in the eye, it is actually not very difficult to sense the lines with your hands, without rods. Start walking down the room slowly, your hands in front of you. As before, keep a tight awareness of the vibration, both in the eye and below the navel. Breathe with the throat friction, to amplify the vibration. Tune into the lines from your belly.

When you walk across a line your hands will feel a slight resistance, as if you were meeting something thicker and denser than just the air of the room. Sometimes there is also a slight vibration added to your hands when you 'touch' a line. Walk back one step and come to the line slowly again. Dwell on the feeling, learn to recognize it. In fact, it is more appropriate to use the word 'wall' rather than line, for what you feel is actually like a wall of vibration, a bit like a wall of etheric smoke.

As always, there is one secret: practise, practise, practise! If you do so you will be able to enter a room and immediately tell where the lines are and how noxious they are. You won't need any rods. You won't even need to walk across the room.

12.13 Seeing the lines

Seeing the lines, or rather the walls of smoky energy, is not much more difficult than seeing halos of light around people. The techniques to use are exactly the same as those we have described in the chapters on seeing.

Implement the triple process of vision:

- 1) Motionlessness and focus in the eye, blinking as little as possible.
- 2) Don't look for the lines, become aware of the fact of seeing, or seeingness. If seeingness is out of reach, just feel the image in front of you instead of looking at it.
- 3) Try to feel from your heart, and in this case from your belly at the same time. If you find it difficult to be in the eye, the heart and the belly at the same time, just keep the eye and the belly. Look from the belly, through the eye. If this too is difficult, focus mainly on the belly centre, one inch below the navel.

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Tips for beginners

- The more the people in the room are in their eye, the easier it is to see.
- You will find it easier to see the lines if you try while another person is dowsing in the room.
- From my experience, when a number of beginners all try to tune into an object or to see it clairvoyantly at the same time, it creates a big cloud of chaotic energy in the room and even trained clairvoyants have difficulty discerning anything. It sometimes takes a good half hour before anyone can perceive anything again. The same applies to earth lines: if too many inexperienced students try to see them at the same time, it is likely that after thirty seconds absolutely nobody can see anything anymore.
- Practise seeing the lines around the Full Moon and in the evening, when the lines are at their widest.

12.14 The aura of the dowser

An interesting practice is to sit quietly, implement the triple vision process, and watch the aura of somebody who is dowsing. Each time they cross a line you can see a change in the colours and the intensity of their aura. Even if you are not seeing colours clearly yet, you won't find it too difficult to sense the modification that takes place in the person's energy.

Also try to tune into their belly energy. When they cross a line you will be able to sense the 'belly signal' in them. If the line is really toxic it can easily make you feel a bit sick even from a distance, just by tuning into the dowser's belly.

12.15 Diagnosing geopathic stress

As you become a bit more advanced, you may develop an interesting skill in diagnosis: feeling the imprint left by lines in people. If somebody sleeps for months on a line, it leaves a track in their energy. And you can actually feel and see the line's energy on them.

This practice is much less difficult than it sounds. You need to have developed a certain feeling for the lines. This means you need to know exactly what the energy of a line feels like. Then when tuning into someone you look for the same feeling. If they have noxious earth lines imprinted in their energy, meaning if they suffer from what has been called 'geopathic stress', you will recognize the 'line feeling', the same as you get when tuning into

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the grid. This will give you the capacity to suspect very quickly if a disease is due to a toxic line.

12.16 Finding energy wells

The subject of energy wells is much more mysterious than that of noxious earth lines. Very little has been written about them. Finding the wells entails a great understanding of telluric forces, but it also requires that you cultivate a certain respect for the land, that you value its energies.

To find energy wells you need two main qualities: respect and attunement. It won't be you that finds the wells, it will be the land that shows them to you. Maybe. If the land feels you are a nice person.

What is a nice person, from the point of view of the land? You arrive at the place with your head full of the mental activity generated by modern life, but the land vibrates on quite a different frequency. The first step is to become attuned to the land, to let yourself vibrate on its frequency. The land is also sensitive to your magnetism. It appreciates and respects people of a certain density. You have to be steady in your belly and to connect your belly energy with the land, anchoring the force of your lower chakras in the ground. So before exploring the house itself, it is good to spend a few minutes walking around it, to sense the energy of the area and to connect with it.

Once you are in the right inner disposition, how do you find the wells? If you have achieved a certain clairvoyance, it is quite simple: you just have to look around you. An energy well looks like a little fountain of energy, a little 'geyser', a column of light. Even if you do not find it easy to see auras yet, practise the triple vision process and scan the space of the room from your eye. If you are attuned to the energy of the place, an unexpected flash of vision may take place.

Then start walking around the room very slowly, your palms in front of you, as if you were trying to sense the lines without rods (section 12.12). There is a German word that can't really be translated: *gemütlich*. It means 'full of feeling', nice and comfortable for the soul – and that is exactly what an energy well feels like.

In my experience, energy wells are often found adjacent to an earth line (but not on the line). So don't be worried if you find one just on the edge of a line, there is nothing wrong with it.

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The size of energy wells varies. Those we see in Sydney are often between one and two feet in diameter, or possibly a bit more. But there are aboriginal sites, for instance, where one may find much bigger ones. Certain sites are really magic, with energy wells everywhere, like fairies' fireworks. Walking on these sites with the right consciousness transports you into another dimension of existence.

Different energy wells have different properties. Some have more of an inspirational value, some of healing. You have to tune into the being of the well to discover it. But be very gentle, for these beings are shy. Look without looking, tune in as if from a distance. Otherwise they will conceal their energy and the well will remain undetected by your eye. It is only once you have gained a certain familiarity with the little being behind the well that it will reveal all its secrets to you.

Everything is yet to be discovered about energy wells!

12.17 Can one neutralise noxious earth lines?

Dowsers have made many attempts to neutralise the noxious lines. Many devices have been designed, such as copper rods of various shapes, lead coils, electromagnetic apparatus, candles, oil lamps, mandalas and magic signs under the carpet. After having tested many of them, I have come to the conclusion that nothing really works. Some devices bring a temporary improvement, but I have never seen any that last. After a few weeks or at most a few months, the grid recovers its noxious character.

Maybe the answer is of a different nature. Although some of these lines are bad for our health, they are not necessarily bad for the Earth. The lines are to the Earth what the acupuncture meridians are to our body. Why should we try to block these flows?

Maybe the solution does not lie in attempting to correct the natural grid of the Earth, but in placing our houses on spots that are appropriate and favourable to human life. The grid is not noxious everywhere: many places have a lovely energy. If you build a house just on top of an underground stream, you are assured of having a noxious grid all around the house. But if you build the same house fifty metres away, there may not be any unfavourable consequence.

In Australia, where telluric energies are particularly strong, I have seen a few houses that were built on aboriginal burial grounds or on sites that aborigines had traditionally judged unfit for human

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habitation. In these houses people fell sick and fought all the time, went bankrupt, committed suicide... Even the cats, that normally have a great time on the lines, hid in the cupboards and had nervous breakdowns. Would it be reasonable to start a war against the land to clear such a place, or should one consider that no house should ever have been built there?

The real problem is that we are not living in harmony with the energies of the Earth. We place our buildings according to mental considerations after drawing nice squares on a map. We are disconnected from the land: we do not even try to consult it before building. And then when the vibes in the house are awful, we want technology to come to our rescue to stop the natural telluric flows and turn our spooky place into a homely little cottage.

The real answer is to introduce architects and builders to the science of telluric lines and wells. And as far as you are concerned, to check the grid and the vibrations of a house **before** moving into it.

Practically, what can you do? Dowse your house in great detail. There is always a grid of lines, 2 to 2.5 metres apart. But in many cases the grid is not particularly noxious. Still, you need to make sure that no line crosses your bed, that you are not meditating on a line and that none of the places where you regularly sit is on a line. Don't hesitate to move the furniture.

Then the second stage is to start hunting (gently!) all over the house for the energy wells and to explore what you can gain from them. All this means that you have to reconsider your habits and to start using the space in harmony with the energy of the house. If you can be clever enough to design the interior of your house in such a way that you meditate, sleep, eat, work... on energy wells, then the benefits will be immense as far as your physical, mental and spiritual health is concerned.

What if the grid is noxious, or full of additional lines, or if the house has been designed in such a way that wherever you put your bed it is on a crossing of lines? My advice is to move. Spiritual awakening is a process of opening. It can't happen smoothly in a place where the vibrations are toxic. When you undergo deep transitions, you need your environment to support you, not to work against you. Go and find a place where it is 100% right for you to be. This is an important part of the spiritual quest and

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therefore, if your motivation is right, the universe will support you.

12.18 A geography of enlightenment

If you really want to know about energy, I would suggest you apply yourself to perceiving the lines until you reach the point when you can know immediately where the lines are as soon as you enter a room. It doesn't matter if you can't see them in the beginning. But you have to develop your feeling to the point where you can open the door, tune in, and sense where the lines are without even having to walk through the room. This will structure a deep connection with land energies.

Then when visiting a new place, you will automatically avoid the lines and pick the right spot to sit. This will happen spontaneously, you won't even have to think about it. You will just sit somewhere, and later on realize that you have picked up an energy well again. And if for some reason you ever happen to sit on a line, you will immediately receive a signal from your belly, and you will feel the desire to move. You do not even need to see the lines clairvoyantly to reach that stage. It is enough to train yourself to feel them systematically.

As you become more aware of these telluric energies, you will be surprised to see that some people keep going straight from one line to another, due to some kind of strange magnetism. If there is a bad crossing somewhere in your lounge, they walk straight there and sit down. If there is a spooky house available in town, they rush to rent it. And even if their house is quite sound earth-line-wise, they manage to put their bed on the worst crossing they can find. In a way, you can say that these people have developed a sensitivity to the lines! But they unconsciously use it against themselves. These earth line kamikazes would greatly benefit from working on their eye and learning to dowse. Yet you find that many of them obstinately refuse to try, or even simply to acknowledge the existence of the lines.

This leads you to feel that there is a correspondence between our own quality of energy and the places where we sit, be it in our own home or even in a restaurant, cinema or friend's place. This means that many people unconsciously pick harmful spots to perpetuate their energy disorders and imbalances. But it also means that by systematically choosing spots of high quality energy we can influence our state of health and consciousness positively –

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maybe much more than we think. It also suggests that two people may live in the same environment and yet be in two different worlds, one by systematically staying on lines, and the other on energy wells.

As we come to the end of this chapter, I have a favour to ask you. The knowledge about the lines is quite simple, yet the troubles it may save are enormous. Please talk about earth lines. Discuss the subject fully with your friends and relatives. Never waste an opportunity to make it a subject of conversation. If you are a journalist, then write about it or get the subject broadcast on radio or TV. If you are a health practitioner, explain the matter to your patients. It won't spoil your reputation, due to the vast amount of scientific evidence available to back up the phenomenon. It should be understood as an act of higher compassion to create as much interest as possible in this subject.

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Dormiens vigila

While asleep, stay awake.

In that which is night to all beings,
the enlightened one is awake.

That in which all beings are awake,
is night to the enlightened one.

Bhagavad-Gītā 2.69

Night practice is a set of techniques designed to induce a state of psychic sleep, and to use your nights for the purpose of self-transformation. When performed during the day, night practice is a quick and sure way to recover from stress and fatigue. Higher stages of night practice deal with conscious astral travelling, for which a few preparatory techniques are suggested in the next chapter.

13.1 Critical times

Where do you go after you die?

According to the Tibetan and Hindu sciences of dying, the moment of death is critical, for it determines the conditions of your journey after life. Like attracts like. A resonance is said to take place between the contents of your mind at the very moment of death and the place to which you will be attracted. A verse of the *Bhagavad-Gītā* puts it in these terms:

yaṃ-yaṃ vā 'pi smaran bhāvaṃ tyajaty ante kalevaram taṃ-tam evai' ti...

Whatever object/state someone thinks of at the final moment of leaving their body, that and that alone they attain. (8.6)

There is a story from the Buddhist tradition of a man who had led a very virtuous life. As he lay dying his nephew sat by his bedside, pretending to grieve but secretly coveting the inheritance. The man got very angry when he saw that his nephew's grief was fake. The dying can easily read the minds of those around them, for they are already half in the astral. His anger was enough to propel him straight into a burning hell,

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where he had to spend some time before his next human incarnation. Because the moment of death is so critical, many esoteric schools, western and eastern, have developed precise methods for leaving the body the right way so one can find one's proper direction in the non-physical worlds.

Let us now look at a daily experience which is no different from the adventure of death. Where do you go after you fall asleep? A whole range of planes of consciousness are open to you. Some are light and refreshing, others are more likely to induce terrible nightmares. As far as fatigue recovery and spiritual development are concerned, the value of your sleep depends on the quality of the planes that your astral body visits during the night. If you wander into the wrong places you may well wake up more tired than when you fell asleep, or even sick.

What determines which planes you visit during your sleep? Once more, your state of mind when crossing the threshold is essential. At the gate of sleep as at the gate of death, a resonance takes place. The quality of your consciousness at the very moment of falling asleep plays an essential role in determining where you will journey during the night. Hence the inestimable value of a time of pure and coherent awareness just before falling asleep, which will allow your astral body to be drawn towards the 'right place' during the journey. Many valuable side effects will result, such as greater energy during the day, better resistance to disease, increased memory and enhanced creativity.

You would never treat the moment of your death lightly. The parallel between the two experiences is such that the moment of falling asleep should be treated with the same importance.

13.2 Initiatory death and the mystery of the threshold

Several traditions have emphasized the analogy between death and initiation. Even without any occult knowledge, you can convince yourself of this correspondence just by observing a dying person. There may have been traumas and suffering beforehand, yet when the moment of death approaches, the person starts to radiate a great serenity. If he has not been sedated with too many drugs you can clearly sense that an opening takes place.

From an esoteric point of view the connection between death and initiation is obvious: the initiate is the one who can, while alive, become aware of those planes visited by the dead. The initiate can see the non-physical planes and travel through them even though

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he is still incarnated in a physical body. The non-initiate, on the other hand, will have to wait until death to discover what is on the other side.

Moreover, when certain ‘clicks’ occur on the path of initiation, you realize that you are accomplishing at that very moment work that will be completed by others only at the time of their death. And your subtle vision is suddenly boosted. It is like an explosion. You know that when the time comes for you to die physically, a great deal of the work will already have been done.

There is nothing grim about this aspect of the initiation process. Think of the serenity and opening of the dying person. Once you start crossing the thresholds of initiation, a bit of this serenity remains with you, always. Even if you are caught in the agitation of the world, the soft feeling remains in the background. And because you are both dead and alive at the same time, you can start to live for good. The Spirit is the source of magnificent paradoxes: having gone through a death-like process you become much more alive. Before, you were animated and nothing more; now you are alive. It is so simple that it becomes extraordinary.

In a quest for initiation, there is always a search for the threshold, the gate that opens your vision to the non-physical worlds. But to the clairvoyant eye, it appears that it is not only at the time of death that the gateway is crossed. Every day, all human beings pass by, missing what the western tradition has called the ‘guardian of the threshold’. It happens at least twice a day (four times, if you have a nap): each time you fall asleep, and each time you wake up. But the tragedy is, the guardian of the threshold remains unnoticed. It is common to fall asleep and ‘fall awake’ as fast as slipping on ice. You are walking, and suddenly before you know it you find yourself on the ground. It happens so quickly that you have absolutely no idea what took place in the meantime, nor how it took place. This means that twice or even four times every day, a fantastic opportunity for self-development is lost.

Thresholds are always essential. The day is yang, the night is yin, and what is twilight? Twilight is a time when pairs of opposites can be transcended. That is why so many sages and enlightened people will tell you that they had their first flash of illumination at twilight.

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The right side of the body is the male, solar side. The left side is the female, lunar side. And what about the middle line? It is the seat of the serpent-fire of the western tradition, symbolised by Hermes' caduceus. This corresponds to the *suṣumnā-nāḍī* of Kundalini-yoga, the central channel in which the force moves. Now, what happens when this central channel opens? You are neither solar nor lunar, neither male nor female, neither inside nor outside. You transcend the duality of manifestation and you get in touch with your eternal Self. We could go on investigating several similar pairs of opposite values and find that each time, something critical takes place at the borderline between the two. One of the purposes of night practice is to explore the dividing line between waking and sleeping. Cultivate an interest in this threshold, wonder at it! (Wonder is a great spiritual quality, one never practises it enough!) It should become a gentle obsession each time you are going to sleep: What am I going to get out of crossing the threshold this time? The full experience of the threshold is one of superconsciousness, but as discussed before it is usually missed because you are too quick. So the tactic of night practice is to induce a slow transition from waking to sleeping via a gradually increasing relaxation. You reach a stage in which you are neither awake nor asleep, or rather both at the same time, and aware. There you can pursue your quest for the guardian of the threshold.

13.3 Sleep and subtle bodies

To understand our topic fully, we need to go through a few basic points regarding subtle bodies. A human being can be regarded as made of four parts:

- 1) a physical body (PB)
- 2) an etheric body (EB), or layer of life force. This life force is identical to what is called *prāṇa* in Sanskrit, *qi* in Chinese. The etheric body is the same as the *prāṇa-maya-kośa*, or 'envelope-made-of-*prāṇa*' of the Indian tradition. In terms of inner experience, there is a simple reference: whenever you feel a vibration or a tingling, something has been activated in your etheric body.
- 3) an astral body (AB) or layer of mental consciousness. Whenever you think or experience emotions, something is taking place in your astral body.

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4) an Ego, or Higher Self.

The astral body (AB) and the Ego are linked, forming an ‘upper complex’. The physical body (PB) and the etheric body (EB) are linked too, forming a ‘lower complex’. Unless you are an initiate, the physical and etheric bodies never fully separate as long as you are alive.

The upper complex (AB+Ego) is the seat of your consciousness. While you are awake, this upper complex penetrates the lower one (PB+EB), a bit like a hand enters a glove. In other words your consciousness cognizes the physical world through the physical (and etheric) bodies.

When you fall asleep the upper complex (AB+Ego) becomes disinterested in the lower one (PB+EB). It withdraws from it. Seen from outside you lose consciousness, meaning you fall asleep. But in reality your consciousness is not lost, it is just somewhere else. Instead of cognising the physical world, the upper complex (AB+Ego) wanders in different astral worlds, or sometimes in the higher realms of the Spirit. A vast range of planes can be experienced, some beautiful and regenerating, some grey and dull, some really noxious. It depends a great deal on the quality of consciousness in which you cross the threshold. If you fall asleep drunk after eating sausages and watching horror videos, for instance, your sleep may not be too refreshing or enlightening because you are likely to be attracted to unclear areas of the astral sphere. It is part of the process of transformation to find those evening activities and foods that allow you to be directed towards higher realms at night.

Around the time of waking up, you become interested in the physical world again and the upper complex (AB+Ego) reintegrates into the lower one (PB+EB). The hand goes back into the glove. And that is another critical time, for if the reconnection does not take place properly you are very likely to be in a bad mood all day. You can probably recall certain days when everything seemed to go wrong, and when you wished you had not woken up till the following morning. To a certain extent, this can be avoided by a proper management of the moment of waking up. Just as falling asleep is an art, waking up is too.

What happens at the time of death, in terms of subtle bodies? The upper complex (AB+Ego) departs for good. The physical and etheric bodies are left to disintegrate. So we find another parallel between

death and sleep. In terms of subtle bodies, sleep is a transient separation of the astral body and Ego from the physical and etheric, while death is a permanent one.

13.4 Angels and the chiselling of the organs of clairvoyance

In order to gain a direct vision of the spiritual worlds, some new organs have to be built. It is obvious that to be able to perceive the physical world we need physical sensory organs and nerves. In the same way but on another level, some astral structures are needed to perceive non-physical worlds. One of the reasons why most human beings are presently blind to anything other than the physical reality is that these organs of clairvoyance are lacking. They have to be built for vision to open.

During the day, the astral body is too busy operating inside the physical body for the building up of the new organs to take place. Our mental consciousness, and therefore our astral body, is directed towards the physical world. The astral body gets saturated with the physical perceptions it receives from the senses via the brain. It is therefore during the night, when the astral body withdraws into a life of its own, that the new instruments of perception can be chiselled.

Now, who chisels? This is a key question! If you can answer it, not intellectually, but through direct experience, a good part of the work is done. As the process of initiation unfolds, you realize that the carving of the astral organs of clairvoyance requires the collaboration of non-physical guides and higher spiritual beings, such as different categories of angels. These beings express themselves creatively in us, planting new seeds and forming new structures. They are trying their best to help. But the problem is that it is not always possible for them to approach us.

This tragedy is quite common. There are many people who seem to be desperate for spiritual progress. They go on crying, “I wish God could help me, if only God could help me...” And if you look just above them, what can you see? Guides and angels who keep on whispering, “Please tune into us, please receive our light!” Instead of lamenting, if these people could tune in, they would immediately receive a shower of spiritual gifts.

