

AUTO R I C E R C A

**From circular
breathing to VELO:
a proposal for an
integrative technique**

Massimiliano Sassoli de Bianchi

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Abstract

After having emphasized some fundamental analogies between *Yoga* and the approach known as *Conscientiology*, we propose to combine the practice of a specific *pranayama*, called *circular breathing* (CB), with the technique of the *voluntary energetic longitudinal oscillation* (VELO), to promote a procedure as gradual and effective as possible in achieving the *vibrational state* (VS). We also present an ultra-simplified mechanical model to highlight one of the possible mechanisms underlying the functioning of these particular energetic (inner) technologies.

1 Introduction

Since the dawn of time men have asked questions about the nature and purpose of their existence. To search for non-speculative answers to these fundamental interrogatives, some individuals have developed, over the centuries, practical self-research methodologies aimed at achieving a possible clear vision not only of our material reality, but also of the spiritual (extraphysical) one. Probably, the oldest and most influential among the self-research methodologies, which has subsequently influenced every other approach, is that of *Yoga*. “Yoga” is one of the most well-known terms of the Indian cultural heritage, and nowadays it has also turned into a common word in western countries. In Sanskrit, the term derives from the root *yuj*, which means “to subjugate” and/or “to unite”, and hints to the possibility for the human consciousnesses to master their numerous vehicles of manifestation, through a gradual and systematic integration of their different aspects, to awake their potential and promote an evolutionary acceleration.

The true origins of Yoga are difficult to determine, as in the ancient times its teachings have been handed down orally from masters to disciples, and nobody really knows for how long this oral tradition has lasted before the first known treatises were written. According to some authors, Yoga originated thousands of years before our common era, whereas according to some more speculative researchers its true origins are to be traced back to the presence of more advanced civilizations on our planet, in prehistoric times. But independently from its dating, there are no doubts that Yoga contains a complex corpus of high-level knowledge, not only about the anatomy and physiology of human beings, but of their psychology, para-anatomy and paraphysiology as well.

We can observe a number of significant parallels between the vision of man and cosmos contained in the ancient science of Yoga (as also expressed in the traditional Hindu scriptures, such as the *Upanishads* and *Vedanta*) and the one proposed in the ambit of the more recent approach to multidimensionality called

Conscientiology.¹ Let us give below three important examples.

Example 1. In Conscientiology, it is considered that the human beings are equipped with an entire holosoma, consisting of (at least) three intelligent vehicles (or bodies): physical (*soma*), emotional (*psychosoma*) and mental (*mentalsoma*). Similarly, in Yoga, it is considered that the individual consciousness (*atman* or *purusha*) is equipped with three bodies (*sarira*): gross (*sthula sarira*), subtle (*suksma sarira*) and causal (*karana sarira*).

Example 2. In Conscientiology, an *interface structure* of great importance is identified within the holosoma, called the *energosome* (or *holochakra*): a complex matrix connecting the soma and the psychosoma, through which the latter can control and energize the former. Similarly, in Yoga the existence of an energosomatic interface is also recognized and named *prana maya kosha*, that is “illusory sheath (illusory in the sense of impermanent) made of energy.”

Example 3. In Conscientiology, it is considered that every aspect of reality is the expression of three inseparable aspects (as are inseparable the three sides of a medal²): (1) energy, (2) emotion and (3) thought. For this reason, to describe the practical unit of manifestation of the consciousness, the neologism *thosene* has been coined, in which the root “*tho*” stands for “thought”, “*sen*” for “sentiment” (also in the sense of emotion), and “*e*” for energy (also in the sense of matter). Similarly, in Yoga it is also recognized that the constitutive qualities of objects (*gunas*), namely the modalities through which energy takes shape and manifests, are three: *tamas* (matter, inertia), *rajas* (movement, activity) and *sattva* (cognition, intelligence), which correspond, respectively, to the three fundamental modes of perception: *sense*, *emotion* and *thought*.

The analogies between Yoga and Conscientiology may also be highlighted in their respective methods of self-inquiry and self-experimentation. Again, by way of demonstration, let us cite three

¹ According to its proponent *Waldo Vieira* (2002), Conscientiology is meant to be the science studying consciousness in an integral, holosomatic, multidimensional, multimillenary, multiexistential manner and, above all, according to its reactions with regard to immanent energy, consciential energy and its own multiple states.

² A medal has three sides: two are flat and one is curved.

important examples.

Example 1. In Yoga, the search for a perfect absence of movement is called *kaya sthairyam*, from “kaya”, which means “body”, and “sthairyam”, which means “stability”. In this technique, the practitioner, usually in a meditative posture, focuses solely on the possibility of keeping a full conscious stillness of his/her body, especially in order to experience a clear perception of the *prana* flowing into his/her physical and energetic vehicles. This practice is part of so-called *pratyahara* (fourth limb of Yoga, see next section), referring to that set of techniques that aim at inhibiting the ordinary sensory perceptions, as a prerequisite for having access to non-ordinary states of consciousness in the more advanced practices of concentration (*dharana*) and meditation (*dhyana*).

Similarly, in Conscientiology, it is recognized that the ability to master the stillness of the physical body is a prerequisite for the development of advanced parapsychic talents. Indeed, thanks to the conservation of immobility for a sufficiently long time (as it happens in the specific “consciential laboratory practice” named *waking physical immobility*, where perfect immobility of the physical body is ideally maintained for a time-period of 3 uninterrupted hours), the attention and awareness of the practitioner can easily disidentify from the ordinary physical dimension and expand beyond it, allowing him/her to access non-ordinary perceptions (paraperceptions) and enhance the development, among other things, of parapsychism and projectability.

Example 2. In Yoga there are several breathing techniques (pranayama) that include moments where the practitioner holds his/her breath between the phases of inhalation and exhalation. For example, in so-called *samavritti pranayama*, the practitioner seeks the arrest of normal mental functions and the acquisition of a state of mental stillness, by producing two phases of apnea, between the inhaling and the exhaling (retention with lungs filled), and between the exhaling and the inhaling (suspension with lungs empty), of equal duration as the phases of inhalation and exhalation (hence the name of *square breathing* often attributed to this pranayama).

The effectiveness of this procedure is due to several factors. Among these, there might also be that of reducing the amount of oxygen that normally circulates in the blood and increasing the

amount of carbon dioxide, taking place gradually, without danger for the physiology of the human body and the neurophysiology of the brain. Indeed, this might reduce the efficiency of the physical brain, whose functions are therefore partially inhibited, although only temporarily, allowing the practitioner to more easily access paracerebral functions, associated to his/her subtler vehicles of manifestation.³

For the same reason, in Conscientiology a similar breathing technique is also used, although with only one phase of apnea between the inhalation and the exhalation, and a longer exhale with respect to the inhale. This technique (called *triangular breathing* in Yoga) is called *carbon dioxide technique* in Conscientiology, and is considered one of the most effective in producing lucid extracorporeal experiences, when it is practiced in the supine “corpse” position (*savasana*), with the body perfectly relaxed; see for instance (Vieira, 2002), p. 448.

