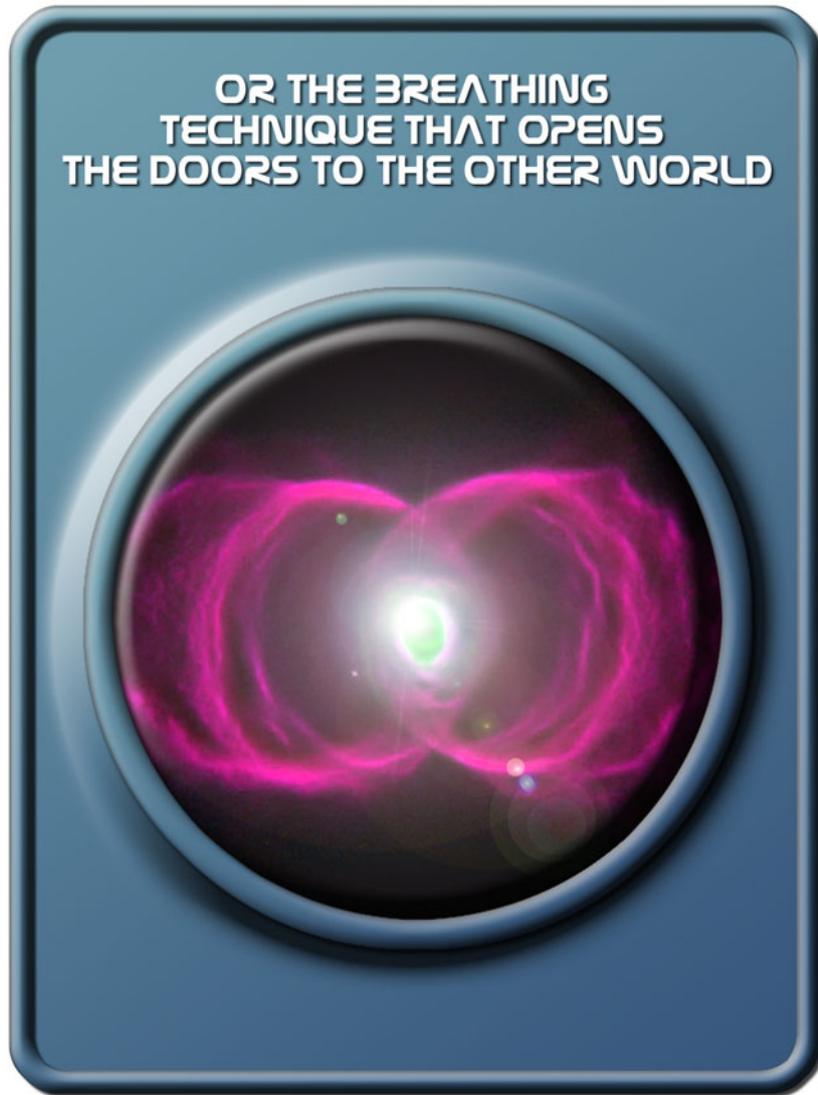


Doctor Francis LEFEBURE

THE PNEUMOPHENE

**OR THE BREATHING
TECHNIQUE THAT OPENS
THE DOORS TO THE OTHER WORLD**



Editions PHOSPHEMISME

THE PNEUMOPHENE

or the breathing technique that opens the doors to the other world



The phosphene is a subjective patch of light which persists in the dark for three minutes after having focused on a light source for about thirty seconds. Phosphenic Mixing consists in associating a thought, prepared in advance, with the phosphene. The effects on attention, memory, intelligence and the spirit of initiative are considerable.

There are equivalents of phosphenes in all the organs of sense, which allows repeating the procedure of "Mixing" on all levels, and in particular that of the subtle sensations resulting from the act of breathing, so essential.

Observing a phosphene means turning our attention towards an inner phenomenon while we decrease the exterior light. We will have a perception of the "Pneumophene" using a mode of breathing that provokes a slight but tolerable lack of air, which is even pleasant, for the whole duration of the exercise, in other words approximately twenty minutes; this is secondary, whatever the chosen respiratory mode. "Spiritual breathing" begins when we associate a thought with this breathing accompanied by a slight continuous thirst for air. Only then will we perceive the much renowned "prana" of the Hindus, or "Breath of the Spirit". The effects are similar to those of Phosphenic Mixing but on a much deeper level in touch with the origin of life. In the second part of this book, the practice of rhythmic thinking using a metronome is presented, which immensely increases intellectual dynamism by liberating energies of synchronization that are correctly controlled. This technique presents a considerable educational interest. Furthermore, in choosing the appropriate mental exercises, this very easily provokes the phenomenon which Yoga calls "Kundalini", in other words a powerful whirlwind in the visual imagination along with the effects that ensue from it, such as clairvoyance and out-of-body experiences.