What are the conditions that allow these higher beings to conduct their creative chiselling work on us? First: perception, of course! If you can perceive the angels’ action, then just by tuning into

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their energy consciously you will greatly facilitate the process. Apart from this it is valuable to cultivate a certain aspiration, to pray for their help. Guides and angels have a certain code of ethics: they have a great respect for the free will of human beings. It is therefore much easier for them to help if you ask them first. Now be careful, because mental prayers usually don't reach very far in heaven. In fact, the less mental your prayers are and the more they are accompanied by true perception, the better they work.

Apart from your receptivity, some other factors play a part. Angels live in very pure spheres, and some physical environments are simply not fit for them to connect with. If the place is too dirty or messy, if the vibrations are too heavy, if there have been people drinking alcohol or fighting, or if the place is full of the smell of tobacco, then to the angel it is a suffocating space. The angel cannot approach or connect with you.

Have a good look at your room and ask yourself: Would an angel come down here? And then take measures to improve the situation. (This approach makes cleaning much more interesting!)

There is an art of weaving good vibrations in a room that greatly facilitates the connection with higher spheres.

Even more important than your environment, is... yourself! If your vibrations are not right, or if you are too agitated, the angels cannot do their work. All the thoughts, words and actions of the day weave a web of vibrations inside you, which determines to a great extent how deep the light of the angel can penetrate.

But once more, the moment of falling asleep is critical. It can have an even greater influence than all the activities of the day, just as in the story of the virtuous man who became angry at the moment of leaving his body. So, we come to another reason why a time of coherent consciousness before falling asleep can have very positive consequences. Through night practice you can leave your subtle bodies in a condition that allows higher spiritual beings to come and help. The practice indicated in the following chapter (phases 4 and 6, in particular) operates a rearrangement and a powerful withdrawal of the senses from their objects of perception. This creates an internalization of the astral senses, very favourable to their development during the night.

13.5 Night practice and the etheric body

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Let us now deal with the relationship between the etheric body, layer of life force or *prāṇa*, and the astral body, layer of mental consciousness and emotions.

Some people tend to imagine the etheric body as a 1 or 2 inch layer outside the limits of the physical body. Such a layer can actually be seen, but this picture is inaccurate. For the etheric is not only outside but also inside the tissues of the physical body. Imagine a sponge (the physical body) permeated with water (the etheric body). The sponge has water inside it, and there is also a layer of water around it.

Something similar can be observed with the astral body, on another level. The astral body permeates the etheric body, and extends beyond it.

But the astral body does not always penetrate the etheric with the same intensity. Sometimes the hand is completely in the glove, sometimes it is only half inside. Or to take another example, imagine a mist (the astral body), and a valley (the etheric body). Sometimes the mist is condensed into the valley like a thick fog — that's when you are fully awake. Sometimes the mist is floating over the valley like a cloud — that's when you are sound asleep, dreaming and/or astral travelling. Several intermediate stages can be observed between these two extremes. Of course this is nothing more than a metaphor and should not be taken too literally.

What are the consequences for the etheric and physical bodies when the astral body comes closer or moves away? Let's look at the physical body first. The general action of the astral body is to make everything contract. Take a strong emotion, such as anger or fear. A disorganised wave arises in the astral body, and you start to feel angry or anxious. Immediately a chain reaction of tension is generated in the physical body. Your eyelids contract, there is tension in your solar plexus and in your abdominal muscles, your heart starts to beat (meaning to contract) more quickly, and so on. The more the astral body grasps the physical body, the more the physical body gets contracted and cramped.

On the other hand, what happens to the physical body when the astral body withdraws, as during sleep or deep states of relaxation? The physical body relaxes, it lets go of tension.

Now, how does the etheric body react when the astral body moves in or out of the lower complex (PB+EB)? When the astral body is more impacted into the lower complex, and therefore into the

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etheric body, a contraction process takes place on the etheric level as well as on the physical. The etheric body becomes compacted, compressed, denser, more 'opaque' and closed to external influences.

On the other hand, when the astral body withdraws from the lower complex, and therefore from the etheric body, the opposite can be observed. The etheric body expands. It becomes more spread, sparse and open. This is more than a simple relaxation, for etheric matter is far from being as inflexible as physical matter; it is much more malleable and fluid. Therefore, it is a real dilation, a swelling of the etheric body, that takes place when the astral body moves away from it. The etheric body does not feel as dense. You can feel the limits of your own energy extending much further away than when the astral body is closely impacted.

So altogether, the etheric body is sometimes closed and compacted, sometimes dilated and more permeable, depending on whether the astral body is near or far from it. In Chapters 18 and 20 we will see how a conscious mastery of this balance can be used to protect your energies. There is a certain way of being fully present that impacts the astral body into the etheric, shielding the latter against negative influences. It gives the feeling that the aura is closed and impermeable.

But no living structure can flourish if it remains contracted all the time. To maintain the health of the etheric, there have to be times when it can completely relax and expand. The more the grasp of the astral body is released, the more the etheric body is set free. The stress of modern life tends to generate a cramped condition in which the astral body never really lets go of its grip on the etheric. In the long run this creates a wearing out and an exhaustion of the etheric layer. Night practice allows you to reach a degree of etheric relaxation that is far superior to usual sleep.

The perfect state of etheric relaxation is very similar to what a baby experiences naturally. Why does a baby sleep all the time? Because its astral body has hardly landed on the planet. The baby's astral body is floating above, and only incarnates from time to time into the etheric. Therefore the baby's etheric is completely open and in a state of absolute relaxation.

This also means that you should take great care of your baby, for this openness makes it very vulnerable to its environment. The baby 'breathes through its skin' all the influences of the world

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around it. Some parents take their baby to parties and consider that everything is fine because baby remains sound asleep, even in the middle of the noise and agitation. This is a big mistake. The disorganised vibrations of the environment flow into the child and create far greater disturbance than the parents realize.

Through night practice you learn to achieve the baby's climax of relaxation, not only of the physical but also of the etheric body. The etheric can be given a time of complete opening and expansion. That is why night practice may allow you to recover much more quickly than an ordinary siesta. A lifestyle that never allows a full opening and expansion of the etheric body, as is the case for most people at the moment, generates accelerated aging processes and exhaustion.

However, the opening also implies that certain precautions should be taken during your night practice. It would not be appropriate for instance, to go into a state of deep relaxation in the hall of a busy railway station. Your etheric body would be likely to catch all sorts of negative energies, and it might take you a few weeks of clearing, if not more, before you get rid of them.

During night practice your etheric body opens significantly more than during meditation. Meditation is practised in a sitting position, and due to the fact that it operates through the waking state, much more control is retained over the physical and etheric bodies. It is possible, even though not necessarily recommended, to meditate in the middle of a crowd, because several mechanisms of defence are maintained. But it would be absurd to try to do a night practice in the middle of a crowd, just as it is crazy to take a baby to a demonstration. Even during a nap or during the most unconscious sleep, your etheric remains much more closed and impermeable than during night practice.

From this we can deduce a few recommendations concerning night practice. Their logic is simple: when your etheric body is open, you should be in a quiet, clean and protected etheric environment.

Let us review a few of the factors of 'etheric pollution':

- It is **not** advisable to implement night practice on an earth line. The lines make a grid of densified etheric energy that proves toxic for the human etheric body. Your etheric is more open during normal night sleep than while you are awake, therefore earth lines are more toxic during sleep than during the day. The etheric is even more open during night practice, so make sure you don't use

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the technique on a line. Study Chapter 12 and dowse your bedroom!

- Avoid beds made of or containing iron, spring mattresses, etc. Iron tends to amplify any factor of electromagnetic pollution. For the same reason, avoid electrical wiring and electronic equipment in the vicinity of your bed. Electric blankets should be discarded, even if they are not switched on. Before sleeping on a water bed, consider that there is nothing better than a mass of running or stagnant water to attract entities of all kinds. Modern technology sometimes leads to energetic disasters.

A fridge can be quite toxic for your etheric, if you practise less than about five metres from it. I suggest that you do the following experiment: Place a mattress in your kitchen, say one or two meters from the fridge, and do a night practice. Fridges remain 'dormant' for some time, and then their electrical apparatus is activated – that is when they start making a noise. At the very moment the fridge starts making a noise, if you are in a state of etheric relaxation, you will feel a kind of lash in your etheric body. You can't miss it: a sudden, painful discharge, extremely tangible, and often accompanied by the perception of a flash of colour. Try it! It won't hurt you if you only do it a few times.

This will allow you to meditate on the connections between the etheric layer and the electromagnetic force. The two are certainly not identical: the electromagnetic field belongs to the physical sphere, and the etheric is beyond the physical sphere. Yet there are direct bridges connecting the two, as shown by this experiment. A similar experience can occur when sleeping in a building full of iron, such as a skyscraper, with central heating. From time to time a discharge of static electricity goes through the heaters, often accompanied by an abrupt little sound. At that moment, if you are doing night practice, you feel exactly the same type of lash in your etheric body.

- It is not advisable to implement night practice while lying too close to somebody (or to an animal, or even to plants). The reason is obvious: your etheric body starts to expand. If it meets the resistance of another living being's etheric, the expansion process will simply stop. And your etheric will start to retract again, due to a mechanism of self-protection. Your night practice will remain superficial, you won't be able to dive deep into a hyper-relaxed state. If you were to insist and force the opening, you could pick

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up unwanted negative energies from the other person and have your own quintessence of life force drawn out.

Once more it should be remembered that during night practice your etheric body becomes significantly more dilated and open than during normal sleep. So even if you live with someone, share a bed and have sex with him or her, it is preferable to keep some distance while doing night practice. It does not make any difference whether the other one is practising with you or not. In practice, how far apart should you stay? A distance of 1.5 metres (5 feet) is fine. So if you share a bed the advice is: leave it during the practice and come back once you've finished. This will also diminish your chances of falling asleep in the middle. I suggest that during the practice you try to sense how far your etheric expands and discover for yourself, as always, what the right distance should be.

However, you will see that the presence of somebody else practising with you in the room, provided there is sufficient space between the two, is rather supportive. The combined astral energies of the two people help overcome the dullness of unconsciousness and make it easier to maintain some awareness during sleep. Astral travelling is significantly facilitated. It could be that in the coming decades a new form of socialising will appear...

13.6 Night practice and awareness in the eye (1)

There is one common feature to all the techniques in this book: maintaining awareness between the eyebrows. Whether you are meditating, seeing auras or dowsing earth lines, you always keep a focus in the third eye. But there is one exception to this rule: night practice. It is not advisable to switch on the vibration in the eye while practising the techniques of psychic sleep. And there are a few simple reasons for this.

While practising channel release you may have noticed that when awakening the vibration in the hands, a stimulation of the energy automatically takes place, both in the eye and all over the body. This has a grounding effect: if you are feeling somewhat sleepy or 'floating', it re-anchors you inside your physical body and wakes you up. What creates this, in terms of subtle bodies? The type of strong vibration generated in your eye by rubbing your hands pulls the astral body into the etheric. This movement of the astral body is similar to what happens when you wake up. You become

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more awake and you can feel the life force flowing all over your body.

Now to a certain extent, a similar movement takes place each time you awaken a strong vibration in your eye, even if you do not rub the hands: the astral is drawn into the etheric. Of course if the purpose is to sleep, you want just the opposite! You want the astral body to move away from the etheric and physical bodies. And you want the etheric and physical bodies to become very quiet, not vibrating all over. So quite logically, you should not try to stimulate the vibration in the eye during night practice. If you were to do so you might get agitated and find it difficult to fall asleep.

This is a common reason why some people who follow a path of meditation go through periods during which they can't fall asleep at night. They may not realize it, but they unconsciously foster the vibration in their third eye. It is like a clenching of the eye. And, due to the above-mentioned mechanisms, they are kept awake.

You can notably improve these people's sleep by helping them become aware of what takes place, and getting them to release the vibration in the eye. A good method is to focus on the heart. A well known Sanskrit text, the *Bṛhad-Āraṇyaka-Upaniṣad* (2.1.17-18) explains that to fall asleep there has to be a withdrawal of the *prāṇas* (etheric energies) and the senses into the heart. A gentle awareness (no concentration!) in the heart centre, behind the middle of the chest, will favour the right gathering of the energies, thereby inducing sleep.

13.7 Third eye flaring – a possible experience

If you follow a systematic training to build your subtle bodies, it may happen that you go through a phase when a strong vibration is automatically and permanently switched on in your third eye, day and night. You are not even clenching unconsciously, it just happens as a natural part of the process, and it often has to do with the guides pouring energy into your structure. You feel your eye quite intensely, there is a lot of vibration, and there can also be a lot of light too. Sometimes there is so much inner light that it feels like the middle of the day, even though you are lying down in a dark room in the deepest part of the night. It may well be that you can't fall asleep because the vibration in the eye is too intense. Another common symptom is that you need to get up a

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few times to pass urine, as a consequence of the discharge of astral energies into your physical body.

If you are in this situation you can always try to focus gently on your heart. It will help. But basically there is not much you can do: the process has to follow its course. So if it happens to you, don't worry, and be patient. You have to accept that you are not going to fall asleep early for some time. Enjoy the light. Anyhow, you will often find that you are not tired the following morning, even if you had little normal sleep. For even though you are fully awake, you are halfway to a form of psychic sleep, and the body can recover to a certain extent. Moreover there is often a natural 'amphetamine-like' effect that takes place (without any drug of course) at the same time, which gives you a lot of extra energy. The process stops by itself after some time.

How long does such a phase of awakening last? A few days, or a few weeks – sometimes, but rarely, as long as a few months. See the positive side of it: strong forces are implanted in your eye. The more intense this phase, the more powerful the vision that will follow. But note that this phase of 'enlightened insomnia' is certainly not compulsory. Many people go through their complete development without ever meeting it. It may or may not happen, depending on your own internal organisation.

13.8 Night practice and awareness in the eye (2)

From what has been said so far, it should not be understood that any awareness in the third eye tends to impact the astral body into the physical and the etheric, thereby preventing sleep. It is only when there is a vibration between the eyebrows that this happens, not when you feel the purple space.

Remember what was described in relation to the first technique of meditation (section 3.5). When vibration, tingling or pressure is felt between the eyebrows, it indicates that the etheric part of the eye is activated. In terms of subtle bodies, a strong vibration between the eyebrows indicates that the astral body gets more impacted into the etheric part of the eye, and into the etheric body in general.

However, when you get into the perception of the purple space, the astral body is orientated towards astral worlds, not towards the etheric and physical bodies. For the purple space is nothing other than a layer of the astral spaces.

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The problem is that in the beginning, when you go into your eye you find it difficult to dissociate the vibration from the light and the space. You get a bit of everything: vibration, light and space, all at the same time. So in night practice it is better to avoid the eye altogether, because the intensification of the vibration would be opposed to the natural direction of sleep.

But when you are more advanced and able to bring the space in the eye at will, without any vibration, there is no reason why you shouldn't be in the eye during night practice.

13.9 Allow enough normal sleep

When some people hear about techniques of deep relaxation, psychic sleep and others along the same lines, they sometimes design a strange arithmetic. They hear that one hour of psychic sleep can help them to recover as much as three or four hours of normal sleep. Then they think: "One hour of psychic sleep equals four hours of normal sleep. Therefore I'll have three hours of psychic sleep every night, and that will do. What a lot of time I'll save."

These calculations are based on a misunderstanding! The people who think that sleep is a waste of time are completely missing all the astral events that normally take place in the course of a night. First you would need to become a grand master of psychic sleep before your body could recover enough with only three or four hours per night. But even if that were the case you would still benefit from all the experiences of maturation and travelling that occur during the night. The desire to reduce the amount of sleep comes from a very materialistic perspective, and does not correspond to the reality of the process of transformation. Night practice should be understood as a way to make your sleep more efficient and enlightening, not to replace it. A reasonable duration of night practice is between 30 and 60 minutes before going to sleep, plus one or more sessions during the day if you wish. But in order to allow the process of transformation and the building of your subtle bodies to follow their course, keep your normal hours of sleep every night.

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14.1 If you are reading the instructions for friends

A powerful way to learn night practice is to use the cassettes which are part of the Clairvision School's correspondence courses. You can also have someone read the instructions for you while you are lying down. In either case, just let yourself be guided by the voice, so that you can completely relax and let go. The more you can lose control and let yourself be carried by the flow of the voice, the deeper you will travel.

The one who reads the instructions should sit on the floor, preferably in a meditation position. The others lie down with their heads towards the one who is reading: the reader should have the heads, not the feet, oriented towards him. If there is no carpet, participants should lie on a thin mat or on one or two blankets. They should not touch each other's bodies, in order to avoid undesirable transfers of energy (as discussed in the last chapter). If practising during the day, cover the windows to create an atmosphere of semi-darkness. If practising at night, keep at least one faint light on to avoid complete darkness. But if you are practising in bed just before going to sleep, there is no need to have a light on.

Anyone who does not practise should leave the room. Make sure that there are no factors of distraction in the room, otherwise nobody will 'take off'.

It is usually a good idea for those who are lying down to cover themselves with a blanket because people often feel cold in the deep state of relaxation, even if they did not feel cold when they started the practice. If pillows are used they should be thin, otherwise tensions in the neck may build up and disturb the process.

The arms should lie flat by the sides of the body. The legs should not be crossed. (Crossing the legs while undergoing a process in a lying position is usually a sign of resistance.) The body should be perfectly straight and the position should be completely comfortable, so that no tension arises during the practice to take

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the person back to surface consciousness.

Here are a few recommendations for the person reading the instructions:

- Make sure that nobody is lying on an earth line. If you realize that someone is on an earth line once the practice has begun, then try to sense what sort of interference is created by the line.

- Do not read the instructions that are written inside brackets []. Each time you meet three dots in the text: “...” make a short pause (a few seconds or more) before resuming the sequence of instructions.

Each time you meet three dots in brackets: “[...]” make a longer pause (half a minute or more).

Most important: do the practice yourself as you give the instructions. For instance, become aware of the body parts while naming them. Then your voice will sound ‘right’, because you will speak from the space of the practice. There will be a communication of the right experience. But if you give the instructions while your mind is wandering onto other subjects, your friends will not get as much benefit from their practice.

- Pay attention to little signs such as tension of the eyelids. When a participant is deep inside, the eyelids are fully relaxed and absolutely nothing moves in the body. If the eyelids keep contracting you know the person is not ‘diving’. By observing their breath you can also get a good sense of how deep they are. (These indications also apply when practising ISIS, the Clairvision technique of regression.)

- Tune into the participants. Feel what they feel. Penetrate their experience. Try to see who gets out of their body and what they look like if this takes place. During the 7th phase in particular, be very much in the eye and in the seeingness. Try to perceive if some participants manage to lift their astral limbs. When this happens you can see a cloudy formation over the physical limb. If somebody takes off completely, which can happen during any of the phases of night practice, then the cloudy formation is bigger (usually slightly bigger than their physical body) and is hovering over the body, anywhere up to the ceiling. While observing this, look for the silver cord that is said to link the astral body to the physical body. After the session, share your impressions with the participants to confirm your perceptions.

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It is not compulsory to have somebody reading the instructions to do a night practice. You can very well do it alone. Yet experience shows that beginners tend to fall asleep systematically, as soon as they reach a deep stage. I therefore recommend that you use cassettes or train a friend to read the instructions for you, especially during the phase of learning.

Here is a standard set of instructions:

[Preparation]

“Take off your shoes, your belt and your wrist watch.

Make sure that you are not on an earth line.

Lie down on your back, your arms by your sides.

Make sure your body is straight.

Uncross your legs. It's often preferable to cover yourself with a blanket, for the body temperature tends to decrease as you enter deep states of night practice.

Make sure you are not touching somebody else's body [...]

PHASE 1: Becoming a master in the art of exhaling

“Make a few long exhalations...

Try to exhale as if you were expiring, as if you were giving your last breath...

It's a quest for the absolute sigh...

Look for the ultimate exhalation, the one that leaves your body all empty and soft, free from any tension [...]

PHASE 2: Circulating through body parts

[2a] “Each time a body part is named, become aware of it. [If you are practising alone, repeat the name of the part mentally as you become aware of it or, even better, hear the inner voice saying the name of the part.]

Become aware of the vertex, the area at the very top of the head.

Then become aware of the left part of the top of the head... right part of the top of the head,

left part of the forehead, right part of the forehead,

left eye, right eye,

left ear, right ear,

left cheek, right cheek,

left nostril, right nostril,

left side of the lips, right side of the lips,

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left side of the teeth, right side of the teeth,
left side of the tongue, right side of the tongue,
left lower jaw and chin, right lower jaw and chin,
left side of the whole face, right side of the whole face...
Awareness of the left side of the throat, right side of the throat,
left side of the neck, right side of the neck...
Left shoulder, right shoulder,
left upper arm, right upper arm,
left elbow, right elbow,
left forearm, right forearm,
left wrist, right wrist,
left hand, right hand,
left thumb, right thumb,
left fingers, right fingers,
the left arm, as a whole... The right arm, as a whole...
Left hip, right hip,
left thigh, right thigh,
left knee, right knee,
left lower leg, right lower leg,
left ankle, right ankle,
left foot, right foot,
left big toe, right big toe,
left toes, right toes,
the whole left leg... The whole right leg...
The left side of the abdomen, below the navel...
The right side of the abdomen, below the navel...
The left side of the abdomen, above the navel...
The right side of the abdomen, above the navel...
The left side of the chest...
The right side of the chest...
The left side of the whole body...
The right side of the whole body...
Awareness of the whole body [...]
Then we circulate a second time. This time try to become more deeply aware of each body part, as if you were one with it. Make your unity with the body part as it is named.
[Read the sequence of body parts again, as indicated above.]
Third circulation. Each time a body part is named, become aware of it and become aware of 'seeingness' at the same time. Switch on the seeingness and tune into the body part.