Example 3. In Conscientiology, great importance is attached to the different bioenergetic training techniques. Similarly, in Yoga it is considered that the techniques of activation and control over the different energetic fluxes, usually referred to as *kriya* (a term that means “act” or “action”, and refers to the practical aspect of something, as opposed to the theoretical one), *pranayama* (control over *prana*) and *pranavidya* (knowledge of *prana*), are absolutely indispensable for the practitioner’s inner progress.

Purpose and organization of the article

The main purpose of this paper is to consider more closely this latter parallel between Yoga and Conscientiology, by proposing to combine the practice of a specific *pranayama* of Yoga with that of a specific “conscientiological technique”: the *voluntary energetic longitudinal oscillation* (VELO) technique; this in order to promote a methodology of practice that can possibly help the practitioner to reach, in a step by step manner, and independently of his/her initial level

³ Note however that according to so-called *Bohr effect* (named after the Danish physiologist *Christian Bohr*, who described it in 1904), a reduction of the intake in air can also promote (particularly for people having the tendency to hyperventilate) a better vasodilation and a better oxygen transport in vital organs. In other words, breathing less does not necessarily mean oxygenating less.

of discernment of bioenergy, a full mastery of so-called *vibrational state* (VS): a condition of maximum energosomatic (and possibly holosomatic) dynamization, which is at the basis of many of the paraphenomenologies of the consciousness.

The paper is organized as follows. In the next section we briefly introduce the reader to the concepts of *pranayama* and *pranavidya* of Yoga. We will then describe in detail the classic *ujjayi pranayama* (UP) technique. Subsequently, we will explain the (much less known, also in the ambit of Yoga) technique of *circular breathing* (CB). After that, we will summarize the essentials of the VELO technique and then present our proposal for an integrative technique, named VESELO, which will combine the practice of the CB (which, in turn, is based on the UP) with the VELO. Finally, we will discuss the pros and cons of the VESELO, as compared to the VELO, and offer some concluding remarks.

In the appendix of this work, we also describe an ultra-simplified mechanical model, illustrating a possible mechanism of action of the consciousness on the energosomatic fluid, which could be one of the ingredients explaining the functioning of both the CB and VELO techniques.

2 Pranayama and pranavidya

The most distinguished master of Yoga of the past is undoubtedly *Patanjali*, whose identity and dating are uncertain. Patanjali, in his famous *Yoga Sutras* (Patanjali, 2003), bequeathed what is today considered the most authoritative text on the subject of Yoga. In this writing, the author didactically breaks up the yogic practice in 8 (distinct, but intertwined) limbs, or stages, which is the reason for the term of *Astanga Yoga* (*asta* = eight, *anga* = limb), sometimes used to describe Patanjali's system:⁴

1. *Yama* (the don'ts, the *abstinences* from all that impedes evolution; to be also understood as a social behavioral code);

⁴ The classical Patanjali's eightfold path of Yoga is also called *Raja Yoga*, that is, *Royal Yoga*.

2. *Niyama* (the do's, the *observances* of all that promotes evolution; to be also understood as a personal behavioral code);
3. *Asana* (the mastering of a stable and comfortable *posture*, both physical and mental, both external and internal, to be also understood as a state of being);
4. *Pranayama* (*control* and regulation of the respiratory and energetic fluxes, of the life force, of the immanent and consciential energies);
5. *Pratyahara* (“*inward*” *focus*, by the withdrawal of the ordinary senses);
6. *Dharana* (*concentration* of the individual self on a single object);
7. *Dhyana* (*meditation*, mindfulness, uninterrupted attention to the object of concentration);
8. *Samadhi* (*cosmoconsciousness*, fusion without confusion of the individual self with the universal principle, transcendental consciousness).

As stated in the introduction, in the present work we are more particularly concerned about the fourth limb of classical Patanjali's Yoga: the practice of *pranayama*. The word “pranayama” means “control over breath” (*prana* = breath, inhalation, immanent energy; *ayama* = control, extension, expansion) and indicates the entire set of procedures aiming at the control and direction of the physiological breathing (and, more generally, of the bioenergies) linked to the practice of Yoga.

We can observe that the breath – that is, the gas exchanges between the inside and the outside of our physical body (*exteriorizing* and *interiorizing*), as well as those taking place only internally, between its various organs and systems (*internal circulation*) – constitutes one of the subtler forms of *energetic mobilization* that a human consciousness is able to execute and monitor through the somatic instrument and the associated ordinary perceptions. In that sense, the physiological breath is a kind of last frontier, still perceptible and usable through our ordinary senses, beyond which unfold the dimensions of *extraphysical* nature, domain of manifestation of our subtler consciential vehicles.

From this simple observation, one can understand the importance attributed to the breath in the practice of Yoga: the regular application of pranayama's techniques (in combination with the *asanas*)

allows not only to oxygenate the entire biological organism (particularly the brain and the nervous system), but also to act at the interface between the physical and the extraphysical, unblocking and releasing those more subtle consciencial energies that are at the basis of our physical and nonphysical manifestation. In Yoga, the breath plays in fact a double role: a physical one, associated to the puff and blow movement of the lungs, and a “psychic” one, associated to the energetic movements of the subtle bodies, especially the energosoma.

For practicing the energetic “respiration,” there is, in the ambit of Yoga, a vast corpus of paratechnologies (inner technologies), generically referred to as *pranavidya* (which means “knowledge of prana”, in Sanskrit), whose purpose is helping the practitioner promoting the full development and mastery of his/her energetic sphere. In the Yoga Sutras, Patanjali makes a clear reference to the possibility of moving our energies also independently of our control over the physical respiratory fluxes. More precisely, says Patanjali (in sutras 50-52 of the book of practice), in addition to the usual control of the three phases of inhalation, exhalation and suspension/retention (*puraka*, *rechaka* and *kumbhaka*), there is also a *fourth kind of control*, which is no longer the respiratory act as such, or its suspension/retention, but rather the direct control over the pranic currents that run through the *prana maya kosha* (energosoma).

This fourth control consists in the possibility of shifting the perceptive level of the practitioner from the *anna maya kosha* (another Sanskrit term for the physical body, which means “illusory body made of food”) to the *prana maya kosha*, by directly and consciously moving the energies of the latter along certain passageways and/or centers (such as the *nadis* and *chakras*). When such an energosomatic breathing is executed and controlled, says Patanjali, the physical body remains as inert as possible, quiescent, relaxed, allowing the practitioner to experience expanded states of consciousness and an increased level of lucidity.

Therefore, in general, pranayama’s techniques are meant to move the energies not only within the physical body, via the regulation of the gas fluxes, but also within the energosoma, and beyond, via the control of the subtler “winds” (fluxes). This is done by promoting a practice of conscious breathing, where the different respiratory moments are accompanied by a specific mental focus, as well as by promoting a purely energetic “breath,” triggered only by the

intentionality and will power of the practitioner.