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[Read the sequence of the body parts a third time, this time reminding them of the seeingness from time to time. Don't forget to implement the seeingness yourself. At the end of the sequence, add:]

“Seeingness of the whole body... Awareness of the whole body and seeingness... What can you see of your body? [...]

[2b] Exploring the organs

“Become aware of the spleen, on the left, behind the ribs and the stomach... Become one with the spleen..

Then, awareness of the liver... Become one with the liver, as if you **were** the liver...

Awareness of the gallbladder...

Awareness of the heart... Be completely in your heart...

Awareness of the kidneys... Become one with the kidneys...

Awareness of the lungs... Be one with the lungs...

Awareness of the uterus... If you are a man, become aware in your pelvis, the lower abdomen below the navel... And look for the energetic equivalent of the female uterus. Become aware of your uterus of energy...

We repeat the sequence of the organs a second time, adding the quality of seeingness.

Become aware of seeingness, the fact of seeing, and tune into the spleen... Look for the earth element in the spleen [...]

Become aware of seeingness, the pure quality of seeing, and be one with the liver... Try to sense the warm humidity of the liver [...]

Seeingness and the gallbladder... Tune into the gallbladder... Look for the fire of the bile [...]

Awareness of seeingness and awareness of your heart... Be one with the heart... Look for the presence in the heart [...]

Awareness of seeingness and awareness of the kidneys [...]

Become aware of seeingness and tune into the lungs... Become aware of the wind element in the lungs [...]

Seeingness and the uterus... Tune into the uterus... Look for the water element in the uterus [...]

PHASE 3: Awareness of the breath

[3a] “Become aware of the area one inch below your navel. Become aware of the natural movement of this area, when you inhale and when you exhale. Just witness the natural flow of your breath, without modifying it. It's like watching your body breathing. Each

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time you inhale, the area below the navel goes up. Each time you exhale, it comes down again. Start counting down the breath, from 33 to 1, in the following way:

33 when the body inhales and the area below the navel goes up,

33 when the body exhales and the area below the navel comes down.

32 when the body inhales and the area below the navel goes up,

32 when the body exhales and the area below the navel comes down.

31 when the body inhales and the area below the navel goes up,

31 when the body exhales and the area below the navel comes down
[...]

Go on with the countdown, following the natural rhythm of your body... If you reach one, start again from 33 [...]

[Remind the participants of their countdown every 1 or 2 minutes, with instructions such as:]

“Awareness of the area below the navel.”

[or:] “Remain aware of your countdown below the navel.

[3b] “Now, become aware of the area in the middle of the chest, around the middle of the sternum. The same as before, each time your body inhales, the middle of the chest goes up. Each time your body exhales, the area comes down. Start a countdown in the following way:

33 when the body inhales and the chest goes up,

33 when the body exhales and the chest comes down.

32 when the body inhales and the chest goes up,

32 when the body exhales and the chest comes down...

Continue your countdown, always following the natural rhythm of your breath. If you reach 1, start again from 33 [...]

[Remind them of their countdown every 1 or 2 minutes, with sentences such as:]

“Counting down the breath on the level of the chest” [or:]

“Watching the breath in the middle of the chest.”

[3c] “Become aware of the breath that comes and goes through the nostrils. Each time you inhale, the air comes in. Each time you exhale, it goes out. Watch the natural movement of the breath. Just be a witness, don't interfere.

Become aware of the mucosa inside the nostrils. Each time you inhale, there is like a clash between this membrane and the incoming air. Become aware of this sharp contact between the

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vibration of the inhaled air and the vibration of the inner membrane of the nose.

Start counting down the breath:

33 when the body inhales and the air comes in,

33 when the body exhales and the air goes out.

32 when the body inhales and the air comes in,

32 when the body exhales and the air goes out...

If you reach 1, start again from 33.

[Every 1 or 2 minutes, add a sentence such as:]

“Awareness of the breath going in and out of the nose.”

“Counting down the breath on the level of the nostrils.”

[3d] “Drop the countdown and become more aware of this vibration in the mucosa inside the nostrils, each time the air comes in... Try to catch more and more of the energy of the air... as if you were drinking the air... At the same time become aware of the area at the root of the trunk, around the perineum and the coccyx... Try to see if something is stimulated in this area while you are catching more and more life force through your nostrils [...]

PHASE 4: The subtle senses at the root of the physical senses

[4a] “Pick up one smell in the air and focus on it for one minute [...]

Then drop the awareness of this smell and try to pick up another one, coming from further away... Remain aware of the smell for one minute [...]

And now, pick up another smell. This time try to find a smell that comes through the window from really far away... and focus on it for one minute [...]

Then let go of this smell. Instead of being aware of any smell in particular, become aware of the fact of smelling, the pure quality of smell... Awareness of ‘smelling-ness’, the action of smelling, independent of any particular smell [...]

[4b] “Drop the sense of smell and become aware of a particular sound, coming from inside or outside the building. Any sound... Remain aware of this sound for one minute, focussing on nothing else but the action of this sound on your sense of hearing [...]

Then drop this sound and try to find another one, coming through the window from further away... Even a very faint sound... Remain with it for one minute. Watch how this sound interacts with your sense of hearing [...]

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Then look for a sound that comes from very, very, very far away... So faint that you can hardly discern whether it's a physical or a non-physical sound... Remain aware of that sound for one minute, trying to observe how your sense of hearing is affected by that sound [...]

Then let go of any sound. Become aware of the fact of hearing... the pure quality of hearing, independent of any sound... Awareness of 'hearing-ness', the fact of hearing [...]

[4c] "Remember a strong taste of food. Pick up a certain food and remember how it feels to have this particular food in your mouth... The texture and taste on your tongue, the flow of saliva... Be 100% in the taste, as if nothing else existed [...]

Then remember the taste of another food. Do not think, just take the first food that comes to you. And then recall how it feels to have this food in your mouth... Put all of your self in the taste, experience it completely [...]

Then look for the non-physical taste of the nectar: like a trickle or a little flow at the back of the throat, very fresh and sweet... The taste of the nectar flowing at the back of your throat... Let yourself be fed by it [...]

Then drop all the tastes. Become aware of the fact of tasting, the pure quality of tasting, independent of any taste in particular [...]

PHASE 5: Moving backwards through the day

"Start recalling the images of the day. Begin with what you were doing just before the night practice... Don't do it, let it happen: just let the images of the day come back in front of you... And go on, moving backwards all through the day...

Images of what you were doing in the evening [...]

Images of dinner [...]

Images of your afternoon activities [...] The people that you have been talking to [...]

Images of lunch [...]

Images of your morning activities [...]

Images of breakfast time [...]

See yourself as you were doing your morning meditation [...]

Images of your bathroom time in the morning [...]

Up to the very first images of the morning, in bed, before you got up [...]

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PHASE 6: Spontaneous images

[6a] “Now comes the phase of spontaneous images. Just let any image flash in front of you... **any** image, the first one that comes to you... Stay with this image a few seconds [...]

And then let another image come... Remember: no imagination, don't make up anything. Just take the first image that comes [...]
And then another image [...]

Drop this one and let another image come... Just be in the space and let images come to you [...]

[6b] “Let another image come in front of you. But this time become aware both of the image and of the fact of seeing, the seeingness...

Another image and seeingness, the process of seeing [...]

Another image and seeingness [...]

[6c] “Drop the images and remain aware of seeingness only... the pure quality of seeing, independent of any object [...]

PHASE 7: Preparatory exercises for travelling

[7a] “Become aware of your astral right arm — not the physical arm but the astral one, superimposed on the physical arm. Your physical body remains completely motionless. Practise lifting up the astral right hand and arm... And then put the astral right arm and hand back into the physical ones.

Then become aware of your astral left arm and hand... Without moving the physical body, practise lifting up the astral left arm... Then put the astral left arm back into the physical one...

Start the same process again on the right side: practise detaching the astral hand and forearm from the physical ones. Lift them up... and then put them back...

Again on the left side [...]

The right side [...]

Lift up the left astral arm [...]

[This can be repeated a few more times.]

[7b] “Become aware of your right astral leg. Without moving anything of your physical body, practise lifting the astral right foot and leg out of the physical ones... and then put them back... Become aware of the left astral leg... Try to lift it up, out of the physical one... and then put it back into the physical leg...

Practise in the same way, a few times on each side. Lifting the right astral leg up... Putting it back...

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Lifting up the left astral leg... Putting it back...

Lifting up the right astral leg... Putting it back...

Lifting up the left astral leg... Putting it back...

[7c] “Become aware of your astral body as a whole...

Become aware of your physical body as a whole...

The nature of your physical body is gravity, the nature of your astral body is levity or anti-gravity...

Become aware of the gravity of your physical body... Become aware of the weight of your body on the mattress... All that you can feel that's heavy pertains to your physical body...

Now, look inside yourself for what is lightness... Look for the levity principle, the force that moves upwards... Become aware of the force that pushes upwards, the exact opposite of the principle of gravity... It is there, inside you. It's a question of tuning into it... Tune into the force that moves upwards... Let it pervade the whole body... Let it lift everything upwards [...]

Now go back into the perception of the gravity... Look for the heavy principle [...]

Then awareness of the anti-gravity principle again.. Awareness of the force that moves upwards [...]

[7d] “Awareness of seeingness, the fact of seeing...

Practise seeing your body from above...

Become aware of the seeingness and tune in with the image of your body, seen from above [...]

Reconnecting

“Start listening to the sounds outside [...]

Become aware of your body again... Go back into the body...

Take a few long, long inhalations [...]

Move your hands a little... and your feet...

Stretch your body...

Roll on your side.. and open your eyes.”

[If you are practising in bed just before sleeping, you do not have to go through this last set of instructions. Instead of reconnecting with waking consciousness, just roll over on your side and fall asleep.]

-(END OF THE NIGHT PRACTICE)-

14.2 If you do not have much time

If the purpose is to recover quickly during the day and if you do not have much time, a good option is to start with a quick rotation

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around the body parts (phase 2). Then operate a countdown of the breath (phase 3) in a part of the body of your choice. As soon as you are deeply relaxed, move on to the consciousness of images (phases 5 and 6). It is when images flow clearly and freely in front of you that you have reached a state of intense relaxation and a fast recovery of your energies. Phase 6, spontaneous images, is therefore particularly useful whenever you want to have a super-nap.

Often when you are tired during the day, the fatigue is focussed in one particular area of your body: there is a spot, a focal zone of tiredness. For instance, it might be somewhere in your back, or maybe in your throat, especially if you have been speaking a lot. If you can find this spot and operate a countdown of the breath there while doing phase 3, you will recover very quickly from your fatigue.

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15.1 Preparation

Be fairly strict with details such as taking shoes off, lying in a proper position, and so on. They make a significant difference to the depth of experience reached by the participants. If even one or two of them do not follow these preparatory procedures and remain at the surface during the session, it is enough to disturb the vibrations of the whole group and prevent the others from accessing the experience.

15.2 Phase 1: exhaling

Exhaling is the very last thing a human being does on this planet. Hence the use of the verb ‘to expire’, which means both to die and to breathe out. Just as a fantastic tension is associated with the first inhalation of the newborn, a fantastic release takes place when dying people give their last exhalation.

The art of breathing out is a quest for the ultimate exhalation. Do this as if you were on your death-bed, having completed a very fulfilled life.

You can learn to use exhalation as the vector to carry tensions and wrong energies out of your body. The practice of sighing can be quite therapeutic.

15.3 Phase 2a: circulating in the body parts

Practising awareness of the different body parts should not be regarded as a mere relaxation technique but as a major tool on the path of inner alchemy. By connecting your awareness with the body parts, consciousness is infused into the physical layer, and a deep transformation starts to take place. As you become relaxed and open, your consciousness reaches far deeper into the physical than if you were rotating through the body parts in the usual consciousness of the day.

The more you can ‘become one’ with the body part, the deeper your consciousness will be instilled into the physical layer. Tune into the body part and let its qualities become alive in you, as described in Chapter 11. The feeling that comes from tuning in is

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a knowledge through identity: you ‘become’ the body part. One of the secrets of the physical transformation lies in reaching this metaphysical unity, far beyond a mere mental awareness of the body part.

While circulating around the body parts with seeingness, it is not uncommon to receive unexpected visions of bones, articulations and organs.

For instance, focus on the joint cavities. Between the two joining bones there is a space that is filled with a particular liquid, called synovial fluid. (Interestingly, synovia is a term that was introduced by Paracelsus.) When you tune into the synovial cavity, you get a feeling of space. In German and French, synovial cavity is actually named ‘synovial space’ (*synovial raum, espace synovial*). Clairvoyance reveals how the body connects with the universal astral space through this ‘space in the articulation’, which suggests an interesting new way of looking at joint pathologies.

A powerful variation of this phase is to add a moment of awareness of the neutral mid-point in the centre of the body after each couple of body parts. For instance: the left eye... the right eye... the area in the middle of the two eyes...

Or: the left knee... the right knee... the area in the middle of the two knees...

The left and right sides of the body incarnate opposite polarities of energy, as do night and day, female and male, yin and yang, all of which represent pairs of opposite polarities.

When circulating your awareness according to the sequence of phase 2a, you first get in touch with the left polarity of a body part, then with the right one. With the mid-point, you connect with the space where the polarities become nought: it is the ‘Tao point’, neither yang nor yin, or both yin and yang at the same time. See if you can feel this yourself.

Another interesting way of circulating through the body is to listen to the inner sound in each body part.

Why do we start with the left side for each body part? Interestingly, soldiers do the same when they walk: ‘left, right, left, right...’ In Hatha-yoga the practice called *nāḍī-śodhana* (alternate breathing), in which one breathes through one nostril while blocking the other with the fingers, always starts with an inhalation through the left nostril. In several examples we find that when dealing with energy, the left side is activated before

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the right.

Apart from this, when involved in spiritual activities such as throwing the coins to fathom the I Ching, it is traditionally the left hand that is used (the hand of the heart). The same applies when cutting Tarot cards. A connection may be established with the fact that the left side of the body is related to the right hemisphere of the brain, more intuitive than analytic, and therefore more spiritually inclined. And in Hatha-yoga the main circulation of energy on the left side of the body is *iḍā-nāḍī*, the lunar *nāḍī*, which creates an internalization of energies and an opening into inner spaces. Rudolf Steiner has made the prediction that in the distant future of humanity, the left hand will become predominant, to the point where the right hand will ultimately be atrophied.

15.4 Phase 2b: awareness and seeingness of the organs

As your clairvoyance increases you will, while practising this phase, have fascinating visions of your organs that will be accompanied by a deep intuitive understanding of their functions. Apart from its healing value, this process leads to a different knowledge of the organs. You will make many unexpected discoveries that will throw quite a different light on certain common facts of anatomy, physiology and pathology. The path of the seers is full of surprises.

The more you clairvoyantly perceive the organs inside yourself, the more you will be able to perceive the same inside others – a great help for diagnosis! An essential fact about perception in general is that whenever something is seen or felt inside yourself, it can also be seen or felt in any other person. ‘Inside’ or ‘outside’ does not make much difference in terms of clairvoyant abilities.

Why this particular sequence of organs? The hermetic (alchemical) tradition establishes correspondences between the organs of our body and the planets of the solar system. Man is the microcosm, the universe is the macrocosm. Each organ incarnates in the body all the symbols and functions of its corresponding planet. The sequence of the organs, as indicated in phase 2b, follows the traditional sequence of the planetary spheres: Saturn (spleen), Jupiter (liver), Mars (gallbladder), Sun (heart), Venus (kidneys), Mercury (lungs), Moon (uterus).

A more advanced stage consists of being able to perceive the planetary forces behind the physical organs, turning this

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technique into an astrological meditation inside your own body. In order to become a proper astrologer or alchemist, planetary energies should be intuitively comprehended and felt inside yourself, not only understood intellectually.

People interested in star lore and its correspondences with the human microcosm would be well inspired to add another phase to their night practice. This consists of rotating around areas of the body, following the traditional correspondence with the constellations: Aries/head; Taurus/throat and neck; Gemini/shoulders and shoulder blades; Cancer/breast; Leo/heart; Virgo/intestines; Libra/kidneys; Scorpio/sexual organs; Sagittarius/thighs; Capricorn/knees; Aquarius/ankles; Pisces/feet. Mentally say the name of the constellation whilst being aware of the corresponding body area.

15.5 Phase 3: awareness of the breath and countdowns

This is the part where everybody falls asleep. Even the worst insomniacs seem to collapse in the middle of this phase! But falling asleep is not necessarily wrong. Let us go back to an important point of theory. One of the purposes of night practice is to allow you to explore this razor's edge between sleeping and waking.

If you remain fully awake throughout the practice, it means that you never cross the edge and this purpose is missed. On the other hand, if you fall asleep immediately and keep snoring till the end, the practice won't be so enlightening either.

The problem is that as soon as you reach the borderline between waking and sleeping, you lose your awareness. You are familiar with the waking state and you are familiar with the sleeping state, but the separating space between the two is foreign to you. Each time you come near it you miss it, and you are immediately swallowed into the sleeping side.

That is why this part of the technique will be much more powerful if you use a cassette, or if somebody reads or speaks the instructions for you. You fall asleep, and very quickly the voice calls you back: 'Remain aware of your countdown'. A few minutes later you fall asleep again, and the voice brings you back to the waking state again. So that you keep oscillating around the razor's edge, which is an excellent way to become more familiar with it. Gradually, you learn to retain more awareness while on the edge. With practice, practice, practice... you will reach an experience where you are both asleep and awake, and **aware** at the same time.

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When you can stabilise yourself on the edge for more than a few seconds your awareness becomes super-awareness, and you get in touch with the mystery of the threshold. This is also the stage that will give you the capacity for an unusually quick recovery and make you a master sleeper of the Napoleon type.

From this discussion we can draw the following practical conclusions: Do not include phase 3 if you are practising alone, without the spoken instructions of a friend or a cassette, and if you are practising in bed just before going to sleep, especially if you tend to fall asleep each time you go through the countdown.

Do include phase 3:

- if you have difficulty falling asleep
- if you are practising during the day to recover from fatigue. In this case the intermittent dozing that comes from the countdown is one of the best ways to refresh yourself
- if your awareness has become consolidated and if you are starting to be able to approach the razor's edge, without being projected into sleep
- if the night practice is conducted for you by a friend. It may then be interesting to spend more time in phase 3 and to go on oscillating for as long as possible on the edge as discussed above. You can then spend a good 15 to 20 minutes on the phase of countdown.

15.6 Phase 3c: vibration in the nose while inhaling

If practised regularly, this exercise will greatly enhance your sensitivity to smells. Moreover, you will significantly improve your capacity to catch the energy from the air. As you become more expert in this part, it will become obvious that a clash takes place between the vibration of the air and the membrane inside your nose, each time you draw the air in. Focus on this clash, be more and more aware of it each time you draw the air in, and a sharp feeling of vibration will develop in your nose. An unexpected awakening will take place in your nostrils.

It is almost as if you were 'drinking' the air. This nourishes and reinforces the whole pharynx and has a direct effect of stimulation on the third eye. Remember that your third eye is not a spot somewhere in the forehead, but more like a tunnel that goes from between the eyebrows to the back of the head. The olfactory nerves, after travelling in the nasal mucosa, gather and pass into the head cavity through the cribriform plate of the ethmoid bone,

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approximately one inch directly behind the area between the eyebrows – hence the direct effect on the eye of the awakening of the sense of smell.

To get a clearer picture of the connection between the third eye and smell, tune into the eye of a dog. The third eye of this animal is completely ‘smell’. You can see clearly how its eye extends into its nostrils.

In addition to its local effects, this exercise is a powerful stimulant to vitality in general, due to both the extra intake of energy and the reflex stimulation of several organs of the body from the mucosa of the nostrils. The capacity to receive more vibrant energy will persist during the day and you will develop a prodigious sensitivity to smells. Your nose will become a constant source of wonder.

In Kundalini-yoga the sense of smell is related to *mūlādhāra-cakra*, the root chakra, located in the perineum and at the base of the spine. In *mūlādhāra* lies the most primal, the most grounded and physical level of the bodily vitality. Any strong awakening of the sense of smell is considered to trigger a reaction in *mūlādhāra*, thereby activating the functions of the chakra. This can be used in the treatment of depressed patients who have lost motivation in the physical plane, and who neither wish to live nor die. (Think also of the smelling salts used to bring people back to consciousness after fainting.)