It should be noted that in Yoga there is a very thorough and detailed description of the different types of pranic fluxes, which, depending on how they move and go through the complex circuitry of the energosoma, along *nadis*, *chakras* and other energy centers, are transformed, structured (i.e., conscientized), assuming different properties. The tradition distinguishes *ten* different types of pranic fluxes, according to their movements and directions, five of which are considered to be the most important:

1. *prana* (inhalation);
2. *apana* (exhalation);
3. *samana* (assimilation);
4. *udana* (expression);
5. *vyana* (distribution).

Of these five, the first two, *prana* and *apana*, are considered to be truly fundamental. Typically, *prana vayu* (*vayu* = wind) is the *ascending flux*, associated to inhalation (the term *prana* also means to inhale) and interiorization of energies necessary to the sustainment of life, while *apana vayu* is the *descending flux*, associated to exhalation and exteriorization of energies, to be also (but not only) understood as the elimination of energies that are no longer usable.

The fundamental alternation between these two *ascending* and *descending* movements is called *prana-apana-gati* (*gati* = path, speed). In *pranayama*, through the alternation of the *prana-apana-gati*, one tries not only to move the energosomatic substances to increase their fluidity, but also to bring together and unite these two fundamental “winds”, especially at the switch points between the ascending and descending movements.

3 Ujjayi Pranayama

Let us now start considering the more practical aspects of this work. We will begin with a synthetic, but nevertheless comprehensive, description of the fundamental technique of the *ujjayi pranayama* (UP): a breath control procedure that promotes a full chest expansion, in an upward movement of “conquest” (the term “ujjayi” is the

composition of “ud,” a prefix meaning upward, dilated, and “jaya,” meaning conquest, victory).

Posture. The technique can be practiced in different body positions. What’s important is that the back is maintained upright and that the abdominal area is relaxed. Typically, we can mention the following four possible positions of practice:

1. standing (*tadasana*);
2. lying on one’s back (*savasana*);
3. meditative posture (e.g., *swastikasana*, *sukhasana*, *siddhasana*, *padmasana*, *virasana*);
4. sitting on a chair (the back will then be self-sustained and preferably not supported by the back of the chair, and the soles of the feet will be kept in contact with the ground).

Technique. It entails the execution of the following 4 stages (the first two stages are only preparatory for the third, which corresponds to the technique as such, and can be skipped by the experienced practitioner; the fourth stage, of observation, is only optional, although recommended):

Stage 1. For a time, bring your attention to your natural breathing, *only through the nostrils*, noting the expansion of the abdomen during inhalation phase and its contraction during the exhalation phase.

Stage 2. Slowly, extend the two respiratory phases and through the partial closure of the glottis (as when one clears the throat, or whispers) make perceptible the air flow passing through the base of the palate, producing a characteristic *hissing sound*, similar to the backwash of the sea (the breath is always and only from the nose). The sound must be subtle, but nevertheless loud enough to be heard by the practitioner (also, it has to be uniform and pleasant to hear). Do this for a certain number of respiratory cycles.

Stage 3. Subsequently, by applying an active control over the breath, *fill the lungs from the bottom upwards, during the inspiratory phase, and empty them from the top downwards, in the expiratory phase*. To this end, an instant before breathing in, exert a gentle but firm contraction of the lower abdomen, pulling it back toward the spine, then lifting the belly up, promoting in this way a full upward expansion of the chest. During the exhale, keep at first the chest lifted and the abdomen contracted,

then lower first the shoulders and let the chest gradually close and come down, finally releasing the abdomen (in other words, the contraction and expansion of the abdomen is opposite to the movement of the physiological breath⁵). Do this for a sufficient time of practice, trying to make the inhalation and exhalation of equal length, intensity and as uniform as possible.

Stage 4. After having abandoned the technique, just observe the condition that has been reached, taking note of the changes that occurred in the physical, energetic, emotional and mental spheres.

Observations. The particular hissing sound produced during the UP cannot, for obvious reasons, be fully grasped by just reading a written explanation. It is therefore important to hear it as is being executed by a practitioner who is familiar with the technique.

Initially, try to avoid creating too many tensions when applying the technique, which may appear a bit difficult, especially with regard to the contraction and expansion of the lower part of the abdomen.

During the exhalation phase, the relaxation of every muscle, especially of the shoulders, neck and face, promote a slight movement of the head towards the trunk. Conversely, during the inhalation phase, the head will gently rise, as though it would extend the movement of expansion of the chest.

The inhalation and exhalation should be *continuous* and *uniform* in their unfolding, without any hurry, or shortness of breath; also, they should be at the same time *light* and *deep*, with the *ujjayi* sound barely audible from the outside.

When practicing the UP, we can observe that during the phase of inhalation it is possible to perceive an energetic current propagating

⁵ The contraction of the abdomen in the initial phase of the inhalation, and its expansion in the final phase of the exhalation, is also known as *prenatal breathing*. In fact, when we were in our mother's womb, though not exchanging oxygen with the external environment (being completely immersed in the amniotic fluid), we absorbed nutrients and oxygen through the umbilical cord, in a continuous exchange with the maternal organism. This exchange can be likened to a sucking movement (absorbing energy) promoted by the contraction-compression of the abdomen, and to an opposite out-thrust movement (elimination) promoted by the expansion-decompression of the abdomen. Therefore, when practicing the prenatal breathing, we evoke again this ancient state of symbiosis with the maternal organism, which fully supported and protected us, in an experience of profound unity.

not only from the outside in (interiorization of immanent energies, especially those contained in the air), but also from the bottom to the top (from the pelvic floor to the top of the skull), along a path parallel to the spine; this even though the physical breath of the air entering the lungs corresponds to a filling movement which is in fact opposite, as descending.

Likewise, during the exhalation phase, it is possible to perceive a current of energy propagating not only from the inside out (exteriorization), but also from the top to the bottom, i.e., from the top of the head to the pelvic floor, in accordance to the downward direction of the *apanic flux*.

These movements arise as a result of the successive movements of contraction of the abdomen and expansion of the rib cage, during the inspiratory phase of the *ujjayi pranayama*, producing a volumetric upward movement of expansion, in accordance with the direction (usually) perceived of the ascending *pranic flux* (and vice versa in the expiratory phase).

In this regard, we can observe that according to the different traditions, in the region of the abdomen a “reservoir of vital/sexual energy” would be located, an “ocean of chi”, called *dantian* (cinnabar field) in the Chinese tradition, *hara* (belly, abdomen) in the Japanese one, and *kanda* (bulb) in the Indian one. In this region, which is located about three fingers below and two fingers behind the navel, the basic life energy of the individual would accumulate and be distributed.⁶

Thanks also to the contraction of the abdomen during the inhalation, the energy contained in this reservoir would be pushed upwards, going then to meet the incoming pranic flux, inhaled with the air (and vice versa in the expiratory phase). As a result, the meeting and mixing of these energies would be able to produce an enrichment and refinement of the overall energosomatic energies, thereby increasing the amount of energy mobilized by the respiratory process.