Smell is the most primal of the physical senses. For instance, the olfactory lobe or rhinencephalon, which deals with smell perceptions, is one of the most ancient parts of the brain in terms of phylogeny. The above-mentioned technique to stimulate the ‘nose-power’ can therefore give unexpectedly powerful results in re-awakening the life force of depressed people or in patients suffering from fatal illnesses.

Many of those who run after vitamins would be very surprised to realize how much their vitality could be increased by educating their nose. The nose is a main organ of reception of the etheric (vital force) of the air. It is not only during night practice, but also during your daily activities that you can work at catching more and more energy from the air.

Tips

- The regular practice of neti (see Chapter 16) will be a powerful aid in developing the sensitivity of your nostrils and building up

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your ‘nose power’.

While implementing this phase 3c, and night practice in general, you will have to be very careful of smells. The room should not be stuffy, and it is always preferable to keep a window open. There should not be any tobacco smell, incense or strong perfumes. The reason is that your sensitivity is increased in such proportions that these smells may make you really uncomfortable, and may even damage your subtle sense of smell and your capacity to receive energy from the air.

15.7 Phase 4

By separating images from the fact of seeing, or seeingness, one can become clairvoyant. The same principle can be applied to the development of other subtle senses, hence this work of discerning the fact of hearing from the sounds, the fact of smelling from the smells, and so on.

This phase is also a powerful method to internalise the senses, to separate the astral senses from the physical ones, and to leave the astral body in a state which allows maximum help from higher spiritual beings during the night.

15.8 Phase 5: recalling the images of the day

This exercise is regarded as essential by several western schools of esotericism and you will often find it mentioned in esoteric literature. It works on a number of levels and has more than one purpose. Let us try to understand one or two of them.

A common observation related by those who have come back from a near-death experience is that they witnessed the complete tableau of their life. It unfolded in front of them like a movie. Apart from this well-known fact, occultists describe the cycle of reincarnation as made of two alternating phases: life on Earth, during which actions are performed, and then the journey through non-physical planes. The latter is then followed by another life of incarnation on Earth, and so on.

What happens during the journey between death and rebirth? Among other things, there is the work of integrating what was achieved on Earth. It is like a maturation of the physical experiences that the soul went through, and a slow incorporation of their quintessence.

A crucial point is that the travelling soul is confronted with the impossibility of changing anything that was done during the

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incarnation on Earth. The soul can work at digesting the actions that were performed. It can try to prepare its next incarnation in the best possible way. But even though deplorable deeds may have been performed and opportunities have been missed, it is simply out of the question for any past action to be changed. This can prove to be a terrible drama for the travelling soul.

This spiritual fact can also be found in the Hindu tradition. Sanskrit texts describe how, as long as the individual soul is not incarnated, and even while staying in the mother's womb, it is still full of good resolutions: "I shall be a great worshipper of Shiva, I shall devote my life to the practice of yoga..."

But as soon as the individual is caught in the vortex of life, he or she immediately forgets about all the good intentions and starts to behave according to the motivations of the lower ego. Then, as soon as the soul leaves the body at the time of death, it realises painfully that many occasions were missed. And the cycle repeats itself once more. Some progress may be made, but often this is not much compared to what could have been achieved if a remembrance of the purpose had been maintained.

This exercise, in which the day is seen backwards, aims at creating every night an equivalent of the phase of contemplation of one's actions, which normally takes place only after death. Instead of waiting until you die, the maturation process can begin here and now, thereby speeding up the course of evolution.

Note that it would be quite inappropriate to go through a mental review and to try to judge the moral value of our actions in an inner dialogue such as: "I should have done this, I should not have done that..." The exercise works at a much deeper level. It is not through a mental dialogue but through a deep opening of the soul that the maturation process will be initiated. The shallow consciousness of a moral assessment would prove completely inadequate to trigger the expected result.

After death, the retrospective vision of life circumstances not only takes place during the first three and a half days, it is also repeated at different stages of the journey, with different modalities. If you have patiently observed the panorama of your day, every night before going to sleep, then a lot of time and energy will be saved later. Not that there is any urgency after death, but if you have done this work, your energy will be available to perform some other important tasks, and make the

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transition more fruitful.

As far as the technique of reviewing the images of the day is concerned, you can choose between two options. The first possibility is to review the tableaux of the day, starting with those of the evening, and finishing with those of the morning. The second and more accurate way of practising is to see your day exactly like a movie going backwards. Thus for example if you have been driving, you see the car moving backwards. If you have been walking, you see yourself walking backwards. You see the food you have eaten going out of your mouth, and more. This may seem difficult in the beginning, but with some practice you may reach a stage where all the images unfold effortlessly by themselves, and the whole day is covered in 4 or 5 minutes. It is one of those things that you can't really 'do' but that you have to allow to happen.

The question is often asked as to how detailed the review of the day should be, and how much of the minute details and trivial circumstances should be incorporated. It seems reasonable to complete the technique in 5 to 10 minutes. The more proficient you become, the more details you will be able to include in this time span.

15.9 Phase 6: spontaneous images

As soon as images flow freely in your consciousness you know you have reached a state of psychic sleep. You have integrated the precision of the images of the dream state with the conscious awareness of the waking state. This is a state in which you recover fast from fatigue. Whilst practising, you will notice that the review of the tableaux of the day (phase 5) is a slow transition leading to the phase of spontaneous images.

Once you have reached a certain mastery of this sixth phase, all you have to do is be in the space (the same purple space as in all the other practices of this book) and let images come to you.

In order to go further, try to become aware of the seeingness and of your own presence in the heart each time an image arises in front of you. What does this mean, in terms of the work of clairvoyance we have done so far? It means implementing the triple process of vision from the dream state instead of the waking state. It means extending your magic wand to the experiences of the night, instead of using it only during the day. This will lead to magnificent visions and unexpected realisations.

15.10 Experiences during night practice

Tension

It can happen that tension builds up, to the point where you have to roll over on your side and end the practice. Usually, as soon as you are not on your back any more and you have given up the practice for that night, the tension stops and you can fall asleep. This experience, which is similar to the build-up of tension that can occur during meditation (see section 10.11) is due to energetic and emotional blockages. Don't try to force yourself to stay on your back at any cost, which can easily turn the practice into an ordeal. The real answer is on another level: exploring the blockage through appropriate techniques such as ISIS regression.

There is another reason that may cause or exaggerate muscular tension during night practice: maintaining vibration in the eye. Remember that during night practice there should be neither vibration in the eye nor throat friction, as discussed in Chapter 13. Each time you feel tension during your night practice, make sure that no particular awareness is kept in the eye. Focussing on the heart may help.

Falling asleep all the time

Don't despair — you are not the only one. At least you have found the final answer to insomnia. Here are a few suggestions to improve the situation:

- Practise on the floor, not in bed.
- If you regularly fall asleep at a particular point of the technique, omit that phase for a while, going straight to the next phase. This helps to break what can become a bad habit. Return to the phase some days or weeks later.
- Use night-practice cassettes. At the Clairvision School, experience has shown that a number of students who had difficulty practising this technique reported immediate improvement as soon as they started using the cassettes of the correspondence courses.
- Practise during the day, in addition to your nightly session. This will increase your capacity to remain aware while on the razor's edge.
- Get a watch with a countdown and a **gentle** beep. Program it to beep every five minutes during your night practice.
- **Stargazing:** Practise looking at the stars every night for a few minutes or more before going to bed. Be totally in your eye while

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stargazing. ‘Drink’ the light from the stars, absorb their energy. This will have a strong influence on the quality of your awareness, not only during night practice but throughout the night.

Basically, if you find it difficult to maintain vigilance during sleep, it is due to the weakness of your astral body, and to a lack of bridges between the astral and physical layers. Therefore, before starting your night journey, it helps to saturate your consciousness with an extremely sharp and refined astral energy: that of the stars.

Every so often during night practice, and particularly when you feel that you are going to lose consciousness, don't hesitate to call the energy of the stars to your rescue. It can help to recall the images of constellations that you were looking at before going to bed. Tap from their energy.

To conclude this section: your capacity to retain a conscious awareness during sleep depends on how much your subtle bodies are built up. It is therefore the whole process of inner alchemy, and not only night practice, that is needed to reach higher stages of psychic sleep. It is wise to accept that it will take some time and practice before you can remember all the journeys of the night when waking up in the morning.

15.11 Taking the night at both ends

The work on psychic sleep does not only take place at the beginning but also at the end of the night. The purpose of night practice is to maintain waking awareness in your sleep. The purpose of the ‘morning work’ is to remember as much as possible of your dreams and astral journeys in your daytime consciousness. Here are a few suggestions for working in this direction:

15.12 Morning sharing

If you sleep in the same room as a spouse/friend, tell each other what happened during the night as soon as you wake up. Do it as soon as possible, while still in bed and the remembrance is still easy. You will see that you tend to remember much more if you know you will systematically be sharing in the morning. It will motivate your subconscious to retain more memory of the experiences of the night.

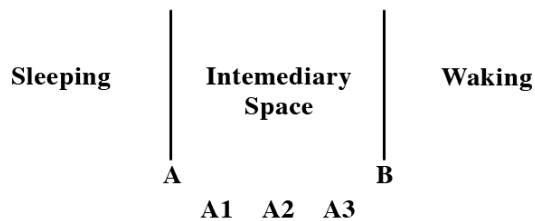
If there are children around you, get them to tell you their dreams as soon as you greet them in the morning.

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15.13 A symbol used as a bridge

During your night practice in the evening, before sleep make a strong resolution that the first thing you will do when recovering consciousness in the morning will be to try and remember what happened in the night. A good method is to choose a symbol (such as a star, a pentagram, or anything you judge appropriate) and to try at any cost to be aware of the symbol at the very moment of falling asleep and immediately when waking up. As soon as you recover your first thread of waking consciousness in the morning, recall the symbol. This creates a bridge between the two instants.

15.14 Keep recalling your dreams across the buffer zone



The limit between being asleep and being awake is more like a space than a line.

In the morning you first recover your consciousness in A, let us say. You may not be aware of it, but you will have to cross the whole space between A and B before you are fully awake. It happens automatically and unconsciously. Most people never notice it.

Now suppose you remember a dream or an astral journey in A. By the time you reach B, you are very likely to have forgotten it again. So that, to bring memories back with you into the waking state, you have to recall them a few times as you are crossing the buffer-zone. You will have to remember first in A, then in A1, then in A2, then in A3, then in B.

Remember your dreams immediately, as soon as you recover a bit of waking consciousness. Otherwise you will end up in A3 or even in B without noticing it, and it will already be too late, everything having been forgotten.

For the same reasons, remain extremely motionless in bed when you recover consciousness. By changing position you speed up the transition from A to B. As soon as your thread of conscious awareness is recovered in the morning, **do not move** and try to

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remember anything you can.

15.15 Use the memory of the third eye

Here is a way of avoiding the hassles of the former recommendations and still remembering all that is important. As you develop your subtle bodies you will realize that you start to access a new form of memory: that of the eye. A number of things that have been completely forgotten by your conscious mind can be recalled immediately when you tap from the memory of your eye.

This leads us to separate two memories: that of the mind, and that of the eye. Interestingly enough, they do not register the same things. For instance, the memory of the eye remembers auras. If you have seen an aura ten years ago, you can recall it instantly, just by tuning into the memory of the eye. This memory is much more reliable than the mental one. Maybe because it does not depend on the brain cells, the memory of the eye never forgets anything. And unlike the memory of the mind, the memory of the eye is completely effortless, things come back to you automatically.

As far as nights are concerned, the mind tends to remember dreams, while the eye remembers astral travels and experiences of consciousness. So this memory of the eye is the true solution to the very common problem of 'morning amnesia'.

Unfortunately, there is no simple formula that can be applied to develop access to the memory of the eye. It comes as a result of the whole process of inner alchemy. But the point is, this memory of the eye is already present in many people. The problem is that they just don't think of tapping from it. When they have to remember something they search in their mind and don't even think of trying to remember from their eye.

So, every morning go into your eye and try to remember from there. It will be like doing an aura reading of your night. If you live with somebody, you will discover that once you can remember your night experiences from your eye, you can also see what happened to them that night. As discussed before, the perceptions of the third eye are not confined to the limits of your skin.

15.16 If you can never remember anything

Wait for your next holidays and then, for five consecutive nights or so, wake up after each dream and note down everything you

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can remember. Keep a notepad, pen and torch by your bed. For some people it is enough to make a strong resolution before falling asleep in order to wake up after each and every dream. If this is not the case, then get an electronic watch to beep and wake you up every hour.

If you have to spend a night on a train or in any situation where you have to doze rather than sleep, don't miss the chance of noting down all your dreams one after the other.

15.17 Variation for acupuncturists

Practitioners of acupuncture, shiatsu and other areas of oriental medicine will find it valuable to incorporate a phase of awareness of the meridians, between phase 2 (circulation through the body parts and the organs) and phase 3 (awareness of the breath). This additional phase on the meridians is similar to the work of channel release (Chapters 4 and 6), but without any rubbing, since the body remains completely motionless from the beginning to the end of night practice. If time is limited, then do the circulation of phase 2 only once.

In each meridian, first try to sense the vibration or tingling, which is nothing other than the perception of the *qi* or etheric energy. Then try to perceive the flow of the vibration in the meridian (it does not always flow in the direction indicated in the Chinese books!) Then try to activate the flow by moving energy consciously along the line of the meridian, according to the technique of the 'little hands' described in section 4.10.

As far as the sequence of the meridians is concerned, follow the traditional order of the circulation of energy: Lung, Colon, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidney, Heart Constrictor, Triple Warmer, Gallbladder, Liver. Finish with Conception, Governor and ultimately the central chimney of the *chong mai*, which bears similarities to the Indian *suṣumnā*, the central channel in the middle of the body as it is developed in Kundalini-yoga and Kriya-yoga. As the anatomical paths of the meridians are described in all the acupuncture books, interested readers are referred to the literature on the subject.

Chapter 16 – Complementary Techniques

16.1 Neti

In the ancient Sanskrit treatises of Hatha-yoga, several techniques of inner purification are described. A group of six of them are called the *ṣat karman*, or ‘six actions’, which are:

- *neti*, a purification of the nasal cavity
- *dhauti*, purification of the stomach
- *basti*, a variation of an enema

Apart from their local action, *dhauti* and *basti* are cleansers of the earth and water elements throughout the body.

- *trāṭṭaka*, gazing at a candle or a minute object (see 5.6)
- *nauli*, in which the two abdominal muscles *recti abdominis* are contracted one after the other, thereby giving an impression of rotation. *Nauli* is a strong stimulant of the abdominal fire, and of the fire of the body in general.
- *kapālabhāti*, made of a short but intense hyperventilation.

These techniques do not only purify the physical and subtle bodies, they also awaken the body of energy and its centres. Therefore they can all be recommended to a sincere seeker.

Of these six techniques we will dwell on the first one, *neti*, for it has a direct and remarkable action on the awakening of the third eye. Apart from its effect on the frontal chakra, *neti* is also said to purify all the channels of energy in the neck and the head, thereby having a significant healing action on any disorder located in these areas.

In the traditional way of Hatha-yoga, *neti* is performed with a long-beaked pot called a *lota*. The *lota* is filled with salt water. The yogis bend their head to one side, and the end of the beak is introduced in the nostril on the other side. The water is allowed to flow through one nostril and falls out through the other. The same operation is then repeated on the other side.

For our purpose, there is a more efficient way of performing *neti* which does not require a *lota* (long-beaked pot):

Take a mug, or even better, a vessel or small bowl that is shorter but wider than a mug. Fill it with lukewarm water, about the same temperature as inside your mouth. (Use clean, purified water.) Add

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half a teaspoon of rock salt or sea salt. But **do not** use fine grained table salt, which would irritate your nose.

Put your nose in the water. Start ‘drinking’ the salt water through your nostrils: draw the water through the nose and let it spill out through the mouth. The water goes straight from the nasal cavity into the mouth and gets expelled from there.

The whole operation is quick and not at all uncomfortable. It gives a very refreshing and awakening feeling. It generates inner clarity, and a sharp perception of energy in the nostrils.

Tips

- One of the secrets is not to take in air while drawing in the water. That is why a wider cup is advisable. Otherwise after ‘drinking’ a quarter of the mug you start getting as much air as liquid, and the result may be slightly irritating to your nose.

- Another secret lies in the art of drying your nose after you have finished expelling the water. Most of the modern treatises on Hatha-yoga remain vague and evasive on this topic, advising nothing more than blowing your nose. Mistake! If you practise the following drying technique you will be surprised to see how much more water will be expelled from your nasal cavities, even if you have previously blown your nose for a few minutes.

Stand up with your legs apart and half-bent. Rest your arms on your knees.

Without moving your trunk, throw the head upwards and backwards, exhaling violently through the nose at the same time. This is done in about half a second, after which a normal inhalation follows.

Then, after half a second of motionlessness, quickly project the head downwards, while strongly blowing the air out of your nose. Inhale normally.

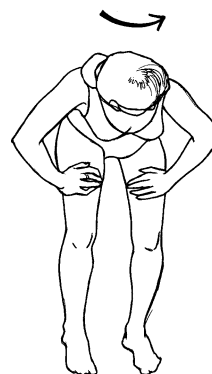
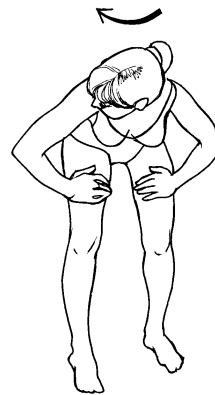
Then project the head upwards again, while vigorously blowing the air out. Inhale normally.

Continue like this for half a minute or so, blowing the air out and throwing your head up and down alternately.

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Then repeat the process, but this time turn the head once to the right and once to the left. Blow the air out of your nostrils vigorously each time you throw the head to the side.



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(There is no need to blow your nose prior to or after this method of drying.)

- The neti practice should be implemented in the morning, before meditating, and therefore before eating. When you are trained, you complete it in 2 or 3 minutes, including the drying.

Practise every morning for about one or two years, and then wait a few years before resuming another year of practice.

- Neti has a sharp invigorating action. It makes you feel acutely aware, awake and refreshed. It strengthens the third eye in a conspicuous way and stimulates clairvoyant vision. If you can be brave enough to overcome the discomfort of the first attempts, you will soon enjoy it very much and gain substantial benefits from it.

- Once you have mastered neti, you become able to suppress any cold if you happen to catch one. You gain the capacity to adjust the energy at the back of your throat in a way that will stop any nasal discharge. (The trick works better if you take the cold at its onset.)

However I strongly advise you not to do so! Respect the little discharges of the body, do not suppress them. They are a natural elimination: they play a role in maintaining the general balance of your system. So please put up with the cold and according to one of our mottos, 'let it flow'. The modern habit of rushing to a health practitioner every time we have a little symptom is childish and based on a misunderstanding of the body's economy. In many cases minor ailments should be allowed to follow their course. Treating minor diseases can sometimes end up creating major ones in the long run.

16.2 The use of rhythms

In section 11.8 we discussed how the astral body is lacking a sense of rhythm. The following suggestions aim at strengthening this weak side of your astral body.

The first advice is to practise your exercises every day at exactly the same time. The results of this measure will be out of proportion with the effort it will take you to implement it. After all, if you devote some time every morning to your meditation, does it make such a difference to you whether you start exactly at seven, for instance, instead of any time between a quarter to and a quarter past? And yet, as far as the results go, it does make a very significant difference. Every day your system will automatically

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start the practices at the given time! Less effort will be needed to reach the meditation state, and the experiences of consciousness will be significantly deeper. Apart from these simple results, the meditation and other exercises will have a much greater impact on your astral body.

Regularity has an unexpectedly potent action on the astral body, reinforcing its whole structure. Imagine a ship with a leakage in the hull. You can try to make all sorts of improvements to the boat: get better sails, add an engine... these will speed up the ship. But fixing the leakage will have an even more direct action, since it corrects a basic weakness in the boat. This is exactly what you achieve when you work at reinforcing the astral body's sense of rhythm.

You can potentize your practices even further by preceding them with a particular sequence of actions. For instance washing your hands, going to the toilet, taking a shower – whatever you want, but always in exactly the same order. Do exactly the same movements, one after the other, morning after morning, and something will coagulate in the structure of your astral body. It will also help if you instigate another similar sequence of actions every evening before your night practice.

The more the astral body gets involved in these actions, the more efficient the exercise becomes. This means you have to perform each operation in full awareness, completely in your eye, putting all of yourself in the action – even if it is something apparently insignificant such as washing your hands or drinking a glass of water. Implement any single movement ‘with intention’, never automatically. More than aware, be awake!

Twilight

The night is yin, the day is yang, and what is twilight? Beyond the pair of opposites, twilight is a time for transcendence: awareness of the Self. Sunrise and sunset should be regarded as precious moments in which a very special energy is available for spiritual awakening.

It is not very difficult to find out the times of sunrise and sunset, as they are indicated in most newspapers. These times vary little from one day to the next, so it is enough to get them once or twice a week. Anyway twilight is not a punctual instant but more a span of a few minutes.

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It is of great spiritual value to tune in and be aware in the eye and in the heart, at least every evening at sunset (if your schedule makes it difficult to be awake at sunrise). You do not have to stop your activities, just tune in. Try to be in harmony with the very special energy of twilight, and let it work on you.

New Moon and Full Moon

Similarly, the nights of the New Moon and Full Moon have an energy which can facilitate great inner shifts. Once more, particular vigilance should be maintained at these times.

16.3 Fasting for openings

If your perception is completely blocked, if you never see or feel anything even though you are practising regularly, then the answer could be fasting. I have seen a number of students who achieved remarkable shifts and openings by fasting for a few days. Another good indication for fasting is when you are working on a particular blockage that never seems to yield or respond to your efforts.

You don't necessarily have to undertake a drastic fast. First try two or three days on juices, or on (organic) fruits only: this is often enough to start getting things moving. Eating only fruits one day a week can also be a good way of supporting the process of opening.

A longer and more intense fast can also be quite valuable, but it is preferable to discuss the matter with a naturopathy-oriented health practitioner first.

16.4 Proper management of sexual energies

The Taoists have designed many techniques of inner alchemy and longevity based on a particular management of sexual energy. These techniques can make a substantial difference to your health condition and to the process of development of your subtle bodies. I therefore recommend them as a valuable complement to the methods indicated in this book.

16.5 Vaccinations

According to homoeopaths, vaccinations favour what they call the 'sycotic miasm'. The sycotic miasm is a condition of energy in which, among other things, the rational mind is rigidified, to the detriment of intuition. Sycotic tendencies are at the very opposite

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of the opening required to develop clairvoyant perception. If you feel completely blocked it could be valuable to visit a homoeopath and ask advice on the subject.

Seen from clairvoyant vision, vaccinations appear potentially far more toxic than present scientific authorities seem to believe. My prediction is that a number of manipulations of the human physiology which are presently implemented could one day prove to be more disastrous to humankind than atomic weapons, by causing a dilapidation of the genetic capital, large-scale infertility, and a complete collapse of the immune system. Could it be that vaccinations are introducing a seed for a collapse of our immune system? The question should at least be asked, and seriously addressed.

16.6 Telephone

Each time the telephone rings, instead of rushing, remain very quiet inside for one or two seconds and try to feel who is calling. Be careful not to let your rational mind interfere by making 'clever' deductions. Just become empty and receptive for a short while. Make this technique an effortless habit: practise it systematically. (Sticking a reminder on the telephone usually helps.) It will not cost you any extra time in your day. The same practice can be extended to other situations of daily life. For instance, each time somebody enters your house, tune in and try to 'see' who it is.

With the telephone this practice will be of a different nature, for the following reasons: seen from a clairvoyant eye, a telephone call is a curious melange of consciousness and an electromagnetic signal. The two get mingled into a wave, not unlike the manipulations of radionics. The telephone call is not only a signal carried by an electric current. A wave is generated in a particular astral layer, and the electric signal is but an outer manifestation of this wave. That is why some healers can be so efficient when helping a patient over the telephone: the telephone wave carries their psychic impulse. That is also why you sometimes feel so scattered after a telephone call, because a lot of emotional negativity can be conveyed to you through the astral layer of communication.

I predict that in the coming centuries some human beings will develop amazing psychic capacities by using electronic devices (or the scions of our present electronic devices). Not all human beings, but some particular schools will work at using electromagnetism

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and other technologies to amplify their psychic powers. They will connect their nervous system to strange machines, which will result in a monstrous bio-electronic symbiosis. Neuro-cybernetics will become a path of consciousness, and dark forces will try to take advantage of the powers it bestows. This will eventually be used as a major form of warfare.

A group of souls are presently being trained, who will reincarnate with the particular purpose of fighting the dark forces that will be manipulating the radionics field. This astral layer will have to be thoroughly cleared, a task similar to the clearing of the Augean stables by Hercules.

The battles will be incredibly violent, though of quite a different nature from the present forms of warfare. And the victory of the forces of light will depend on the support and integrity of a large number of human beings. A number of those who are reading this book will be involved in that war, directly or indirectly, and the soul forces that they are presently developing through their spiritual practice will prove essential in deciding which side will be victorious.

16.7 Moxas on *bai hui* (Governor 20)

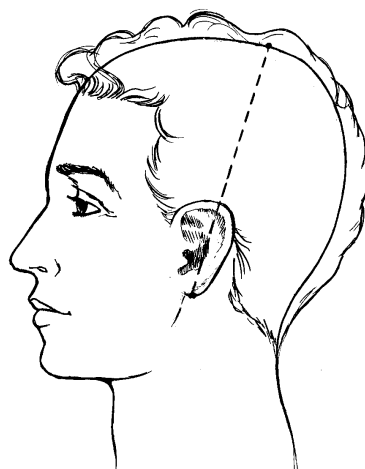
Moxas are sticks in the shape of a cigar filled with a herb called mugwort (*Artemisia Vulgaris*). You can find them in Chinese shops. They are used in acupuncture to apply a soft warmth onto points, instead of needling them.

The acupuncture point *bai hui*, or Governor 20, is at the back of the top of the head.

To find it, take the axis of the ears, and extend it upwards in an arc, following the scalp. *Bai hui* is located where the two arcs join, at the top and the back of the head. To use moxas you do not need a very precise location of the point.

Light the moxa with a candle. Hold it about one inch or so above the point. The person should feel a soft, comfortable warmth. If no warmth is felt, move the moxa closer. If it starts to become too hot, move the moxa a little further away. No burning sensation should be felt at any stage of the practice. Keep warming up the point gently for 5 to 10 minutes. Don't forget to remove the ashes from the moxa from time to time, or they might fall and burn your friend's head.

When finished, there is a special way of extinguishing the moxa. Being very thick, it can't be treated like a cigarette butt. You have



to put the burning tip of the moxa into the earth in order to smother it (in a pot-plant, for instance.)

Moxas on *bai hui* draw energies upwards, slightly release the astral body from the etheric, and the etheric from the physical. The etheric body is not completely withdrawn from the physical of course, but becomes slightly less impacted. This creates a temporary situation that is favourable for subtle perceptions. I do not recommend that you use moxas on *bai hui* on a regular basis, but that you experiment with it from time to time, to give a boost to your vision (for instance, before doing eye-contact).

Moxas should not be used when the weather is too hot, to avoid an accumulation of heat in the body.

16.8 Pony tail

Another interesting way of stimulating *bai hui* (Governor 20) and the crown chakra is to tie a tuft of your hair in the same area (figure in section 16.7). This custom was practised by monks of various origins. Others have shaved this part of the skull to enhance their receptivity to higher worlds, but this is not so convenient if you live in the world!

You will be surprised to see how the pony tail in the area of *bai hui* immediately enhances the energy of your crown chakra. It is a minor but beneficial complement that can be used when you are on a retreat and practising non-stop.

16.9 Blind walking

Put on a blindfold and get somebody to guide you on a walk through the countryside.

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The exercise provides an occasion for relying mainly on your eye to sense and explore your environment.

It is also quite interesting for developing trust.

Chapter 17 – Protection

Protection level 1: Reinforcing the structure

17.1 Simple things first

Knowing how to preserve your energies and protect yourself from negative influences is certainly an important chapter. But before going into techniques and into esoteric anatomy, let us dwell on a few basic facts: the healthier and more balanced you are, the more protected you are. This is simple, but nevertheless very true.

So the first recommendations for protecting yourself will be related to a healthy lifestyle. You would be quite misled if you overlooked them because they sound so un-metaphysical. Without this healthy lifestyle to sustain your foundations, other methods of protection will not be very efficient, and anyway your general process of development will be drastically slowed down.

Let us review this general advice.

17.2 Get enough sleep and rest

It is when you are tired that you tend to catch negative energies. In a state of fatigue, your energy potential is low, you are 'empty', and this emptiness creates a favourable field for the penetration of all sorts of undesirable energies.

In traditional Chinese medicine, lack of sleep is said to exhaust and damage the kidney. Much more than a simple filter, the kidney is seen in acupuncture as the reservoir of the deepest vitality, called the *jing*, or quintessence of *qi*. The *qi* is the etheric, or life force. The *jing* is the quintessence of the life force, similar to the *ojas* of the Indian tradition and close to the quintessence sought by the alchemists. When your *jing*, or quintessence, is strong, you don't have to worry too much about preserving your energies. Of course you should always take precautions, follow the techniques, etc. Yet if for some reason you were to catch a negative energy, your general vitality would be such that it would not be too difficult to get rid of it, either on your own or with the help of an expert.

But if your *jing*/quintessence is weak or exhausted, not only will you catch negative energy after negative energy, but their removal will not be simple.

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So if you want to undergo a process of esoteric development, the first recommendation is to have a good routine allowing enough sleep and rest. If you implement our techniques of night practice, it is unlikely you will have any difficulty falling asleep.

By the way, have you ever heard of an animal going a whole day without a period of rest? Whenever you can, don't hesitate to do a short night practice during the day too, for instance after arriving home from work.

17.3 The right diet

I won't insist on factors such as the superiority of organically grown products, etc. They are important, and you don't need ESP to find abundant literature on the subject. I will just attract your attention to a few points.

- Beware of unbalanced diets, such as only raw vegetables or nothing other than brown rice for weeks. For example, there is a way of misunderstanding macrobiotics that can lead to a very unbalanced intake with catastrophic consequences. When continued over a long period of time, a diet that does not give you what your body needs leaves you weak and exposed to negative energies and influences.

- A regular routine of meal times has an unexpectedly strong effect in reinforcing your astral body and your general vitality (see section 16.2).

- Your state of awareness and focus in the eye while eating may greatly enhance the spiritual value of your meal and your opening of perception. Eating with perception is a completely different experience (see section 11.8).

- Some foods have an action that stimulates subtle perception. Raw carrots, for example (not so much cooked ones). Others such as beetroot have the power to stimulate the action of the Ego on the physical body. Some spices have traditionally been used for protection, such as garlic. The action of all of these will be greatly enhanced if you tune into their energy. Use your perception to discover what is good for what.

- Does one have to be vegetarian to become enlightened and clairvoyant? Certainly not! Tibetan masters eat meat. (There was no way to grow crops on the mountains of Tibet.) However, most westerners do consume too much meat. If you eat meat, it is preferable to have it for lunch rather than dinner, to secure a better quality of psychic sleep.

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- The main advice is: follow your sensitivity rather than any dogma (dogma is certainly not what is lacking in the field of nutrition!) If you listen to your body and if you watch the results of different foods on your state of consciousness, you will learn to discern what should be favoured or avoided. As you proceed on the path of opening, your taste will change by itself. Among other things it is very likely that you will naturally decrease your consumption of meat.

17.4 The right physical exercise

Techniques such as Hatha-yoga, for instance, go very well with an inner path. So do certain forms of martial arts, such as Aikido. People who have gained some mastery in a martial art usually do not have much difficulty protecting themselves when they undergo psychic training.

Gardening or a bit of hard work on the land are wonderful activities for psychics: the more your feet are grounded in the earth, the more safely your head can wander in the stars.

17.5 Be happy!

Sadness and depression tend to make you empty and weak. A joyful mood is already a form of protection in itself. Cultivate laughter and if you are a therapist, make your patients laugh. If your spiritual path does not lead to joy, then change your spiritual path.

17.6 Alcohol and spiritual work — a dangerous mixture

I would never advise anybody to smoke, but it is a fact that one can go quite a long way spiritually and still be addicted to cigarettes. Tobacco generates negative vibrations, but its action is not lethal to spiritual life.

Alcohol, on the other hand, can very quickly lead to disaster if one is learning to explore non-physical worlds. Alcohol automatically connects you with areas of the lower astral that are full of noxious entities. Therefore alcohol should be avoided at any cost, as soon as one starts to work on the third eye.

Tranquillisers, neuroleptics and other psychiatric drugs disconnect you from higher worlds and negate the action of the work of opening.

Hard drugs, such as heroin, are totally incompatible with inner work, their effect being similar to alcohol but much worse. Trying to open perception while living in the same house as a

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heroin addict is like smoking cigars inside a petrol refinery: dangerous.

What about other drugs? I could tell you the usual things: They are never necessary. They create scars and introduce toxins in the etheric and the astral — not only in the physical. If some can force an opening of perception, this opening is transient, uncontrolled, completely unprotected, and most often twisted. Even marijuana, when taken regularly, tends to make your astral body dull and unresponsive. And so on... All sorts of facts that you have probably heard before.

However, it seems to me that the real answer to the question of drugs is that by developing your subtle bodies you will gain the capacity to be intoxicated without the need for any substance. A true seer is somebody who is permanently intoxicated with what he or she receives from the universe and beyond. You would be quite misled to believe that this is just an image and that it should not be taken too literally. Just wait till you drink your first drop of the nectar of immortality! It will leave you laughing and rolling on the floor for half an hour. Truly. And it is excellent for your health.

Tune in above the head and you can be instantly stoned (but not dull). Open your heart, and you have ecstasy. The company of angels bestows secondary benefits much sweeter than chocolate. Reach the Spirit of Life, the glorious transformed etheric body, and you will have the absolute heroin... On a simple level, several techniques of this book when practised — not even mastered, just practised — generate an instant flow of endorphins. It is one of the dramas of the men and women of our civilisation to mistake drug ingestion for intoxication, and more generally to search outside for what is already waiting for them inside.

Protection level 2: Correct management of energies

17.7 Choose your colours

Wear the right clothes: find out which colours suit and nourish your energy.

If a surface appears white, it is because it does not keep any colour vibration at all, but reflects all of them. So the reason white stands for purity can be easily understood. White is the reflector par excellence. It sends everything back, it does not retain anything. And this does not only apply to colours, but to

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vibrations in general. White is the symbol of what remains untouched by external influences. Consequently, if you are in a context where you really need protection, there is no better colour to wear than white. It is not by chance that in hospitals the medical staff wear white or that babies are traditionally clothed in white.

On the other hand if a surface appears black, it is because it reflects none of the colour vibrations. Black retains everything, it is an absorbing principle. Hence black is the most absurd colour for funerals: it attracts all sorts of dark moods, energies and influences just when you need extra protection. In certain contexts, black garments can literally act as a vacuum-cleaner for bad vibrations. Therefore whenever you practise massage or any form of therapy, whenever you deal with sick people or go to doubtful places, black should be avoided. The same applies when your vitality is low, when you are tired or depressed. The more you become sensitive to energies, the more you should have a really good reason for wearing black.

These considerations do not only apply to clothes, but also to your walls. Energy-wise, dark hues make it difficult to keep a room clean.

17.8 Find your spot

The knowledge of earth lines will be a great help in protecting yourself. Sitting or lying on an earth line makes you vulnerable to undesirable influences. On the other hand, if you can find an energy well in the room where you conduct your activities and sit there, a great deal of the protection business is achieved naturally. If you are a therapist, be very careful of the quality of the room where you are working: it is usually in bad places that big problems arise.

17.9 How to purify a room

If the place has had awful vibrations ever since it was built, my advice is to give up. Find another place. A certain percentage of houses on the market are unfit for human habitation and that is the architects' fault, not yours. Often just by building the house a few metres away, all the problems could have been avoided. But once the house is in the wrong place, there is not much you can do.

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Now, what if a room once had a reasonably good atmosphere and suddenly its vibrations were spoiled? Here are a few suggestions to restore the quality of energy.

- Burn incense and candles intensively on the crossings of the earth lines for a few days. Traditionally, the Chinese used to put bags of rock salt in the corners of the room and to ‘beat’ the walls, as if to erase their memory (this can easily be done with a large towel).
- Another trick is to use a heater and make the room as warm, and then as cold as possible, alternating every few hours. This is a process similar to the one for purifying your hands, in which you use hot and cold water alternately.
- If none of this works, it is likely that your room has caught an entity, meaning an undesirable non-physical presence, like a parasite. Then it is better to seek recourse to an experienced clearer.

When you move into a new house it is always a good idea to paint the walls, getting rid of old wallpaper, and to implement some of the above-mentioned measures to get rid of your predecessors’ vibrations.

17.10 Work in harmony with the Moon cycle

Energy varies, according to a number of cycles. The most obvious is the cycle of the Moon. By developing your sensitivity it will become clear to you that your energy feels different around the New Moon and around the Full Moon. Around the New Moon everything becomes internalised and quiet; it is the time of the deepest withdrawal. Around the Full Moon there is a kind of explosion of the energy. The fairies become manic, and all the little elemental beings in nature are fully active. There are variations from one Moon cycle to another, depending on other factors, but a few basic recommendations can be given.

The day of the Full Moon is a very good day to meditate, to tune into your guides, to have spiritual realisations... but it is a bad day for sex. Moreover, in acupuncture it is said that one should not use any needles on the day of the Full Moon, nor get involved in any intense manipulation of energy (such as surgery or going to the dentist), otherwise the body will be harmed. On that day all energies are intensely externalised, and therefore one should remain gentle and contained, to avoid energy leakages. Hyperactivity or trauma could exhaust your pool of deep energies.

17.11 Frequent use of running water

In section 4.12 we described an important technique to get rid of negative energies by washing your hands in a flow of running water. Use it! As soon as you feel a wrong energy in your hands, don't hesitate to clear it with water. If you systematically do so, you will develop a greater sensitivity, and you will become aware of any negative energy as soon as it gets attached to you – which will allow you to take measures to remove it before it can penetrate in depth.

As you develop your awareness of energies, an essential function arises in the etheric body: excretion. Presently, most people are hardly aware of the movements inside their etheric, and are unable to expel an energy at will. Yet it is crucial to develop this ability, especially (but not only) if you are a healer or therapist of any kind.

17.12 Releasing energies into the elements

Become motionless and aware of the vibration in the eye. Breathe with the throat friction and build up the vibration for 1 or 2 minutes.

Then become aware of the vibration all over your body and connect it with your eye. Use the throat friction to amplify the perception of the vibration throughout the body. In other words, become aware of your etheric body as a whole.

Put your hands and forearms under running water, while remaining aware of the vibration all over your etheric body. At the same time, open the mouth and exhale with a vigorous throat friction, and with intention. Release as much negative energy as you can into the flow of running water.

Repeat the process of etheric excretion, this time using the flame of a candle instead of running water.

Sit in front of a candle flame. Build up the vibration in the eye. Become aware of the whole layer of vibration. Use the throat friction to enhance the vibration in the etheric layer and its connection with the eye.

Then place your hands on each side of the flame.

Tune into the fire. The same way as a descending flow of energy is associated with the running water, an ascending flow can be perceived around the flame. Tune into this flow. While remaining aware of your etheric vibration, keep the mouth wide open, exhale with a loud throat friction, and with intention. Project any

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negative energy into the ascending flow. Feel your etheric, and release all you want to get rid of into the flow.

Go on for a few seconds, up to one minute.

Tips

- Whenever you are close to a bonfire, do not miss the opportunity to implement this technique. A big fire generates an energy that is far superior to that of a candle, making it possible to reach a high level of purification.
- The same technique may be applied to releasing energies into the wind and into the earth.
- When angry or agitated, you will benefit from releasing your fire and your wind into the earth. Sit on the ground (it has to be soil, not concrete!) Tune into the presence of the earth. Feel your etheric vibration. Put your palms flat on the ground. Open the mouth. Pretend you are a dragon and exhale with a loud friction, and with intention. Release.
- With the earth element, you will need more time than with the fire, at least a few minutes.

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18.1 The fight or flight reaction

Before going through techniques of protection, it may be interesting to have a look at what nature does when she wants us to be protected. What is the natural reaction when the life of a human being is threatened by great danger? It is the ‘fight or flight’ response, which is mediated through a massive discharge of secretions of the sympathetic nervous system, involving the adrenal glands. The arterial pressure is increased, the heart beats faster and more strongly, and a number of drastic physiological changes take place that increase your muscular strength and mental activity. Suddenly you are fully awake.

What does this mean in terms of subtle bodies? Remember what we discussed in section 13.5: When the astral body (layer of mental consciousness and emotions) is floating, away from the etheric and physical bodies, you are asleep or sleepy, or in a deep state of meditation. Everything in the physical body is very relaxed and the etheric body is dilated and spread out to a certain extent.

From what we have just described, you can readily conclude that exactly the opposite takes place in the fight or flight reaction. The astral body is pulled strongly into the etheric and physical bodies and exerts its action, which tends to make everything contract.

Of course, it would not be appropriate to trigger a big shot of adrenalin every time you wish to induce psychic protection. Yet it is important to notice that in terms of subtle bodies, the natural response when physical protection is needed is a vigorous impaction of the astral body into the etheric and physical bodies.

18.2 Sealing the aura: why and when

We are permanently exchanging energies with our environment, the same way as we inhale and exhale air, ingest liquids and foodstuff, and pass out urine and stools. In our present framework of existence, no life is possible without exchange. But that does not mean we should take just anything in. For instance, inhale enough carbon monoxide, or swallow just a little cyanide, and your physical body is dead! Just as some physical substances are poisonous to the physical body, so some etheric and astral energies

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are to your subtle bodies. Similarly, just as chronic bleeding exhausts the physical body, so a leakage of etheric energy can deplete your pool of life force and leave you depressed, tired and sick, even if your doctor can't find anything wrong with you.