The UP can be practiced at any time of the day, without any specific contraindication. However, one must take care not to execute the technique mechanically, that is to say with unawareness, since

⁶ According to the Chinese tradition, there would be two other reservoirs of energy in the para-anatomy of the individual: one located in the middle of the chest and the other in the middle of the forehead, corresponding to more subtle energetic qualities.

the risk in this case is to create tensions in the respiratory dynamics. We must always remember that altering the natural breathing flow, without the assumption of a correct mind posture, and the necessary relaxation, can produce in the long run more negative than positive effects.

4 Circular Breathing

Circular breathing (CB) is a technique of breath control in which the phases of retention and suspension (apneas) are completely abolished. It is a very powerful respiratory procedure, described in some ancient texts (not just in Yoga, but also in other traditions, such as the *Sufis*). For example, we find traces of it in the following passage from the *Bhagavad Gita*:

“[...] some others, engaged in the practice of pranayama, by regulating the incoming and outgoing breaths, offer the inhalation (Prana) into the exhalation (Apana), and the exhalation (Apana) into the inhalation (Prana).”

Also, in the *Vigyan Bhairava Tantra*, we find mention of this technique in the following passage:

“Thanks to the collision of the two vital breaths, inside or outside, the yogi enjoys, in the end, the birth of the consciousness of sameness.”

In the CB one tries to produce a collision, of an explosive type, between the inhalation and the exhalation fluxes, and vice versa, so that even before a respiratory phase is being completed, the other one already takes over. The contraposition of these two linear and complementary processes, merging one into the other, then produces a *circular-like* dynamic, as exemplified by the *Tai Chi* symbol of the Chinese tradition (hence the name of this procedure).

Posture. Take one of the four positions described in the previous technique.

Technique. It entails the execution of the following 6 stages (the first four stages are just a preparation for the fifth, which corresponds to the technique as such, and can be skipped by the experienced practitioner; the sixth stage, of observation, is only optional,

although recommended):

Stage 1 to **Stage 3**. Same as in the previous technique.

Stage 4. Always breathing only through your nose, extend the inhalation and exhalation phases, which should remain of equal duration, bringing them up to about *7 seconds*.⁷ The breath (and the corresponding sound) should be rendered as uniform as possible, without producing accelerations or bursts, simply observing its U-turn points, where the inhalation, once exhausted, gives way to the exhalation, and vice versa. Proceed in this way for several breathing cycles.

Stage 5. Then, apply the circular breathing technique per se: rather than allowing the inspiratory phase to come to an end, at about $3/4$ (three quarters) of it, produce a sudden reversing of its direction, without any transition, passing in an “explosive” manner from the inhalation to the exhalation; same thing for the expiratory phase, which must also be stopped at $3/4$ of his path, to be instantly replaced by the inspiratory phase, and so on. In this way, the duration of the two phases will be slightly shortened, falling to just over *5 seconds*. Continue to alternate in this way inhalation and exhalation (only through the nose and using the UP technique), for a sufficient time of execution of the technique.

Stage 6. After having abandoned the technique, just observe the condition that has been reached, taking note of the changes that occurred in the physical, energetic, emotional and mental spheres.

Observations. In the beginning, it may be preferable to practice the technique lying supine, and only afterward, once acquired a certain expertise, practice it in the sitting or standing position. The standing position requires some caution, if one doesn't have the necessary experience, in order to avoid dizziness that may cause dangerous falls.

During the application of the technique there is the tendency to gradually shorten the duration of the two respiratory phases. To avoid this, try to keep the rhythm as steady and regular as possible, avoiding becoming anxious.

⁷ This figure is of course only indicative, since the ability to extend the respiratory phase is a function of the experience and level of practice of the practitioner, as well as of the specific anatomy of his/her lungs.

The crucial aspect of the technique is in the explosive switches between the two respiratory phases, producing at each inversion a small *energetic shock*, able to increase both the frequency and intensity of the subtle energetic flux that accompanies the breath.

This technique produces a significant energetic dynamization of the *soma* and *energosoma* of the practitioner, thus promoting the release of tensions, as well as energetic and emotional blockages; if this happens, just let the emotional energy flow, without blocking it or promoting unnecessary identifications (keep an attitude of neutral and detached observation).

The application of the technique, especially if extended beyond *fifteen minutes* and executed with intensity, can produce effects of *muscle tetany*, due to the low levels of carbon dioxide in the blood. These effects are not dangerous and will quickly disappear at the end of the breathing.

At the end of the practice, it is possible to experience a *natural breath suspension*, due to the very low levels of carbon dioxide in the blood stream and the deep energization that occurred during the application of the technique. It is desirable to take advantage of this moment to experience the profound sense of stillness and liberation promoted by the cessation of the respiratory mechanism, which is typical of extracorporeal states.

One should not confuse the CB technique described above, with the breath-works described in other practices (such as *rebirthing*), where the cyclic breathing with no pauses between the inhale and the exhale is often performed through the mouth, in a very uneven and unbalanced way, without the use of the UP, and the inner posture of the practitioner is totally passive, with all that that it implies in terms of lowering of the natural energetic defenses and possible exposure to all forms of negative subtle influences.

5 Voluntary energetic longitudinal oscillation

In this section we will illustrate the key elements of the *voluntary energetic longitudinal oscillation* (VELO): a technique of control and

mobilization of the bioenergies (i.e., a technique of energetic “breathing” of the energosomatic parabody, and not of physiological breathing of the soma). The main purpose of the VELO is to promote the so-called *vibrational state* (VS), a particularly intense condition of energetic dynamization and activation, that can unlock many evolutionary possibilities (usually perceived as a vibration diffusing throughout the whole body and parabody, able to sustain itself for a certain time after the application of the technique).

We can observe that in the vast corpus of Yoga’s techniques, related to the knowledge of prana (pranavidya), there are a number of methodologies of energetic mobilization, some of which are quite similar to the VELO. For instance, the *prana-āpana-gati* itself, that we already mentioned, if not directed to the somatic breath, but to the pranic energies, corresponds in fact to a periodic (oscillatory) longitudinal movement of the energies. Another example is the so-called *sthula-bedhana kriya* (literally: action of “piercing” the body, in the sense of passing through it with the pranic energies), where the energetic longitudinal movement is accompanied by a further upward exchange of energy, through the palmochakra of the two arms up (in the direction of the sky), and a downward exchange of energy, through the plantochakra of the feet resting on the ground (in the direction of the earth).

We can therefore consider that the VELO technique is, to some extent, a variant, or a modern reworking, of an ancient yogic technique of energetic sweeping. As far as this author knows, in its present form the VELO technique is due to *Waldo Vieira* (2002),⁸ although we can find traces of it in the first book written by another modern pioneer of lucid projection: *Robert Monroe*.⁹

⁸ The first edition of the projectiological treatise of Vieira dates back to 1982.

⁹ In his first book (Monroe, 1977), firstly published in 1971, Robert Monroe proposes, on page 211, a completely different technique from the VELO, to reach the VS. It’s a purely mental procedure, which is akin to yogic techniques of concentration on the inner mental space, which can be perceived in front of the closed eyes, just behind the forehead, called *chidakasha*. However, Monroe also proposes a technique of *control of the vibrations*, to be used once the VS has been installed, which in fact is quite similar to the VELO, that subsequently has been better defined and described by Waldo Vieira. More specifically, on page 214 of (Monroe, 1977), we can read the following description: “First, mentally ‘direct’ the vibrations into a ring, or force them all into your head. Then mentally push them down along your body to your toes, then back up to your head. Start them sweeping in a wave over your

This author learned for the first time about the VELO (or “VS exercise”) in year 2000, in a channeling session with the American medium *Jon C. Fox*.¹⁰ Later on, he learned about the technique directly from the courses offered by the *International Academy of Consciousness* (IAC), and more specifically from the writings of Waldo Vieira (Vieira, 1994), p. 348, (Vieira, 2002), p. 587, (Vieira, 2003). More recently, the VELO technique has been explained, at some length, in an article by *Wagner Alegretti* (2008), and further thoroughly analyzed by *Nanci Trivellato* (2008). For completeness, and for the commodity of the reader, we present below, once again, the fundamental elements of the VELO technique.

Posture. Take one of the four positions described in the previous techniques.

Technique. It entails the execution of the following 5 stages (the

body rhythmically, from head to toes and then back again. After you have gained the wave momentum, let it proceed of its own accord until it fades away. It should take about ten seconds – five down, five back – for the wave to make the complete circuit, from head to toes and back. Practice this until the vibration wave begins instantly upon mental command, and move steadily until fade-out. By this time, you will have noticed the ‘roughness’ of the vibrations at times, as if your body is being severely shaken right down to the molecular or atomic level. This may be somewhat uncomfortable, and you will feel a desire to ‘smooth’ them out. This is accomplished by ‘pulsing’ them mentally to increase their frequency. [...] Your first indication of success is when the vibrations no longer seem rough and shaking. You are well on your way to control when they produce a steady, solid effect. It is essential that you learn and apply this speed-up process. The faster vibration effect is the form that permits disassociation from the physical.”

¹⁰ During the session, the presumed extraphysical entity known by the name of *Hilarion*, synthesized as follows the method to achieve the energetic condition of the VS: “*Vibrational state exercise is done by feeling, really creating deep in your consciousness full awareness, not just visualizing or imaging but really feeling the presence of energy. Begin by the awareness of the energy in your head. Move it slowly through the body to the feet. Reverse the direction back up to the head. If you are seated, move the energy in a diagonal line, not moving along the contours of the body, but simple straight diagonal line. If you are standing or lying down, move it in a straight line. Simple exercise, ay? Then, as you move the energy, and encounter any blockages, simply increase the energy. Move it stronger through those areas of blockage. Then move the energy faster, up and down. Faster, faster still, faster than you can imagine, even faster still. Do not hold the body. Do not hold breath. Do not tense anywhere. No physical manifestation of the energy is necessary. Very simple exercise. Do it repeatedly during the day. A field of energy is gathered around you as a result of this that has tremendous value on many levels, keeping away the influences of the nonphysical beings of a lower vibrational nature, naturally welcoming and opening to the vibrational energies of those of a high, helpful nature. And many other things this does.”*

first stage is just preparatory and can be skipped by the experienced practitioner; the fifth stage, of observation, is only optional, although recommended). We will describe the technique assuming that the practitioner sits in a meditative posture, for example *sid-dhasana*, and will explain afterwards what should be considered when practicing in other positions.

Stage 1. Remain still in the posture, and just bring your attention to the whole of your energies (energetic sphere), trying to perceive at best their presence and quality.

Stage 2. Using your will, try to concentrate the greatest possible quantity of bioenergy in the region of the head [it is also possible to start from the region of the feet, or from another region of the body; see the discussion in Trivellato (2008)].

Stage 3. Once a sufficient concentration has been reached, move the energies¹¹ localized in the head downwards, longitudinally, along the main axis of the body, to the base of the pelvic floor, then reverse the direction of propagation and direct the energies upwards, to again reach the top of the head, then down again, and so on, slowly sweeping (scanning) up and down the entire corporeal volume. Continue in this way for a certain time, moving the energies slowly and deeply through each longitudinal section of the body.

Stage 4. Increase the power of the energetic movement, trying to gradually increase, within the limits of your paramotor skills, both the quantity of energy put into motion by the mental action, and the frequency of the alternating current running throughout your soma (i.e., the speed of the scanning longitudinal movement). Do this trying to keep the body perfectly relaxed, without going out of rhythm, or losing the depth and amplitude of the sweeping movement, making sure that the inversion of the direction of the energies in the two extreme points of the movement takes place instantaneously, without slowdowns or pauses. Do this for a sufficient time of execution of the technique.

Stage 5. After having abandoned the technique, just observe the condition that has been reached, taking note of the changes that

¹¹ The term “energies” should also be understood here as “subtle energetic substances.”

occurred in the physical, energetic, emotional and mental spheres.

Observations. If you practice in the standing (*tadasana*) or supine (*savasana*) positions, with the arms alongside the body, the sweeping (scanning) movement of the energies must affect the entire length of the soma, from the top of the head to the soles of the feet, passing through the trunk and legs, and vice versa.

If, on the other hand, you practice sitting on a chair, in the third stage of the technique, when the energy is still moving slowly, just follow the contour of the body, to ensure the passage of the energy through every longitudinal section of the body. Then, in the fourth stage, when and if the energetic scanning movement accelerates and becomes very rapid, being no longer possible to exactly follow the contours of the body, simply move the energy in a straight line, along a diagonal.

A crucial aspect in the execution of the VELO is the ability to perceive and direct the energosomatic substances for real, and not only to imagine doing it. By moving the mental focus along the axis of the body, it is certainly possible, in part, to put these “subtle” substances into motion, however, to develop an energetic movement of sufficient power, able to install the VS, the practitioner has to learn, with time, to develop a true paramotility, namely the ability to effectively direct the bioenergies, in the same way s/he is able to direct, for example, her/his physiological breath, or the movement of a limb of the physical body.

There would be much still to be added to the analysis of this particular paratechnology, which is simple to execute only in appearance. For this, we refer reader to the aforementioned writings of *Trivellato*, *Alegretti* and *Vieira*.

6 Voluntary energetic somatic and energosomatic longitudinal oscillation (VESELO)

In this section, we present our proposal for an integrative technique, which considers the combination, and in part the blending,

of the CB somatic technique with the energosomatic technique of the VELO. We shall denote this mixed technique the *voluntary energetic somatic and energosomatic longitudinal oscillation* (VESELO).

Posture. Take one of the four positions described in the previous techniques (supine, standing, sitting on a chair, or in a meditative posture).

Technique. It entails the execution of the following 4 stages (the first stage is essentially preparatory and can be skipped by the experienced practitioner; the fourth stage, of observation, is only optional, although recommended):

Stage 1. Practice the CB, until reaching a significant mobilization of the somatic and energosomatic energies, by maintaining, for long enough, a uniform and relatively intense respiratory rate. In this stage, focus only on the proper execution of the UP and on the explosive inversions between the phases of inhalation and exhalation.