For instance, the company of some people leaves you exhausted. Spend just half an hour or even less with them and suddenly you feel tired and less joyful, if not semi-depressed. You were light and now you feel heavy, you were happy and now you feel worn out. It is very likely that a drainage has taken place, a sort of vampirism of your life force. The whole process is really a waste, because usually the person who drains you does not even receive the energy that you have lost. It is more a dissipation than a transfer that takes place.

The problem can become drastic for therapists, especially (but not only) when physical contact is involved, as in massage, for instance. Many people who learn massage and who are quite enthusiastic about it in the beginning give it up after two or three years of practice, simply because they are not able to protect themselves and get too drained. Another high risk situation of vampirism is whenever you have to deal with lots of people, for instance if you sell train tickets in a station or bread-rolls in a shop. The need for a technique to seal your aura is obvious.

How do you know when you have caught a negative energy? Well, that is precisely one of the problems: most people do not notice when it happens, because they are completely unaware of their energy. You can therefore readily come to the conclusion that **perception and awareness are the first steps towards real protection**. If you are not able to sense what takes place in a room on the level of energy, you walk through life as if you were blindfold, trying to cross a forest full of swamps. So all the work that is suggested in this book, from channel release to seeing auras and dowsing earth lines, will be the first step towards gaining a genuine protection. For instance, some houses that would have seemed normal to you in the past will immediately be recognised as suspect, as soon as you enter the front door. Then you can be on guard, seal your aura and take any other necessary precautions.

18.3 Opening and closing the aura, introductory practice

An important skill to develop is the capacity to recognize how open or closed your aura is, and later on to modify this balance at will. For instance just after a night practice or a deep meditation,

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or when you are floating and ‘spaced out’, your aura is very open. We have seen earlier that the fight or flight reaction closes your energy. However, we are in search of something less clumsy and stressful. Here is an exercise to introduce you to the art of sealing the aura.

Phase 1: opening

Sit in a meditation position on a mat or a chair. Keep your eyes closed throughout the practice. Start meditating, going through the different phases of the first technique: friction and vibration in the throat, vibration in the eye, light in the eye, the purple space (section 3.7).

After 5 or 10 minutes, become aware above the head. Remain ‘just aware’ of the space, floating above the head. Doing nothing, just being aware. Let yourself be spread out above the head.

Then try to sense the limits of your aura. How far does your energy extend? Could you sense the presence of objects around you (even if you can't see them)? Could you ‘touch’ them with your aura? If there are other people in the room, can you sense their presence within your own space? How does your aura mingle with the people and the objects around you? Could you even get a sense of the walls of the room? How dense does your aura feel? Tune into the energy, inside and around your body. Does your energy feel thick or sparse? Go on exploring in every direction for a few minutes, with an open awareness above the head.

Phase 2: sealing

Next, refocus between the eyebrows. Start breathing with a marked throat friction, and build up a strong vibration between the eyebrows.

Vibration, light and space in the eye correspond to three levels of increasing depth of experience. When you are in the space, you are deeper into astral consciousness than when you are seeing colours. And when you are seeing colours, you are deeper than when you are feeling the vibration.

Now is the time to awaken an intense vibration in the eye. There may be some light, but a thick and intensely vibrating light – not an airy-fairy floating one! Don't let yourself fade into the space.

Rub your hands for a few seconds, then become motionless with the palms upwards. Feel the vibration in your hands, as in channel release work (Chapters 4 and 6). Connect the vibration in the hands

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with the vibration in the eye. Rubbing the hands awakens a very ‘physical’ and grounded vibration in the eye, which is exactly what you want. Maintain the throat friction to benefit from its amplifying effect. Then try to feel the same intense vibration all over your body.

Now, try to get a sense of the limits of your aura again. How far do you extend? Can you still feel the limits of the room? Can you still ‘touch’ other people and objects inside the room with your aura?

Then sense the density of your aura. Become aware of the energy inside and outside your physical body. Is it as fluid as before? Spend one or two minutes exploring, keeping a strong vibration in the eye and the throat friction.

Tips

- It is a very common experience, when going through this practice, to feel one's aura much wider, more open and diluted in the first phase. In the second phase, the aura is perceived as smaller, thicker and closed to external influences. In the second phase you can no longer feel the limits of the room, or ‘touch’ other people or objects with your aura, simply because your aura is more compacted and does not extend as far as before. Obviously in the first phase your aura is more open than in the second.

Another sensation can arise when your aura is fully open: it is not uncommon to feel higher up, as if above your body. You may also have the feeling that your energy is elongated upwards and stretched like a marshmallow.

When the aura is closed and gathered, you will sometimes get the feeling that your body wants to bend forwards, rounding the back with the shoulders forward.

How does this mechanism of closing and opening the aura work? It is nothing other than a practical demonstration of the contracting power of the astral body. In the first phase, when you are floating in the space, when you can hardly feel your physical body, your astral body is half inside, half outside the etheric and physical bodies. How far away your astral body may go depends on how deeply you can meditate. In some states of profound meditation, similar to the *samādhi* states of the Indian tradition, you are completely out. Another situation of complete withdrawal takes place when you have built your subtle vehicles to the point of being able to astral travel.

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On the other hand, when you awaken a strong physical vibration in the eye, when you can feel the vibration flowing in your hands and all over the body, it is just the opposite that takes place. Your astral body is fully impacted into the etheric and physical bodies. Therefore, due to the contracting action of the astral body, your aura is sealed, much more impermeable to external influences. (This allows you to understand clearly why it is so difficult to fall asleep when experiencing a strong vibration in the eye.)

Now, let us be very clear on one point. I am not suggesting that one of the two conditions of energy, either the open or the closed one, is superior to the other. Saying this would be like supporting the idea that sleeping is superior to being awake, or vice versa. These are two phases of existence, each as indispensable as the other. Life cannot blossom without the alternating succession of sleeping and waking, and the master is the one who can sometimes be completely open and sometimes completely closed.

However, there are times when one of these two conditions is inappropriate. For instance, if you fall asleep every time you arrive at work, and if you are wide awake as soon as you get into bed, you are in trouble. Similarly, if you allow your aura to be too open when you are waiting in a packed railway station or visiting a friend in a hospital, you may catch all sorts of negative influences. You may even get sick in an insidious way, for there may be quite a long delay between the energy contamination and the onset of the disease, so that you won't be able to make the connection between the cause and the effect. A basic principle is:

Whenever you need protection, be completely inside your body, not floating above!

18.4 Protection through being in the eye

At this stage a commonly-held false notion should be corrected. You may have heard people comment on how a psychic opening may leave you more vulnerable to negative energies and influences. If you are following a complete training, in which you learn to close your energy as well as open it, there is nothing more false. The very opposite takes place! Due to your increased perception you can immediately detect when protection is needed. Due to your mastery of energy you can achieve such protection by sealing your aura. Moreover, the more you progress the more the sealing of your aura tends to take place automatically as soon as your Higher Self senses a possible negative energy approaching your field. So

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you end up being naturally protected from all sorts of negative energies which the man in the street unconsciously catches all the time.

Of course, if you are following a teaching that shows you only how to open your aura and to float above, then you may become more vulnerable. This may be the case if you are trying to become a trance-medium psychic and make yourself 'transparent' so you can pick up ideas and trends of influence. This can also be the case if you are following a spiritual path in which everything is designed to unground you: eating very little and very light foods, waking up before dawn (so you remain half asleep during the whole day), cultivating an airy-fairy state of mind. Such methods may be appropriate if you are withdrawn from the world, living in a monastery or meditating in a cave. But unless you spend your life in a secluded environment, they leave you unprotected and exposed.

The Clairvision techniques have been designed for those who live in the world. That is one of the reasons why the very first technique of this book aims at awakening the vibration in the third eye. By learning to maintain a permanent vigilance in the eye, you build up a wonderful shield against negative energies and you develop your sensitivity and your intuition at the same time.

18.5 The will centre

There is a centre of energy located approximately one inch below the navel that is of great value whenever you need protection. It corresponds to the area of the acupuncture points Conception 5 and Conception 6, and is related to the hara where one learns to concentrate energy in martial arts.

If you search with your fingers about one inch below the navel, you will find a depression, like a notch right in the middle of the abdominal wall. The will centre is more or less centred around this notch. The notch is sometimes felt more easily when you contract the abdominal muscles. If there is too much fatty tissue in the area it becomes very difficult to feel the notch.

What are the functions of this centre? It is a place in which an extraordinary potential of energy is stored. For instance, the Chinese name for the acupuncture point Conception 6 is *qi hai*, which means the 'sea of energy'. Through proper training this energy may be made available to the physical body.

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Another essential function of this centre is physical grounding. The name of the point Conception 5 is *shi men*, meaning the ‘gate of stone’. This is the foundation stone upon which everything can be established, the same way as Peter was the rock upon which the church could be founded (the Greek word for stone is *petra*).

The centre below the navel is the will centre. This applies to common will, but also to the supernatural will of the wizard who can perform actions beyond the normal range of the laws of nature. It is also in this area that the Taoist alchemists work at structuring the embryo of immortality, a new body made of (non-physical) immortal matter, in which they can depart and maintain conscious existence after physical death.

This centre is therefore essential in the work of inner alchemy. But apart from alchemy, there are a number of daily life circumstances in which you can derive great benefits from focussing your awareness in this centre:

- When you need to be physically strong, to perform a task that requires an effort.
- When you need to be psychologically strong and assertive, when negotiating, at an auction for instance. When you need to display authority, or to resist the authority of a domineering person. When you need to stand up for yourself, to resist aggressive people and remain calm at the same time.
- When you need to protect yourself against negative energies, in a hospital for instance, or a similar type of dangerous and highly polluted energetic environment.
- When you are tired and weak.
- The Taoists also suggest that you should work on this centre to restore your energies after having conceived a child, for a man, or after having delivered the child, for a woman.

Let's now look at practices to awaken and strengthen the will centre.

18.6 Practice

Sit in a meditation position. When working at developing the centre below the navel, a good posture is to sit on your knees, with your buttocks on your heels, or with your buttocks between your heels, in which case the posture becomes the *vajrāsana* of Hatha-yoga.

But the practice can very well be performed while sitting on a chair, provided you keep your back straight.

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Slightly contract the abdominal muscles and massage the point one inch below the navel, by rotating the end of the middle finger (between the index and the ring finger) in the notch, if you can find it, or otherwise simply one inch below the navel. Keep on for half a minute or so and then release. Then try to feel the vibration in the area.

Rub your hands for a few seconds, then hold them flat, one on top of the other, parallel to the abdomen 2 or 3 inches away from the will centre.

Start breathing with the throat friction.

Connect it with the tingling between the eyebrows. Build up a strong vibration in the eye for 2 or 3 minutes. Then, keeping up the throat friction, become aware of the vibration in the will centre one inch below the navel, where you felt the vibration after massaging. Connect the throat friction with the will centre, to build up the vibration.

Feel the vibration in your hands, and in the will centre. The way they are placed, the hands act as reflectors and concentrate the vibration.

Keep on with the practice for a few minutes, reinforcing the vibration one inch below the navel, through both the throat friction and the reflecting action of your hands.

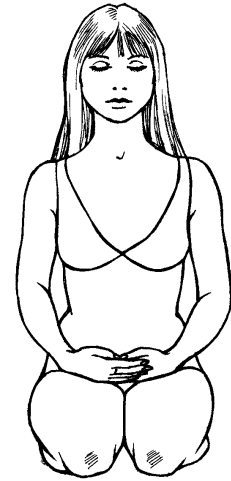
18.7 Eye-belly awareness

Sit in a meditation position with your eyes closed. Start breathing with the throat friction, building up the vibration in the eye for 2 or 3 minutes. Then practise being aware of the vibration, both in the eye and in the will centre. Maintain your throat friction to enhance the vibration and to connect the two centres.

In the beginning, some kind of link can be established between the two centres. As you proceed further, try to **anchor** the eye into the centre in the belly. Remember: no imagination, no visualisation. The experience is quite tangible, as if your eye was being grounded, rooted in the vibration of the will centre.

Continue for a few minutes, building up the vibration in the two centres and connecting them.

Then open your eyes. Start looking at some objects around you, one after another. Remain very motionless, aware both in the eye and



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below the navel. There is the object, there is the fact of seeing, and there is the vibration in the eye and below the navel.

When we were practising looking at objects and being aware in the eye, we noticed that a certain centredness would arise spontaneously (see section 9.1). Now it is not only centredness but also grounding that can be experienced. By being both in the eye and in the belly, you automatically feel more solid, more dense, less likely to float away with the first puff of wind. It is as if you were making a denser hole in the physical space.

Tips

- If practised sufficiently, this technique will put you more in touch with your own power. It can be recommended to people who suffer from low self esteem and need to develop their assertiveness.
- I have had encouraging results with these techniques of grounding when working with borderline schizophrenics. Due to the nature of their disease, certain schizophrenic patients are caught up in a turmoil of extrasensory perceptions which are sometimes genuine but completely out of control, and therefore generating a terrible anxiety, if not panic. By teaching schizophrenics how to ground themselves vigorously when they sense a flash of delirium approaching, they are sometimes able to avoid it and keep their sanity.

18.8 Walking from the belly

Re-read section 12.8 for the description of this technique. On the basis of the anchoring work we have just done, you should now be able to walk from the belly in a much more convincing way.

18.9 Stimulating the fire

It is not necessary to be in a meditation position for this particular exercise but it is preferable to be seated. As always in life, it is better to keep your back straight. Become aware in the eye and in the will centre. Become aware of your breath, and breathe from the abdomen only. Abdominal breathing means that when you inhale and exhale nothing moves in your chest. When you inhale, only your abdomen moves forwards, and the ribcage remains motionless.

Remain aware of the breath and for one or two minutes keep watching any movement in the trunk, to make sure that nothing

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moves apart from your abdomen.

Then proceed in the following way: maintain a purely abdominal breathing, without any movement of the chest. But with each inhalation, contract the abdominal muscles, operating a counter-pressure. Each time you exhale, relax everything.

Breathe according to your normal rhythm. The intensity of the breath is as usual or slightly deeper.

Each time you inhale, contract the muscles of the abdominal wall, and build up the pressure in the belly. While exhaling, relax all muscles.

Remain aware of the vibration in the eye and in the will centre, and continue with the same breathing for as long as half an hour, or more if you wish.

Tips

- This practice may seem simple yet it can awaken considerable energy.
- The regular practice of this exercise is recommended to those who find it difficult to tap from the assertive energy of their will centre.
- Try this exercise just before an exam, to fight anxiety and to awaken the energy you need.
- It is also remarkably efficient after a heavy meal, or whenever you are close to indigestion. On one hand there is a mechanical action, like an internal massage, that speeds up the emptying of the stomach and bowels. On the other hand there is a powerful stimulation of the digestive fire, through an activation of the abdominal centres of energy.

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19.1 The aura of a pregnant woman

The aura of a pregnant woman is one of the easiest to see, for it is particularly luminous and full of gold. This explains why a pregnant woman often arouses a feeling of respect, if not awe. Even though the people around her may not be able to see her aura consciously, they unconsciously register some of the golden energy and are impressed by it.

So whenever you find yourself in the presence of a pregnant woman take the opportunity to practise the triple process of vision. The gold colour in the aura indicates that the pregnant woman is intensely connected to high spiritual beings who support and foster the embryo. Pregnancy is therefore a privileged time for spiritual growth. It is a time to do a lot of meditation and enlightening reading, and to work at developing intuition and perception. Apart from the fact that the baby is extremely sensitive to the mother's thoughts and emotions and influenced by them, a spiritual focus during pregnancy can bring about big inner shifts in the mother.

While discussing the energy of pregnant women, let me mention the great difficulty there seems to be in finding out the baby's sex clairvoyantly. I must say I have seen some great clairvoyants be repeatedly confused on this point. One of the reasons is probably that you tune into the astral body of the baby, and so what you see relates more to the baby's past life than to its present incarnation. Thus even if you pick up a clear sex determination, it is pretty difficult to know whether it applies to this life or the last one. Moreover, souls who incarnate nowadays arrive with much more of both polarities, male and female, in their astral body than a few centuries ago, which does not simplify the exercise. If you want some friendly advice, don't stake your reputation as a clairvoyant on a bet like this one. You might very well end up being wrong more than 50% of the time!

19.2 The aura of a newborn baby

The aura of a newborn baby is intensely luminous. This can be partly related to the fact that for a while, the baby keeps some of

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the light of the angels that have assisted in the process of birth. The strong participation of the hierarchy of the angels in all that is related to birth makes a delivery a most fascinating experience of consciousness. It feeds the spirit of all those who are present. I would recommend to all spiritual seekers to seize any opportunity to be present at a birth.

In the process of inner alchemy, when you work at building the body of immortality, one of the major problems is that certain layers have to be made out of very special (non-physical) matter and materials, which cannot be found anywhere in your usual astral and etheric environment. If you had just a little of these substances, you could make them grow the same way as a crystal can grow out of a primary core. But getting this first core is quite a difficult task. This is where you have to seek the cooperation of certain angels. Being far more advanced, angels' bodies are teeming with these substances. If you can tune into them in a certain way, the new matter falls into you like the Holy Spirit into the apostles at Pentecost. This cannot be improvised, of course. It requires a pure heart and a precise technique. But whatever your level may be, just a few seconds of closeness to the beings of higher hierarchies will prove to be an immense source of inspiration. Apart from the touch of the angels, during its first 10 to 15 days on Earth the baby is still saturated with effulgent astral impressions coming from the journey it has just completed through intermediary worlds. These can be perceived as extremely vivid images that flow into your consciousness as soon as you tune into the child's aura. You receive clear visions of where the baby comes from: space, worlds between death and rebirth, and also possibly its last incarnation. The baby overflows with astral images. All you have to do is tune in and impressions rush into your field of vision.

19.3 Babies are very aware in their eye

Babies are utterly psychic. A simple and spectacular way to convince yourself of this fact is to remain very focussed in your third eye while in the company of a baby (less than one year old). You will be amazed at how responsive the baby seems to be to any message you send through your eye.

Practise in the following way: each time the baby starts crying or expressing some dissatisfaction, go straight into your eye and tune into the child. You will be surprised how often you get a clear

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response: the baby stops screaming immediately and tells you what's wrong, directly from eye to eye. Even if the yelling does not stop completely, there is a response and the child acknowledges that contact has been made.

Many babies get irritated at not being able to communicate with their environment on a psychic level. They try to express a whole range of feelings but nobody seems to take any notice. It is quite a depressing experience. Any psychologist would be alarmed to hear of a child being left deprived of physical contact or stimulation. Well, when your vision opens, you immediately realize that is exactly what happens to most babies, but on another level.

So a first step towards a more enlightened way of bringing up babies is to maintain the vigilance in your eye and to be receptive to any signal they may send you. As soon as the baby sees that you respond, greater harmony will develop between you. Furthermore, the baby will use its eye more and more to communicate with you.

19.4 Watching baby fall asleep

In the chapters on night practice we described how human beings cross the critical borderline between waking and sleeping at least twice a day and yet do not derive any benefit from it. Living in high psychic intensity, babies are more in touch with this mystery. Therefore you will gain from being in your eye and in your heart and tuning into the baby each time it crosses the threshold. Try to sense and participate in the state of consciousness experienced by the baby while it falls asleep and you will become more familiar with the experience of the threshold.

When we fall asleep, our astral body (AB) and Ego withdraw from the physical body (PB) and the etheric body (EB). The upper complex (AB+Ego) detaches from the lower complex (PB+EB). The upper complex (AB+Ego) goes off travelling for the night and the lower complex (PB+EB) stays in bed.

But for most adults the upper complex cannot separate fully from the lower one. It is like an articulation that gets a bit stiff with time. So, unless they become masters in night practice, most adults never reach the depth of sleep they used to experience as a child. The situation usually goes on deteriorating: old people wake up several times a night and rarely feel completely refreshed in the morning. This slow separation of the upper complex (AB+Ego) from the lower one (PB+EB) explains why it is not so easy to observe an adult leaving his body at night.

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On the other hand, in young children this dissociation is quick and intense. Therefore if you apply your vision to a baby falling asleep, you will be able to see the upper complex leaving the lower one quite clearly. To put it simply, it is strikingly easy to see your baby getting out of its body (which is far from being the case with adults).

Babies are remarkably good at astral travelling. As soon as they fall asleep they zoom into the space. Due to the intense light that pervades their astral body, it is not very difficult to follow them clairvoyantly in the first stages of their journey, just after they have left their physical body. Each time your baby falls asleep, be very tuned in and... see!

I remember a one-year-old toddler I was minding who used to confuse me all the time. I would put him to sleep, which is never very easy at that age. I would then tiptoe out of his room, hoping he would not wake up too quickly. Often, as soon as I had collapsed in an armchair (minding toddlers is a hard job), I would see him walking in through the lounge room door. There would be a second of “Oh, no! Not again!”, and then I would realize that it was not the child's physical body but his astral body. Relief! It meant the toddler was still sound asleep in his cot. It is actually quite common for babies to pop in and say hello just after falling asleep, in the very first stage of their astral travelling. And then you either lose them or follow them far away, depending on your own talents as a traveller.