Stage 2. Pair the somatic breathing with a conscious energosomatic breathing. More precisely, in the inspiratory phase, focus the attention on the ascending *pranic flux* (in accordance with the upward movement promoted by the UP), from the base of the column (if you are sitting in a meditative posture), or from the base of the feet (if you are sitting on a chair, standing or lying down), to the top of the head. Conversely, during the expiratory phase, focus on the descending *apanic flux*, from the top of the head to the base of the column (or feet). Continue in this manner for a sufficient time, trying to couple in a synergistic way the physical breath control with the energetic movement of the *prana-apanaga-ti* associated with it, trying to make it as intense as possible.

Stage 3. Once a sufficient stability in the double oscillation of the respiratory and energosomatic fluxes has been reached, without interrupting in any way the movement of the energies, abandon the CB technique (i.e., the active control on the breath) and concentrate solely on the energosomatic mobilization, following the procedure described in stage 4 of the description of the VELO, trying to gradually and uniformly increase the power of the energetic flux. Do this for a sufficient time of execution of the technique.

Stage 4. After having abandoned the technique, just observe the condition that has been reached, taking note of the changes that occurred in the physical, energetic, emotional and mental spheres.

Observations. In the second stage of application of the technique, it is important to maintain the energetic sweeping perfectly synchronized with the somatic respiration.

The transition between the second and third stage must take place without interruptions or bumps in the sweeping rhythm of the energies. It is important that in this delicate passage the practitioner doesn't lose his/her mental focus on the energies in motion. Indeed, until that moment, the energetic flux was primarily sustained by the action of the breath, and only secondarily by the mental action. After that moment, i.e., in the passage from the second to the third stage, as in a relay race, there is an "exchange of the baton": the breath ends its primary directive action and, so to say, abandons the race, while the mental action totally assumes the control over the energetic mobilization, producing a gradual acceleration and further intensification of the same.

7 Advantages and disadvantages of the VESELO

An obvious disadvantage of the VESELO, compared to the VELO, is that it's a hybrid, more complex technique, requiring the control not only of the extraphysical "winds," but also of the physical (respiratory) ones. Therefore, in that respect, its approach is less immediate than the VELO.

On the other hand, the effort and time required to achieve a sufficient level of control in the practice of CB, is amply repaid by the fact that, thanks to the synergistic action between the CB and the VELO, it becomes possible, typically, to set in motion a more significant quantity of energy.

The VESELO technique has the disadvantage that it could lead the inexperienced practitioner to believe that there is a link between the physiological breath and the energosomatic "breath." In that respect, the practice of the VESELO could delay the development

of the capacity to act directly on the subtler parts of the energetic sphere, and therefore master the VELO as such.

To avoid this possible misunderstanding, it is important that the instructor, during her/his theoretical introduction, gives due emphasis to the fact that there is no constraint, but only a possible synergy, between the physical “breath” and the energetic “breath.” It is also important for the practitioner to fully understand what the logic of the VESELO technique is. It merely seeks to exploit the breathing techniques as a tool to indirectly set in motion a sufficient quantity of “subtle” energy (“subtle” substances), starting from the mediating action of the breath, which acts at the frontier between the soma and the energosoma. In other words, the first two stages of the technique are only preparatory for the third, where the energy is guided solely by the mind action of the practitioner.

An expert practitioner can of course do without this preparation, as s/he is already able to operate with sufficient paramotor effectiveness on her/his energosphere. Thus, while progressing in the practice, the tendency will be to increasingly reduce the first two stages and extend in proportion the duration of the third, thus arriving, in the end, at the VELO practice in its “classic” or “pure” form.

A disadvantage of the VESELO technique is to shift the focus of the practitioner on the physical dimension, through the control of the breath, whereas the primary objective is to learn to act directly on the extraphysical energies. Therefore, its practice may become counterproductive in the long run.

Any strategy that aims to obtain a specific result must be used with the necessary intelligence and discernment, otherwise, as is known, the solution of a problem, if acted in an inappropriate manner, can become part of the problem itself. The main difficulty in the proper execution of the VELO is the notorious lack of a clear perception, by the practitioner, of her/his energosomatic energies, and their discrimination with respect to the somatic ones. Another major difficulty is the observed viscosity (lack of fluidity) of the energosomatic energies in a number of practitioners (especially among those who have not passed through, in their previous intraphysical life, the second death process), a factor which makes them very difficult to mobilize.

This is perhaps one of the reasons why Yoga, whose corpus of methodologies offers a systematic and gradual approach to

consciousness' expansion (practicable regardless of the initial evolutionary level of the practitioner), gives so much importance to bodywork (*asana*) and breathwork (*pranayama*), as a *sine qua non* condition for becoming then able to act in an effective way on the subtler spheres. Indeed, one of the goals of the asana and pranayama practice is precisely to promote an intense unblocking and fluidization of the physico-energetic sphere of the practitioner, enabling her/him to explore and act more easily and effectively on her/his more subtle anatomy and physiology.

From that perspective, the integration of the CB in the VELO practice appears to be fully functional in bringing the practitioner towards a greater awareness of his/her own "holosomatic machine" and develop the capacity to act directly on it, with greater efficiency and effectiveness.

As is known, a crutch is useful in a process of rehabilitation of a limb that remained motionless for too long only to the extent that, at the appropriate time, it is abandoned, in order to allow for a full recovery. Similarly, the "breath crutch" should be used only until the removal of the main obstacles that impede the proper flowing of the pranic energies; once this condition has been reached, it must be abandoned, in the sense that the practitioner must learn to completely disengage his/her bioenergetic practice from the bellows' mechanism of his/her lungs.

Of course, this doesn't mean that the pranayama practice as such will then lose all its *raison d'être*. Indeed, these methodologies are particularly effective in their action on our denser energies – physical and quasiphysical – and therefore can always be used for their beneficial dynamizing and decongestant effects on our organism (as it would be the case, for example, for a detoxifying and nutritious diet, or for other practices that can promote a superior health and hygiene).

An element of indubitable interest in the VESELO practice is the phase of natural breath suspension that occurs at the end of the CB (proceeding from the second to the third stage), when the active control of the breath is abandoned. In this particular moment, the practitioner doesn't feel the need to breathe for a period of time which is usually fairly long, thereby reducing the interferences produced by the usual lungs' activity. This condition of respiratory immobility obviously favors a greater concentration on the

energiosomatic action.

We also note that if one practices in the supine position, the breath suspension, combined with the massive mobilization of energies produced by the CB, further intensified and refined in the third stage of the VELO technique per se, undoubtedly constitutes in itself an effective technique for the lucid projection of the consciousness.

In the passage from the second to the third stage of the technique, particularly if the second stage has been practiced for long enough, it is quite easy to perceive the oscillatory movement of the energies that have been put into motion by the joint action of the breath and mental focus. This perception, which is rather concrete, is of considerable help for the less experienced practitioners, who thus have access to more objective paraperceptions, which can in turn facilitate the purely mental mobilization of the energies.