It is quite rare to see an adult's astral body so clearly and quickly after they fall asleep. The person would have to be remarkably trained and their subtle bodies very developed, constructed and ‘crystallised’. Apart from initiates, the separation of the astral body of adults during sleep is usually much more gradual and somewhat hazy.

19.5 Your baby as a meditation teacher

By definition, the physical body is made of physical matter and therefore subject to gravity. Gravity is an essential characteristic of the physical layer. When you come back from a journey far into astral and spiritual planes, feeling this gravity is a sign that you are approaching the physical layer. You start feeling heavy, and you know you are not far from the physical world. You just have to let yourself fall a bit more and you are back into your physical body.

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If babies are so good at astral travelling, it is because their upper complex (astral body + Ego) is endowed with a fantastic energy of levity, or anti-gravity, that projects them upwards as they fall asleep. There is a lot to learn from this upward moving energy which is akin to the *udāna-vāyu*, highly praised in Sanskrit texts. The presence of this levity energy can also be related to the fact that babies are saturated with the light of angels. Anti-gravity is as natural to angels as gravity is to the physical world. Roughly speaking, one could say that one becomes an angel as soon as one becomes able to fall upwards.

To benefit from this very special energy and give a boost to your meditation, proceed in this way: When your baby is about to fall asleep, hold it in your arms. Let the baby fall asleep on your chest. Be aware in your eye and in your heart, as explained throughout this book. But don't be too strongly focussed in your eye, for that could be too intense for the baby. Just maintain a soft awareness, a slight focus between the eyebrows, and connect with the baby. A mingling of energies naturally takes place whenever you hold a very young child (up to fifteen months) on your chest. As soon as the baby is in your arms, the borderline between its etheric (layer of the vibration), and yours is not so clear. Try to become aware of this melting process.

Now, the very moment the baby falls asleep, if you tune into it, you too can be projected upwards. This is a great occasion to meditate. All you have to do is tune in and let yourself be taken up into the light. It's like 'falling upwards' into the light. The lifting effect is immediate and creates an expansion of consciousness enabling you to reach a high level of meditation. As you become more familiar with this energy and learn to flow with it, the effect will become clearer and clearer. If you are working at astral projection this experience will be of great help.

19.6 A few words to the travellers

From what has been said so far, it must already be obvious that if astral travelling is one of your great preoccupations in life, there is a lot you can learn from babies.

Human beings are presently in a condition where they are so incarnated in their physical body that they are unable to get out of it consciously. They are completely stuck by the force of gravity. The baby is in the opposite situation: its astral body is saturated with forces of anti-gravity. For the baby, it is

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incarnation that is a problem, so much so that it is unable to stay in its body very long. It constantly falls asleep because it is pulled up out of its body by the extraordinary levity of its astral body. So the motto could be: 'follow the baby!'

What can be seen clairvoyantly over the body of an adult who is sound asleep? A sort of cloudy formation, actually quite easy to perceive. (When in the same room as somebody who is asleep, don't miss the opportunity to observe them clairvoyantly.) But this cloudy formation is not their entire astral body, only a part of it. The rest of their astral body is spread out into the astral worlds, but this is much more difficult to perceive. For that, you must be able to follow the sleeping soul. As we discussed earlier, very young children are easier to follow because among other factors, they get out of their body fully and instantaneously, whereas many adults remain half in and half out, only withdrawing gradually from their physical body.

Practise in the following way: sit comfortably, after putting the baby to sleep in its cot. Go into your eye and into your heart, and tune into the baby. You have to be very quick and manage to see the baby astrally as soon as it gets out. In the first few minutes after it falls asleep, you can often see the baby astrally as an exact replica of its physical form. Tune into the same particles of light as those of the third part of the third eye meditation (section 3.7) but this time with your eyes open. Remain very motionless, gazing at the cot, blinking as little as possible.

The baby will remain around you for a few minutes or so, and then disappear. That's when you have to be tuned into the baby and connected with its anti-gravity force as much as you can. If you can manage to resonate with the baby's extraordinary levity energy, you will be literally pulled upwards and projected into the space.

The next step consists of trying to follow your baby as far as you can. Let yourself be carried by the energy around the child and feel the quality of the space changing around you as you enter different layers and worlds. Being in a half-awake, half-asleep state of great tiredness (common to many parents who are woken up several times every night by their baby) will actually help experiences of travelling. I would not recommend sleep deprivation to anyone, but if the parents are already in that state, they might as well take advantage of it.

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Babies will be delighted if you can travel with them. To them, it is great fun and also very reassuring to feel a continuity between this world and the others, meeting the same people in different layers. They also know that if anything goes wrong during the night, they can rush to you and get help.

19.7 How long does it last?

How long will your child remain psychic? To a certain extent, that will depend on how much spiritual work is shared with the baby. The more you practise the baby work, the more seeds of spiritual awakening are implanted, at this age of maximum receptivity.

Yet as soon as the child's mental development reaches a certain level, psychic abilities begin to diminish. Therefore, as early as sixteen or eighteen months, when the child starts uttering a few words, a notable drop will be observed. The golden time for psychic work with babies is during the first year, or up to eighteen months maximum.

How much of the psychic capacity will be retained during childhood and adolescence depends on the nature of the child and the quality of home environment and education. Yet I do not think that one should fight for the child to remain psychic at any cost. Humanity was once very clairvoyant. If you go back as far as the beginning of Atlantis, you find that human beings could perceive spiritual worlds even more clearly than the physical one. Yet it was part of the training of humankind that this atavistic clairvoyance should be lost and that dark and disconnected ages should come. We are now at the dawn of an age when humanity will recover clairvoyant abilities, but on a higher mode, in which the Ego will play a direct role.

Each human being repeats the history of the world, but in a much shorter span of time (which makes the study of embryology fascinating). Babies arrive on the Earth completely open, bathing in the light of the spiritual worlds and hardly aware of the physical reality around them. If this cosmic perception were not veiled, it would be very difficult for the child to establish physical references and become grounded. So to respect the natural trend of development, you have to accept that your child becomes more 'mental' and less psychic. You may accompany the spiritual growth of the child with the proper education but you can't block the child from living in the mind.



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What you help the child develop in the first year will remain like a treasure waiting for him or her. All the psychic work achieved in infancy will reappear several years later in the adult, metamorphosed in the form of intense soul forces. But the decision to re-open will have to come from the free will of this teenager or adult, not from your own desires.

19.8 The fabulous babies

Psychic couples are rare and therefore it is not easy for evolved souls to find suitable parents. How do children find their parents? The soul floats in the astral and is attracted, as if by a principle of similarity, to a particular mother. A kind of resonance takes place between the dispositions of the child and those of the parents, and that is what creates the attraction for a particular womb. The more advanced a soul is, the more selective it becomes in its choice, waiting as long as needed to find parents who are evolved enough. Consequently, the more spiritual and clairvoyant you become, the more chance you have to parent a baby-guru. Like attracts like. The Hindu tradition suggests that the spiritual aspiration of the mother, before and at the beginning of the pregnancy, is essential in determining what sort of soul will incarnate. The spiritual vibrations of the mother, if they are genuine and deep, will attract a soul with a spiritual direction. It is therefore advised that the mother should spend time meditating, and carefully select her readings and sources of inspiration.

Apart from this general principle, my vision is that many extraordinary souls have incarnated on Earth during the period of the triple astrological conjunction of Saturn, Uranus and Neptune that went on and off from 1988 to 1997. These are 'the fabulous babies' who are coming to introduce completely new principles in the fields of science, arts and spirituality. It can be expected that many of them will display exceptional psychic abilities right from cot-time, and will continue to do so throughout childhood and adolescence.

I foresee that the parents will have to do a lot of work on themselves if they want to be of any help to their children, or even simply to understand what's happening in their own home. These children won't be easy to follow, not only because their level of development will be far superior to that of their parents, but also because they will come to introduce totally new concepts and seeds in the fields of science, arts and spirituality.

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Preparing the field for these fabulous babies is one of the main reasons the Clairvision School was founded.

Chapter 20 – Protection: Sealing the Aura (2)

20.1 Where are you speaking from?

Practice 20.1 consists in producing sounds from specific levels. We will start with something very simple: chanting a long ‘ooo’ sound (you can do it while reading this, there is no need to close your eyes!)

Phase 1

Chant the ‘ooo’ sound and make it resonate in the abdomen, around and below the navel. There is a way of producing the sound that makes the abdomen vibrate so that both the physical vibration of the sound and the etheric vibration (the one we have cultivated in the eye and in channel release) can be felt in your belly.

Continue with a few long ‘ooo’ sounds, trying to produce vibration in your belly and in no other part of the body.

A simple way of enhancing the vibration is to place your hand parallel to your abdomen, 2 or 3 inches away, using it as a reflector.

There is no particular awareness in the eye in this phase, nor in phases 2 and 3.

Phase 2

Then try to chant a long ‘ooo’ that resonates only in the chest. The pitch does not really matter. Look for a sound that generates as much vibration as possible in the chest but in no other part of the body.

Use your hand as a reflector, placing it parallel to the middle of your chest, 2 or 3 inches away.

Keep on chanting ‘ooo’, putting all of yourself into the sound.

Feel the physical vibration of the sound resonating in your chest, but also the vibration of energy.

Try to eliminate any vibration from other parts of the body, in particular the abdomen, the throat, the head.

Phase 3

Produce a few ‘ooo’ sounds that vibrate only in the throat.

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Place your hand as a reflector, 2 or 3 inches in front of your throat.

This time try to reach a sound that resonates purely in the throat without any vibration in other parts of the body.

Phase 4

Repeat the same practice with a focus between the eyebrows. Chant a few 'ooo's and try to make them vibrate in the eye and in the eye only.

Do a few rounds of this exercise, starting again from phase 1 and going through the whole sequence.

If you practise this exercise with friends, you will be able to give each other feedback as to the exact location of each sound.

20.2 Speaking from different levels

Phase 1

Take a very simple sentence, such as: "What a beautiful day!" Practise repeating the sentence from the belly.

Just as in the last exercise, try to get your sound to vibrate only around the navel.

When you utter a sound, a physical vibration is generated. But an etheric vibration is generated too, of the same nature as the vibration you feel between the eyebrows when meditating. As you repeat the sentence, try to become aware of the physical and the non-physical vibration at the same time.

In this first phase, apply yourself to getting the vibration moving only in the belly area, as if you were speaking 'from the belly'.

As in the last exercise, no particular awareness needs to be kept in the eye during the first three phases.

Phase 2

Drop the awareness in the belly and go on repeating the same sentence from the chest. Try to make the sound vibrate in the chest alone.

Phase 3

Repeat the sentence from the throat. Feel your sound vibrating in the throat. Feel the physical tingling taking place in your throat organs as you speak. But be aware of the non-physical vibration at the same time.

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Phase 4

Repeat the same sentence, making it vibrate between the eyebrows. Repeat this four-phase sequence several times.

Tips

- This form of work introduces a different approach to communication. Practise this exercise with friends and watch carefully to see where they can or cannot speak from. Many people have great difficulty uttering a sound from one area or another: belly, heart, and so on. This is often quite revealing as far as their psychological organisation is concerned. Being unable to speak from one of those areas nearly always indicates a major emotional blockage that needs to be worked out before a balance can be reached. Watch people around you, at work, etc. to see who speaks from where, and relate it to what you can observe of their psychological features.

- The more aware in your eye you are, the easier it is to sense where people are speaking from. You will clearly feel the vibration being activated in their body, in the corresponding area. Whenever you can perceive something inside yourself, it does not take long before you can feel the same in others.

As your perception opens, it is not only vibration that you will feel. You will also see light patterns in the area from which they are speaking. Practise being in the eye and aware of the seeingness as described in the chapters on seeing.

- Note that I am **not** suggesting it is preferable to speak from any of these areas, be it the heart, the belly or anywhere else. Speak from where you like, by all means! It is only if it is impossible for you to speak from one of the centres that something is wrong, and that the imbalance needs to be corrected.

20.3 What if you have to display authority?

Let us repeat the same exercise but with different words. The following sentence was suggested in one of my classes by a man who had eleven boys (and no girls): “Clean your room!”

Repeat the sentence “Clean your room!” a few times from the belly, then from the chest, then the throat, then the eye. Each time, ask yourself the question: Would they? (clean their room).

Tips

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- The answer is obvious: when you're only in the throat, they wouldn't! The eye can be a bit more convincing, but the heart would probably not be strong enough against the eleven at the height of Full Moon. Let's accept the fact once and for all: authority comes from the belly.

- Now, start noticing around you, at work for instance, those who are seen to be authoritative by nature. You will discover that some people have the capacity, when they speak to you, to be very strong in their belly and to make you feel weak in yours at the same time. That is where a large part of their authority comes from. Note that nearly all of them do it unconsciously and not as the result of training. But still they do it! As soon as the trick is revealed to your eye, you will start to see it as a hoax. You will gain the capacity to stand up for yourself when somebody tries to abuse you with such a gross method.

20.4 The eye-belly power

Now, choose a few sentences and repeat them several times with a strong eye-belly awareness. Try to make the sound resonate in both your eye and your belly, following the method suggested above. It is as if you were talking from the eye and the belly both at the same time. If you do it fully, it is quite likely they would clean their room.

Tips

- This exercise will help you structure the 'eye-belly power' which is a great help when you need real protection.

- You will find it easier to implement this exercise if you can direct your words towards somebody, rather than speaking in a void. This is because you are displaying a lot of force, and a force often finds it awkward to manifest outwardly unless matched by another force.

- Whenever doing physical work, think of tapping from your eye-belly power.

- By now you can probably understand better why those who have done a lot of work on their hara, or will centre, by practising a martial art, usually have little difficulty protecting their energies.

20.5 Inhaling/exhaling

In the Hindu Tantric tradition, there is a Sanskrit text called the *Śiva-svarodaya*, that gives a lot of information related to the *nāḍīs*,

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meaning the circulations of pranic (etheric) energy. In verses 1.92-98, the text gives the following advice: when you walk towards your guru, friends and relatives, all those who love you and want to help you, you should inhale deeply. When you walk towards enemies, thieves, beggars and other people that you want to keep away, you should exhale deeply. It is dangerous to inhale deeply in the middle of a quarrel, or in front of a superior who is angry at you, or in the company of wicked people or thieves.

Let us try to put this into practice immediately.

20.6 Closing the aura through deep exhalation

If you have gone through all the protection suggested so far, at this stage it is likely that you are starting to get a sense of when your aura is open or closed. So proceed in the following way: Sit in front of a friend or a mirror, though in this particular case a friend is preferable, for a force usually needs to be matched by another to express itself freely.

Position yourselves as you would for the practices of eye contact (section 5.2). Keep your eyes open throughout the exercise.

Phase 1

Become aware of how open or closed your aura is at that particular moment.

Then make a deep, slow exhalation with a slight throat friction, and sense the quality of your aura while exhaling.

Then inhale deeply and slowly, and sense the quality of your aura while inhaling. Do it as if you were inhaling the other person, taking him/her in. Sense how open your aura feels while inhaling and compare with the phase of exhalation.

Keep on breathing slowly and consciously for a few minutes.

During this first phase, your friend is neither deeply inhaling nor deeply exhaling, but just breathing normally and trying to perceive the modifications in your energy. To allow him/her to follow what you are doing, you can raise your hand slowly each time you are inhaling and lower it while exhaling.

Phase 2

Drop any particular awareness of your breath and become the perceiver while your friend inhales and exhales with full awareness.

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Get your friend to take long, deep, breaths: breaths with intention. There is a way to draw the air in and to expel it from the body that is not just a mechanical action but a conscious movement of energy. It is like consciously pushing the air and the vibration out while exhaling, and pulling them in while inhaling. Continue the practice in the same manner for 3 or 4 minutes, trying to sense the modifications in the aura of the one who is breathing.

Phase 3

Both people breathe in and out consciously at the same time for a few minutes.

Raise and lower your hands correspondingly, to be able to follow each other. Keep a slight throat friction. Take very long, slow inhalations and exhalations that leave enough time to sense the density of your auras.

Keep the synchronicity: both friends inhale at the same time, both exhale simultaneously.

During this practice, your aura tends to become lighter and wider when you inhale. When you exhale, on the contrary your aura feels more gathered, denser and thicker, its limits closer to the skin. In other words, this means your aura tends to open each time you inhale, and close each time you exhale. The intensity of the opening or the closing depends on how fully and consciously you breathe. While breathing normally and unconsciously, this cycle of expansion and contraction is faint and hardly perceptible, but nevertheless present. By gaining conscious control over this mechanism, you can go one step further in the protection of your energies.

Phase 4

Resume the practice as in phase 3. Both friends exhale deeply at the same time, and then inhale deeply. Accompany the breathing with movements of the hands in order to keep synchronicity.

This time, try to get a sense of how your auras meet and mix when you are exhaling (closing the aura) and inhaling (opening it). While ‘inhaling each other’, as your auras are open, there is a kind of mingling of your energies. The separating line between you and your friend is not so clearly defined.

Keep on exhaling and inhaling for a few minutes.

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While exhaling, as your auras are denser and closed, the separation becomes much clearer. You can feel a surface of contact in which both auras meet but don't mix. On the level of clairvoyance one can see sparkling lights where the two auras clash.

20.7 Drawing energy in and out

For this exercise you can either be alone or sit in front of a friend. Keep your eyes open during the whole practice.

Become aware of the vibration in your eye and all over the body. Keep some throat friction throughout the exercise.

Exhale slowly and deeply, and with intention. Place your hands parallel in front of you, the palms facing away. Move your hands away slowly while exhaling, as if you were pushing something or somebody, or as if you were pushing the air and the energy away. Inhale deeply and with intention. Turn the palms around and move them slowly towards you, as if you were drawing energy towards yourself with your hands.

Continue exhaling and inhaling slowly and deeply for a few minutes. Try to feel the pressure of the energy on your hands. When exhaling, intensify the throat friction to strengthen your repelling action.

If you practise with a friend, the 'clashing' surface between the two auras will be very clearly perceived while exhaling.

20.8 Exhaling when facing a crowd

Apply this knowledge to your daily life. In a street or a train station, practise exhaling with intention when walking past a crowd or a group of people. Be in the eye and in the belly, densify your aura and exhale the energy out. Practise similarly whenever a stranger walks past you. Become aware of their energy being gently kept away.

Tips

- Without this training, in these types of situations there is often an unnecessary and inappropriate mingling of auras. As the day goes on, especially if you live in a big city, this mingling of energies tends to be repeated over and over, and you end up exhausted at the end of the day.

If you live in a small town and meet only friends and acquaintances when you go out, then the situation is completely different. There is certainly not the same need for protection.

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- People who frequently use the telephone in their job should be aware that many energy exchanges take place during calls. As discussed in section 16.6, the electromagnetic wave of the telephone signal not only conveys but also amplifies some of the emotions and psychic movements taking place during the conversation. Therefore be vigilant and don't hesitate to implement our palette of protection techniques when using the telephone. Go and wash your hands in running water (sections 4.12 and 17.12) after a negative phone call, or from time to time during the day if you are using the phone continuously.

The same recommendations also apply to the use of computer modems.

- The more you practise exhaling consciously and repelling energies at the appropriate moment, the more this function will become automatic.

In the beginning you have to work at it and remain vigilant, exhaling and sealing yourself each time a foreign energy passes by. Then, after practising for some time, you find yourself exhaling automatically when needed. You don't even need to think about it, it happens by itself. Each time, a dissipation of energy is avoided, which makes a big difference at the end of the day. This will prove to be one of the most valuable results of your training.

20.9 The same protection using normal breathing

One of the problems with technique 20.8 is that you can't go on exhaling forever. If you are walking through a crowd, in a railway station, or if your boss is having an agitated meeting with you, you still have to inhale from time to time! The solution lies in developing a new skill. Through deep breathing you have learned to create both open and closed conditions of your aura. The next step is to learn to reproduce the same conditions while breathing normally.

Sit in front of a mirror or a friend. Be strong in your eye. Practise exhaling in the following way: don't breathe any more deeply than normal, but focus all your attention on the exhalation. Put yourself in an 'exhaling' state of mind. Just make the lengths of your exhalations longer, say 2 or 3 seconds, and take brief inhalations (1 second or less). So that overall, the rhythm of your breath remains quite normal.

Reinforce each exhalation with throat friction, but not one that can be heard. At this stage you must be able to sense that behind

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your physical throat friction, a non-physical vibration is generated, which is the appropriate one for this practice. If you are not too sure about it, just make a contained friction, one that you feel inside your throat but that can't be heard outside.

Don't blink too much. Remain somewhat motionless, enough for a certain coagulation of your energy to take place, but not too much, so that your face still looks natural. The general idea behind this practice is that you should be able to implement it in any social situation where you need protection and have to stand up for yourself.