8 Conclusion

The author hopes that the present work will help foster a fruitful dialogue. Firstly, by stimulating modern researchers and self-researchers not to underestimate the value of the information contained in the ancient teachings of Yoga, which, in all likelihood, are the legacy of fairly advanced consciousnesses who walked this planet in the past millennia.

Secondly, by stimulating the serious Yoga practitioners not to commit the mistake to confuse antiquity with authoritativeness. In fact, the information contained in the ancient texts are not necessarily always correct and, as a rule, it should be translated into a language as clear and scientific as possible, avoiding unnecessary dogmatisms and pomposities, being aware that many of the yogic techniques need to be reviewed (without of course distorting them) by taking into account the different condition of modern man.

In other words, this author hopes that it will be possible to build a bridge across the different traditions of inner research that appeared over the millennia on this planet, to better understand their common foundations and possibly integrate (for the better) their

paratechnologies. However, this should be done with due seriousness and solely for the purpose of enhancing the effectiveness and efficiency of the evolutionary tools at our disposal, and not to look for easy paths of least resistance, inspired by self-corrupting mechanisms.

That said, we emphasize that in the description of the UP, CB and VESELO techniques, we have voluntarily omitted to state the specific times of practice (both for the techniques as such and for each of their stages). Similarly, no specific guidance was provided on the levels of respiratory intensity required. This mainly for three reasons:

1. Every practitioner should be able to monitor and determine for themselves the right intensity and duration of application of the different breathing techniques;
2. It is not possible to delegate to a simple article the delicate task of guiding a beginner in the practice of these procedures. It is therefore recommended to initially practice them under the supervision of a more experienced practitioner;
3. A certain prudence is necessary when using respiratory procedures of a certain power, which, if applied recklessly and inappropriately, can induce uncomfortable phenomena, and sometimes even dangerous ones, such as respiratory alkalosis, hyperventilation, hypoxia, nausea, vomiting, paresthesia, arrhythmias, panic attacks, etc. If we stress all this is not to promote undue fears in the practitioner, but simply to remember that it is essential to execute the techniques with due discernment, knowledge, and a clear perception of one's limits.

It is well known that many other Yoga's pranayama techniques are able to promote deep dynamization of the energetic sphere and possibly lead the practitioner to the installment of somatic/ergosomatic vibrational states (Alegretti, 2008), (Sassoli de Bianchi, 2018). We can cite for instance the famous *bastrika pranayama* and *kapalabhati pranayama*, or the so-called *breath of fire*. However, these procedures, for reasons it would be too long to explain here, are not suitable to be harmonically integrated with the VELO technique.

The CB pranayama (not to be confused with the *Rebirthing* practice by Leonard Orr, or the *Holotropic Breathwork* by Stanislav Grof, despite

some obvious similarities¹²) undoubtedly has points in common with the VELO. Firstly, in the importance of creating, when applying the technique, a stable rhythm and a movement as regular and uniform as possible. Then, there is the presence of an ascending and descending movement, through the combined action of the stomach and chest, producing an upward (respectively, downward) volumetric and energetic displacement during the inspiratory (respectively, expiratory) phase. Last but not least, there is also the relevance, for a correct application of the method, of the exchange points between inhalation and exhalation and between exhalation and inhalation, in which it is necessary to produce a sort of energetic shock.

Also in the application of the VELO, many practitioners (the author included) perceive the moment of reversal of the direction of propagation of the energies (at the two extreme points of their longitudinal course) as a critical aspect of the technique, on which it can be advantageous to bring a special attention; see also the discussion in (Trivellato, 2008).

It can therefore be assumed that the instantaneous reversal of the energies could be one of the mechanisms, though obviously not the only one, through which the somatic and energosomatic energies are activated in the execution of the CB and VELO techniques. This assumption seems to find confirmation in an ultra-simplified mechanical model that we will illustrate in the following appendix.

We conclude this section by mentioning, for completeness, that there are other somatic techniques, in addition to pranayama, which can indirectly stimulate the energosomatic energies and promote their partial activation. As an example, we can cite the possibility of working, through specific rubbings and circular movements, on the stiff joints of the physical body, whose hardness is often related to specific emotional energy blockages. An intense bodywork, able to deeply loosen one's joints, can certainly reactivate, to some extent, the energosomatic circulation, thereby promoting (as a result of putting into motion dormant energies) possible vibrational states. Another possibility is the use of sound (*Nada Yoga*), through the

¹² The term "circular breathing" is also used in relation to a particular breathing technique employed to play certain wind instruments (such as the Australian didgeridoo), where there is no interruption in the air flow blown into the instrument.

listening and vocalization of specific vibrations, such as those produced by the intonation of certain vowels.

Appendix

On this planet, at the present state of our research, there is an undeniable lack of scientific models able to describe and explain the functioning of our para-anatomy and paraphysiology (and, consequently, able to make falsifiable predictions). For the time being, we only dispose of elementary heuristic models and possible extrapolations from other scientific disciplines, such as physics (Sassoli de Bianchi, 2009).

For example, Alegretti compares the VELO to the functioning of a laser (Alegretti, 2008), but then admits that there are no explanations regarding the origin of the pumping and population inversion mechanisms that would be at the basis of its working. In other words, so far, we can only propose generic analogies, but are not yet able to answer the following simple question: *Why the VELO technique works?*

Not knowing how to answer this question, it becomes even harder to imagine how to improve this technique, to make it even more effective.¹³ In this paper, we have proposed to potentiate the VELO by integrating and combining it with a specific Yoga's pranayama, known as the CB, which bears many elements of similarity with it. As already stated, in both of these methodologies the sudden reversal of the direction of the energetic and respiratory motions appears to play an important role, and a better understanding of this mechanism may suggest ways of upgrading this technique. But for this, further investigations, both at the theoretical and practical levels, are required.

With regard to the theoretical aspect, in this appendix we will describe a purely mechanical, ultra-simplified model for the VELO, suggesting a possible explanation for the presumed role played by

¹³ The two recent works of Trivellato (2008) and Alegretti (2008) can be considered important steps towards a better understanding the functioning of the VELO technique.

the U-turn reversal points of the energetic movement, in the application of the technique.

The consciential shaker model

The first simplifying hypothesis of our model is that the energosomatic substance set in motion by the action of the consciousness is made up of specific particles, which we will call *energons*. We assume that the energons are structured entities, which in addition to their translational degrees of freedom also possess internal degrees of freedom, enabling them to vibrate at different frequencies.

To further simplify the discussion, we assume that an energon can only be in two different states: a ground-state, characterized by a vibrational energy E_0 and a frequency of vibration f_0 , and an excited state, of energy $E_1 > E_0$ and frequency $f_1 > f_0$.

We also assume that the substance forming the energosomatic fluid (EF) is very cold,¹⁴ in agreement with the well-known parasensations of extreme low temperatures associated with effects like ectoplasm, telekinesis, dematerialisation, cold winds, and other phenomena at the interface between the physical and extraphysical.