To summarise, you are:

- aware in the eye, coagulated, somehow motionless and not blinking
- in an exhaling mode, making only short inhalations
- reinforcing your exhalations with a silent friction.

An interesting result of this exercise is that you become able to keep your aura closed, even while you are inhaling. The more you master the process, the more the 'exhaling mode' of the aura becomes independent of the physical breathing.

20.10 Sealing the aura

On the basis of the work done in these two chapters, let us now describe the full technique of sealing the aura.

Sit in a meditation position. Close your eyes. Practise the third eye meditation (section 3.7): throat friction; then vibration in the eye; light in the eye; awareness in the purple space. After a few minutes of being in the space, become aware above the head. Let yourself be spread out into the space. Let your aura become as extended and open as possible.

Then: closing. Become aware in the eye and in the will centre, approximately one inch below the navel. Build up the vibration in the two centres by being aware and breathing with a strong throat friction. Anchor your eye in the will centre.

Now, re-densify your aura by activating the will centre. Pull your aura in from there, as if this centre was a (non-physical) muscle, capable of gathering and pulling in your aura, making it dense and vibration-proof. Achieve a closed condition of the aura, the same as in the 'exhaling-mode'. Spend 2 or 3 minutes reinforcing and thickening your aura, resting on the 'gate of stone' one inch below the navel.

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Then reopen your aura. Become aware above the head again. Make your energy as sparse and extended as possible for 1 or 2 minutes. Let yourself be diluted in the space.

And then close again, the same as before, sealing your aura from the will centre. Repeat this cycle, opening and closing several times.

20.11 Practice

Follow the same procedure as before (practice 20.10), but more quickly. Open your aura for about 10 seconds. Then close it from the will centre for about 10 seconds. Open again for 10 seconds, and keep alternating the same way for a few minutes.

Tips

- Practice 20.10 is one of the most important of this book, not only because of its protection value, but also because it is a powerful way of developing the autonomy of your etheric body. Practise, practise, practise!

- In the beginning, to help re-anchor yourself in a strong vibration all over the body, you can rub your hands vigorously for a few seconds. It helps gather the aura. Later on, this won't be necessary.

- You can reinforce the action of the will centre by a slight contraction of the abdominal muscles below the navel. At a later stage you do not need the physical contraction to generate the action on the level of energy. The will centre gets activated and an 'etheric contraction' takes place on the level of the vibration, without any contraction of the physical muscles.

- As this skill develops, there will be more and more occasions when the sealing of your aura will automatically take place if needed. Unwanted energy transfers don't always come when you expect them. Your Higher Self will activate the sealing because it can sense potential dangers much better than you can.

In practice it will happen like this: you will feel your aura being suddenly sealed, and at that very moment you won't necessarily understand why. But the reason will often become obvious in the following seconds or minutes. When this starts to happen, it is a sign that your etheric layer has reached a certain level of awakening and integrity.

20.12 What if nothing works?

A certain proportion of students find it impossible to speak from their belly. Even though they do their best to exhale with intention, it does not seem to modify their energy very much. Whatever practice they try, their aura never really appears closed. What does this mean? Blockage! Something has to be explored and released, usually in the area of the belly. These students are often those who are unable to dowse for earth lines. The reasons and remedies are the same as those discussed when dealing with dowsing (section 12.11).

Apart from practising all the protection exercises described so far, the following complementary exercises (20.13 to 20.16) will be of help.

20.13 Permanent awareness in the will centre

For a few weeks, try to remain aware of the vibration in the will centre from morning to night. As long as the problem is not solved, establish an eye-belly awareness (as described in 18.7, 20.4) instead of being aware in the eye only as described in Chapter 9, 'Awareness'.

20.14 Continual abdominal breathing

Learn abdominal breathing. Devote some time twice a day to lying down and practising breathing from the abdomen only, without any movement in the chest or in the clavicle area. Place your hands flat on your ribs, to make sure that the chest does not move while you inhale.

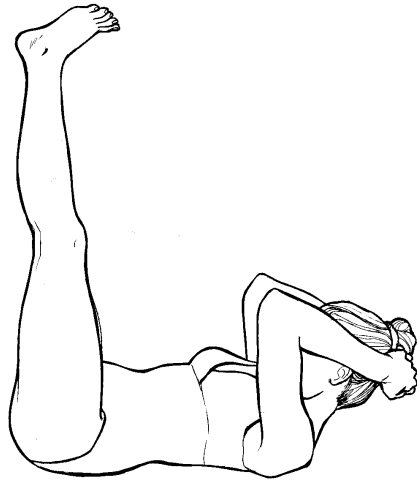
For a period of a few weeks or more, spend as much time as you can during your daily activities breathing consciously from the abdomen. This is not to suggest that you should breathe from the abdomen for the rest of your life, but a few weeks or months of intense awareness in this area will help to rebalance your energies. Never miss an occasion to implement technique 18.9 (stimulating the abdominal fire by a counter-pressure while inhaling).

20.15 *Stambhāsana*

Gently massage the will centre, one inch below the navel. Become aware of the vibration in this area.

Lie down on your back. Lift your head and legs to a vertical position. In Hatha-yoga, this exercise is called *stambhāsana*, posture of the pillar.

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Remain in the position for 1 or 2 minutes.

Relax and lie down again. Become aware of the vibration activated in the will centre.

Repeat the sequence a few times, building up the vibration in the will centre.

20.16 Practice

Lie down on your back. Practise strict abdominal breathing (that is, without any movement of the chest or of the area of the clavicles). Have somebody press your abdomen below the navel with flat hands while you inhale.

Each time you inhale you have to push against the other person's hands, matching the pressure. When you exhale, all pressure is released. Go on building the force of your abdominal inhalation. Remember to make sure the ribcage does not move while inhaling. Now, exercise or no exercise, if your belly is really blocked, it needs to be explored through ISIS regression, or another method of emotional release based on energy. It will save you a lot of time in your spiritual development and will probably transform your patterns of relationships and your social life.

Chapter 21 – There Is No Real Protection But the Power of Truth

And the truth shall set you free.

John 8:32

21.1 Power of Truth

You may have mastered the most sophisticated techniques on energy. You may have spent half your life studying occult science. You may live in the company of great masters. If you are not after Truth, your protection is nothing more than an illusion. Sooner or later, it will fall.

There has been a striking example of this in the distant past of humankind: Atlantis. As I have depicted in the epic novel *Atlantean Secrets*, in the last third of Atlantis humanity had reached an extraordinary level of understanding of the different fields of consciousness, and a tremendous capacity to influence laws of nature with mind power. A myriad of occult schools were full of initiates and experts in energy. It will probably take a few centuries from now before even one or two schools of esoteric sciences on Earth can reach the standard of their Atlantean counterparts.

However, because the quest for power and manipulation superseded the quest for Truth, Atlantis ended up being destroyed. And do not think that all these initiates were taken by surprise by the flood. Many could see the disaster coming. But there was nothing they could do, their science was completely powerless to avoid it. Their very knowledge was like fetters, preventing any escape. Everything was swallowed and disappeared in the mists of time. You would be very much misled if you believed that the same laws do not apply to you, here and now. For, you see, you may not be a passionate lover of Truth, but your Higher Self is. Always. You may play games in your life, you may seek power for childish motivations, you may cover yourself with mud – your Higher Self will still be yearning for Truth, and Truth alone, in the background of yourself. It does not matter where you, as an individual, may choose to go, your Higher Self simply cannot move towards any other direction than Truth, that is Its imperishable

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nature.

So if you are not after Truth, your Higher Self will start working against you, to allow a return to the direction It has forever chosen. We could call this Self-sabotage. And it is supremely efficient. If you go astray from your Truth and try to deny it, your own Self will undermine any of your attempts, any of your constructions, and will start preparing your fall. Sometimes it takes a long time before the blessed hand shatters all your defenses. But all you had patiently built on a wrong basis will be destroyed, and you will have to start again in the nakedness of the Spirit.

I want to emphasize this point, especially after having covered so many techniques in this book. In a Taoist treatise of inner alchemy, *The Book of the Golden Pill*, it is said: “For the right man, even the wrong technique will work. But for the wrong man, even the right technique won't work.” Ultimately, there is no other real protection than the power of Truth. If you are after Truth, then Truth will look after you. But if you come from the wrong space, you may apply all the techniques recorded in the archives of nature, your achievements will always be of a precarious nature.

One day, when the predictions of the Apocalypse come to fruition, titanic dark forces will rage on the planet and try to extinguish all hope of further development for human beings. It will be total war, but a war of a new form, one that is unsuspected at present. Then what will you do to protect yourself? Do you really believe that your techniques of protection will work? Whatever tricks and techniques you have, you may be sure that those of the dark forces will be infinitely more sophisticated. Truly, you won't have any other power left than the manifesting power of Truth of your Higher Self. In a paradoxical way, that is how the devil is your best friend. For to overcome him, the only way will be to tap soul forces from the deepest of your Self and to release them on a cosmic level. You will have to stand in the Absolute Glory of the Spirit, and to liberate forces of Truth more than ever before in the history of humankind. Then the victory will be total and irreversible — that's if you've found your Self by then, of course. I am happy to have shared all these techniques of protection with you, but I do not want you to be fooled. Esoteric knowledge is like a double-edged sword. If you use it for anything else than finding

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the Self and revealing Its Truth, it always turns and works against you in the end, whatever time it may take before the bell tolls. There has never been any exception to this rule. Seek your Self with all the sincerity you can and you won't have to worry about protection. But if your motivation is of a different nature, then your spiritual journey will be a long succession of disillusionments, however clever you may be at implementing techniques.

You may think that the concept of Truth is a bit vague, and not directly applicable to your daily reality. Actually, before you can grasp Truth with a capital T, you have to start with being true to yourself. That is something simple, which can start here and now. There are a few things you know you really should do and that you are not doing: decisions to make, unavoidable transitions to go through... Maybe also, there are a few things that you know you should not do and that you keep on doing, through weakness, but also often just by habit.

Please understand clearly that I am **not** referring to any moral concepts. The problem has nothing to do with what is labelled 'good' or 'bad', or with any other mental construction. It is not rare for spiritual seekers to have to do certain 'bad' things, or let us say things that moral authorities would regard as bad, in order to follow their truth.

Sincerity is of another nature. Deep inside some things feel right, and some other things feel wrong. It is the knowingness of the Spirit and that is what you have to tune into. It does not scream inside like certain desires. You have to listen to it carefully. It is like an inner sense, the embryonic version of what will later become your capacity to know 'the Truth'. It is faint in the beginning, so you have to take care of it. The more you listen to it, meaning the more you put into action what you know to be right, the more the knowingness grows. The more you ignore it, the more it fades. And if you really don't know what is right or wrong, then tune in inside and ask for help. You will be surprised how swiftly Truth can come to the rescue of those who seek Truth without compromising.

It does not matter if you make some mistakes while following your truth. What is a mistake, anyway? The white line that leads you straight to the Divine is full of meanderings, when seen through the eyes of a non-initiate. But to the vision of Truth, certain detours and failures appear as the surest and most direct

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way to the Goal.

If you consistently follow your truth, your capacity to discern will grow like a banyan tree and your sense of what is true or untrue will become more tangible than your perception of hot or cold. Even if the sense of Truth is faint in the beginning, you should cherish and nurture it as the most precious quality that may ever be given to you. For ultimately, there is no real protection but the power of Truth.



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Chapter 22 – Glimpses of What Comes Next

22.1 ISIS, the Clairvision techniques of regression

A stable and reliable clairvoyance requires not only the building of some new subtle organs but also the purification of the astral layer. This implies thoroughly exploring the roots of mental conflicts and emotional imbalances, and eradicating mental conditioning. Having observed a large number of people working on themselves, I can say that those who never seem to get anywhere with their spiritual practice are quite often those who have neglected this phase of exploring and cleansing the mess of the mind.

Before one can be supernormal, one has to become normal. As long as the daddy-mummy, girlfriend-boyfriend level of existence has not been sorted out, as long as deep negative emotional patterns have not been clarified, there is no need to pretend you are living a divine life.

On the other hand, I have seen many seekers who had major openings of perception while undergoing a systematic process of regression through ISIS. Suddenly, after a critical release, their techniques of clairvoyance started working. Remember the example of the one-metre-long pipe. As long as one single millimetre of the pipe is obstructed, you cannot see anything, even though 99.9% of the pipe is clear. In practice it means that just a few unresolved emotions are enough to keep you completely blind to the spiritual worlds.

If you have been practising a form of spiritual work for a long period without any significant metaphysical breakthrough, I suggest you find a system, such as our method of regression, that will allow you to deeply explore and cleanse the negative emotional patterns of your subconscious mind. This might save you a considerable time of spiritual wandering.

22.2 The vision of thought forms

The ISIS techniques, of which regression is one of the avenues, are based on an alchemical perspective. They aim at allowing you to feel, and later on to see, your emotions as forms. They gradually lead you to the point where your clairvoyant perception can behold

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emotions as colourful movements in the matter of the astral body. The samskaras, or seeds of emotional conditioning, can definitely be seen as spots and felt through your body of energy. This approach gives new keys to deal with unconscious complexes by revealing them as something extremely concrete and objective, as tangible on the astral level as weeds are on the physical level.

Once your emotional field starts to clarify and emotions are revealed to your vision as forms, the following step is to reach a similar perception of thoughts. By an extension of the same process, it becomes possible to feel and see the thoughts as forms, or 'thought forms', little waves of astral energy rushing all around you. You can see and feel them coming from outside yourself and penetrating into your aura... and within a fraction of a second, a thought appears inside your mind. It is exactly like having the flu after catching a virus.

Have you ever tried to stop thinking? This is a most frustrating and hopeless exercise. The more you try to make the mind silent, the more it rebels and reacts with unwanted thought activity. The reason most people can never achieve total mental silence is that they operate from their mind. They try to fight the mind mentally. They become aware of their thoughts only after they have already entered their mind, when it is far too late to do anything.

If you reach the stage where you can **see** the thought forms coming from outside, then the situation is quite different! You can choose not to let them in, and thus experience inner silence. You realize that until then, there was an unconscious mechanism that attracted the thoughts inside your head, pulling them in like a little hand. All you need to do is to release this mechanism, and peace of mind is achieved immediately. There is no fight because you do not have to push the thought forms away, you just stop drawing them in.

22.3 The transformation of thinking

As the process advances and the mind clarifies, seekers realize that two completely different forms of thinking take place inside them. One is based on reactions and conditioning. This is the thinking made of all the little thought forms that people catch like viruses.

The other thinking is of a completely different nature. It does not appear like a mechanical chain of reactions but like a creative

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activity of the soul. It is a thought that connects, exactly like the process of ‘tuning in’ that we described in Chapter 11. Using this new mode, when you think of someone, a living connection is established with him (instead of just getting a postcard image of him in your mind). When you think of an object, the qualities of the object become alive in you. And therefore you experience a completely new palette of feelings, impressions and sensations, which is the opposite of the sclerotic nature of the mind.

A shift slowly takes place and the old thinking of the mind, the one based on conditioning and separative consciousness, is gradually replaced by the thinking of the ‘supermind’, or transubstantiated astral body, in which the heart plays a central role. You feel yourself thinking in your heart, just as the old thought process was previously taking place in your head. This thinking of the head was disconnected from the Self. Now, thinking and Self have married in the heart.

Concurrently, a gradual transformation takes place in the blood. In the beginning, you just notice that you are more aware of your blood. Then you realize that a conscious life of the Spirit is starting to shine in the blood. Just as, previously, it was obvious that the thinking process was all happening in your head, it becomes obvious that the Self, the Higher Ego, is living in the blood. Before, your existence was mainly taking place in the thinking of the mind, in the head. Now you live more and more in the consciousness of the Self, or Spirit, in the blood. This new thinking is none other than a thinking of the Self. You therefore get this clear perception that you are thinking with your blood and not only your heart.

Do not think these experiences are of a vague and floaty nature, like a sort of half-real ethereal subjectivity. On the contrary, these experiences are ‘hyper-dense’ and infinitely more tangible than anything that was taking place in your consciousness before. If you look at how you were before the transformation, and compare it to the Spirit of Life now flowing in your blood, it is as if you had been walking on the planet like a zombie, not even knowing how empty your soul was.

A deep sense of Truth develops with the thinking of the blood. One of the obvious characteristics of the old form of thinking of the mind was doubt. The mind was doubting all the time. The only way for the mind to decide whether a proposition was true or not,

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was to have recourse to logic, to engage in discussion and comparison to try and form an opinion. The thinking of the Spirit, on the contrary, is endowed with an irresistible knowingness of Truth. The purpose of your life shines in front of you, there is oneness and certitude as to where to take the next step.

22.4 The quest for the Grail

The Grail is the vessel that received the blood of Christ. It is the central theme of the whole western esoteric tradition. In terms of inner alchemy, the Grail is the vehicle that can receive the Highest Spirit. This refers to the building of the glorious body of immortality in which the highest consciousness of the Self can be experienced.

The body of immortality is a body of connection. In it, not only does the Spirit live, but the whole creation, the macrocosm, as outlined in the Emerald Tablet:

et recepit vim superiorum et inferiorum

And it receives/comprehends the force from the things that are above and that are below.

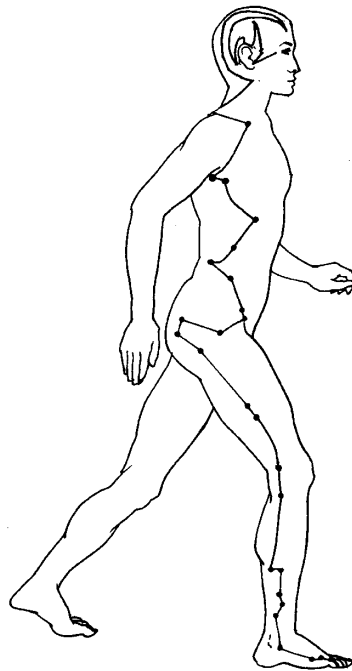
One should never consider that the Spirit can be defined in any way. Due to Its absolute nature, It encompasses many paradoxes: whenever something is really true about It, then the opposite is usually true too. The more one knows the Spirit, the more one realises one's ignorance of Its unfathomable depth.

There is a great beauty in the fact that in English, the word initiate means both the one that was instructed into the mysteries, and... a beginner! I believe that the two meanings of the word should not be opposed but reconciled. Whatever your level of perception, wisdom and enlightenment, always remember that you remain extremely confused as to the real nature of the Divine, and that the human adventure is only at its beginning.

Appendix 1: Paths of the Meridians

Gallbladder, Urinary Bladder, and Stomach Meridians

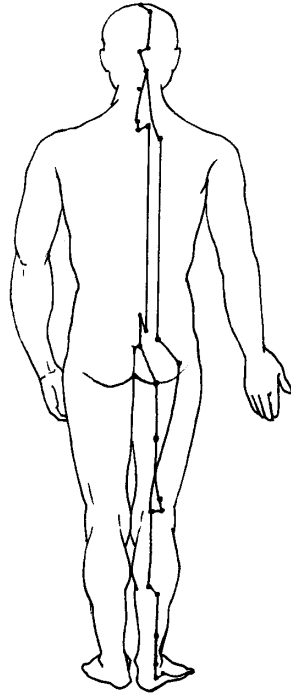
Zu shao yang, 'Gallbladder' Meridian starts at the external corner of the physical eye (not the third eye!) From there it follows a complicated path around the ear and the side of the head. From the side of the trunk it sends a branch to the gallbladder and to the liver. It is also said to have a direct connection with the heart. From the hip it suddenly makes a detour to the sacrum, and comes back on the lateral side of the thigh. It ends up on the external side of the nail of the fourth toe (counting the big toe as no.1).



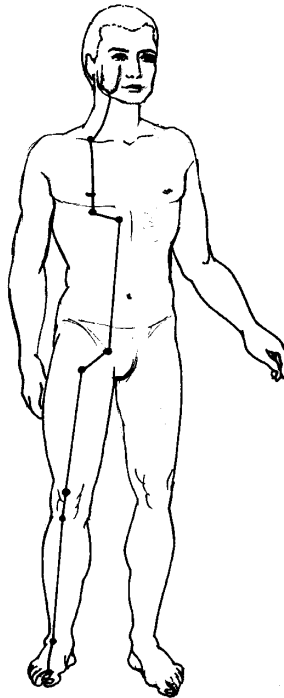
Zu tai yang, 'Urinary Bladder' Meridian, on the head, starts at the medial/internal corner of the physical eye, ascends straight up the forehead and skull and circles the head 1 or 2 centimetres away from the medial line. On the foot it travels behind the external malleolus and then below it. It terminates on the external part of the little toe. Zu tai yang connects with the urinary bladder and the kidney.

Zu yang ming, 'Stomach' Meridian, starts on the head as one branch coming down from below the middle of the physical eye,

Appendix 1: Paths of the Meridians



and another branch in front of the ear. In the neck, the meridian is at the anterior border of the sternocleidomastoid muscle, and then is said to make a sudden detour to the seventh cervical vertebra before coming back to the front of the chest. On the foot, it ends up on the second toe (counting the big toe as no.1).



Appendix 1: Paths of the Meridians