A further simplifying assumption is that the energons composing the EF move independently of each other (in other words, we neglect in this description the mutual interactions between energons). This means that we are comparing the EF to a sort of ideal gas.

According to the above simplifying hypothesis, it is easy to relate the most typical energosomatic paraperceptions to the state of the EF. For example, the *overall perceived intensity of energies* corresponds to the total energy E_{tot} of the EF, given by the sum of the individual energies of the energons (being them independent, by hypothesis). Moreover, since the kinetic energy of the EF's components is assumed to be negligible (the fluid is very cold), only the internal energy E_{int} of vibration of the energons will significantly contribute to the calculation of E_{tot} . Therefore, if N_0 is the total number of energons in the ground-state of energy E_0 , and N_1 the total number of energons in the excited state of energy E_1 , we simply have:

$$E_{tot} = N_0E_0 + N_1E_1$$

¹⁴ We recall that temperature is a measure of the kinetic part of the internal energy of a substance, associated with the movement of the particles composing it.

Obviously, since $E_1 > E_0$, the greater the number of excited energons and the higher will be the total amount of circulating energy perceived by the practitioner.

Another important paraperception is the *overall perceived frequency of vibration*. Considering that the EF is a mixture of energons of two different states, vibrating at frequencies f_0 and f_1 , respectively, it is natural to associate the perceived overall vibration to the average frequency $\langle f \rangle$ of vibration of the energons in EF, given by weighted sum:

$$\langle f \rangle = \frac{1}{N} (N_0 f_0 + N_1 f_1)$$

where $N = N_0 + N_1$ is the total number of energons and we have

$$f_0 \leq \langle f \rangle \leq f_1$$

The underlying assumption behind this model is that in our usual intraphysical state we have a maximum of energons in the ground-state (and therefore a minimum of energons in the excited state); but when we apply the VELO (or VESELO) technique, we excite a growing number of energons, thus increasing both E_{tot} and $\langle f \rangle$.

As regards the consciousness-energons interaction, we can hypothesize two modalities: *direct* and *indirect*. The direct interaction would correspond to the ability of the consciousness to directly excite the energons, i.e., to act directly on their internal degrees of freedom. This seems to be the prerogative of a few experienced practitioners, able to activate the EF upon simple mental command, in a few seconds.

The second modality, which is the one that concerns us here, uses instead the ability of the consciousness to act on the external (translational) degrees of freedom of the energons, by putting them into motion, as well as on the ability to confine their movement within a predetermined volume, essentially corresponding to the volume of a cylinder containing the soma of the practitioner. In other words, the action of the consciousness in the execution of the VELO would be twofold:

1. *Setting in motion* of the EF along the longitudinal axis;
2. *Confining* the motion of the EF within a predetermined cylindrical volume.

The reader can for instance imagine a single energon that, under the

steady impulse of the consciousness, moves at constant velocity $v = v_0$ along the longitudinal axis of the confining cylinder,¹⁵ and once it reaches one end of it, it bounces back on the confining wall, reversing its direction and acquiring an opposite velocity $v = -v_0$ (see Figure 1).

We are assuming here that the consciousness is able to ideally maintain the *cylindrical confinement field* perfectly stable, without letting it recoil, so that the rebounds of the energon on the cylinder's walls take place in a perfectly *elastic* manner, and therefore the energon's kinetic energy is conserved during its oscillatory sweeping movement (for a given frequency of oscillation). This is what ideally would happen in a standard correct application of the VELO technique, when the practitioner can reverse the direction of EF without producing undue decelerations and delays.

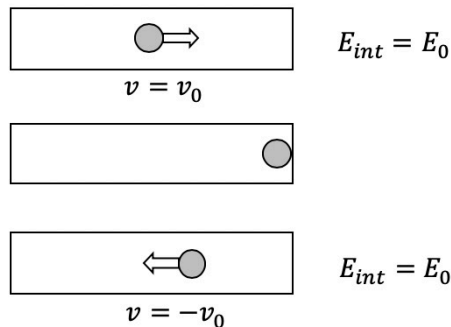


Figure 1 A hypothetical energon bouncing back in a perfectly elastic way on a static confinement field. The energon's internal energy E_{int} is the same before and after the collision with the confining wall.

Let us try now to translate into the language of our simplified model the suggestions of the *Bhagavad Gita*, i.e., “to offer one movement into the other,” or of the *Vigyana Bhairava Tantra*, i.e., “to produce a collision of the two movements.” Imagine that a moment before the energon reaches the end of the confinement field the inversion of its movement is anticipated by the field itself. In other words,

¹⁵ More precisely, because the EF has its own viscosity, the consciousness must apply a constant force on the energon, to compensate for its resistance to flow. When this happens, the sum of external forces is zero and the energon can move at constant speed (like a free particle).

suppose that a moment before the energon arrives, say, at its right boundary, the whole field (or possibly just its right boundary) produces, under the impulse of the consciousness, a rapid anticipatory movement to the left. In this case, the rebound of the energon would not be any more elastic, and after the collision it would have acquired a surplus of energy (see Figure 2).

This surplus could then produce two effects: (1) increase the kinetic energy of the energon, or (2) increase its internal vibrational energy E_{int} . In other words, we can assume that, if the practitioner is able to impress a precise and sufficiently intense impulse at the extreme points of the oscillating movement, by anticipating the motion reversal of the energons, then at each change of direction it may be possible to excite a certain number of them, thus increasing the average vibrational frequency of the EF.

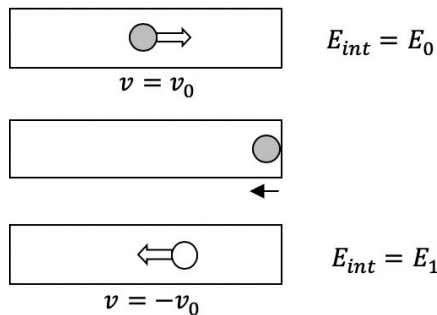


Figure 2 A hypothetical energon acquiring a surplus of internal energy, when bouncing back in a non-elastic way, because of the anticipatory axion the confinement field.

Certainly, being the present model extremely naïf, its heuristic could be totally wrong. It is also clear that it can only highlight one of the many aspects of the complex activation mechanism subtended by the VELO technique.

In fact, as is clear to any sufficiently experienced practitioner, the translational movement of the EF through the complex web of energosomatic channels and chakra, is for itself already able to produce, regardless of the reversal mechanism, a significant level of activation of the same, and of course this effect cannot be explained in the ambit of the oversimplifications of the model we

have presented here.¹⁶

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¹⁶ In more general terms, we can assume that the multiple collisions experienced by the energons travelling inside the complex energosomatic structure are in part responsible for their excitation. This would be the case because, every time an energon collides with another energon, or with an element of the energosomatic structure, there would be a non-null probability that part of its kinetic energy is converted into internal energy, thus increasing and the total internal energy and the average frequency of the EF. Accordingly, the consciousness will have to apply an additional force on the energons, to compensate for the corresponding loss of kinetic energy, in order to preserve the overall speed of the longitudinal impulse.