The first phase of the phosphene being a beautiful green tint close to that of the Emerald, this stone symbolized it. Thus, the esoteric usage of the phosphene was hidden as well as its connections with the origins of Christianity for the Cathars and the legend of the Grail. Phosphenic Mixing comprised the heart (or more exactly the "navel", the "Omphalos") of the Mysteries of Eleusis and the cult of Apollo in Ancient Greece. Now, there is nothing easier than going through these initiations by oneself, following the Ariadne's thread of the feeling of obviousness accompanied by the revelations received through the use of free prayer, the one that we invent for ourselves, associated with focusing on the Sun.



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BY THE SAME AUTHOR



- **THE SUBUD INITIATION**

Or the transmission of the great force of life by the oscillation of the point of concentration.

- **PHOSPHENIC MIXING IN EDUCATION**

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

- **THE PNEUMOPHENE**

Or the breathing technique that opens the doors to the world beyond, followed by PHOSPHEMISM and rhythmic thinking.

- **CEREBRAL DEVELOPMENT**

Through Alternating Hearing.

- **THE INITIATION OF PIETRO**

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- **THE DEVELOPMENT OF SUPERNORMAL POWERS OF THE MIND**

With thinking at a rhythm of one sixth of a second

- **OM,**

The Natural Name of God and the Mantras

- **PHOSPHEMISM AND WHIRLING DERVISHES**

- **HOMOLOGIES**

Or the light of Asia confronted by Science

- **RHYTHMIC BREATHING**

And Mental Concentration



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

The extraordinary discovery made by Dr. LEFEBURE is that:

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

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

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

Doctor Francis LEFEBURE

THE PNEUMOPHENE

or the breathing technique
that opens the doors to the other world

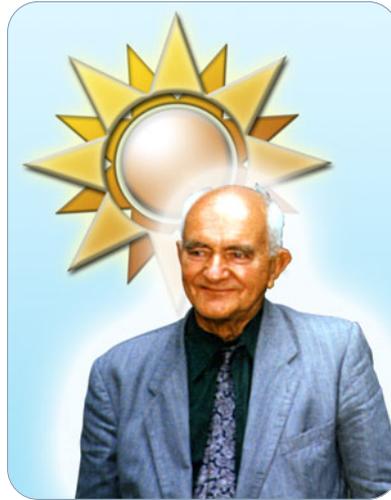


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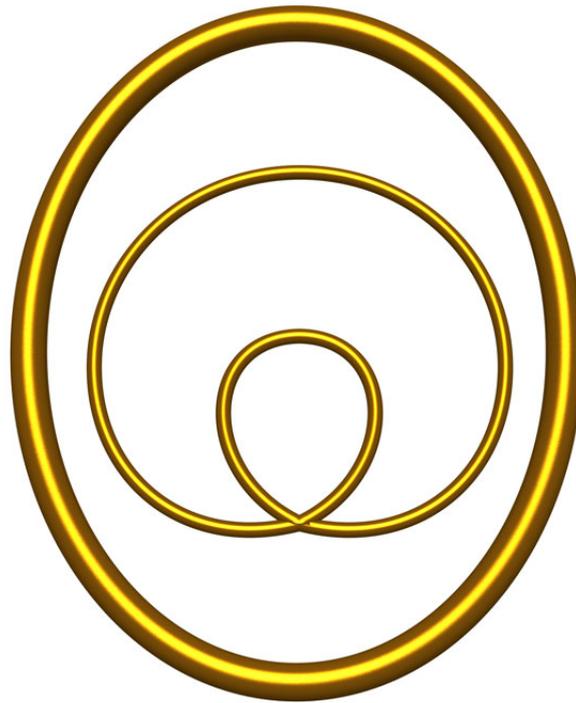
- Former Extern of the Hospitals of Paris, France.
- Former Physician at the School Health Services.
- Gold Medal and prize at the "Lépine" contest, 1963.
- Gold Medal at the International Inventors Fair in Brussels, for the action of the Alternating Hearing Device on the brain, 1964.
- Silver Medal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



For further information contact: **PHOSPHÉNISME Publishing**
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The Symbol of PHOSPHENISM

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

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

Origin of the word PHOSPHENISM

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



*"To my mother who gave me, when I was about thirteen,
"The Hindu-Yogi Science of Breath" by Atkinson,
the book which was the point of departure for my research
and has resulted, in my old age, in the present work;
shortly after, she gave me "The Mysteries of Eleusis"
by Victor Magnien and when I was about twenty,
she offered me the articles by Cajzoran Ali appearing in the weekly
"Consolation" published by Maryse Choisy.*

*To my mother who was for me a prodigious ambassador
for the best spiritual teachers of the time,
including the Polish painter Stückgold and the fisherman Pentier from
Berck; mother who furthermore found for us what will remain, in the
face of history,
THE HOLY LAND OF THE PHOSPHENIC MOVEMENT".*



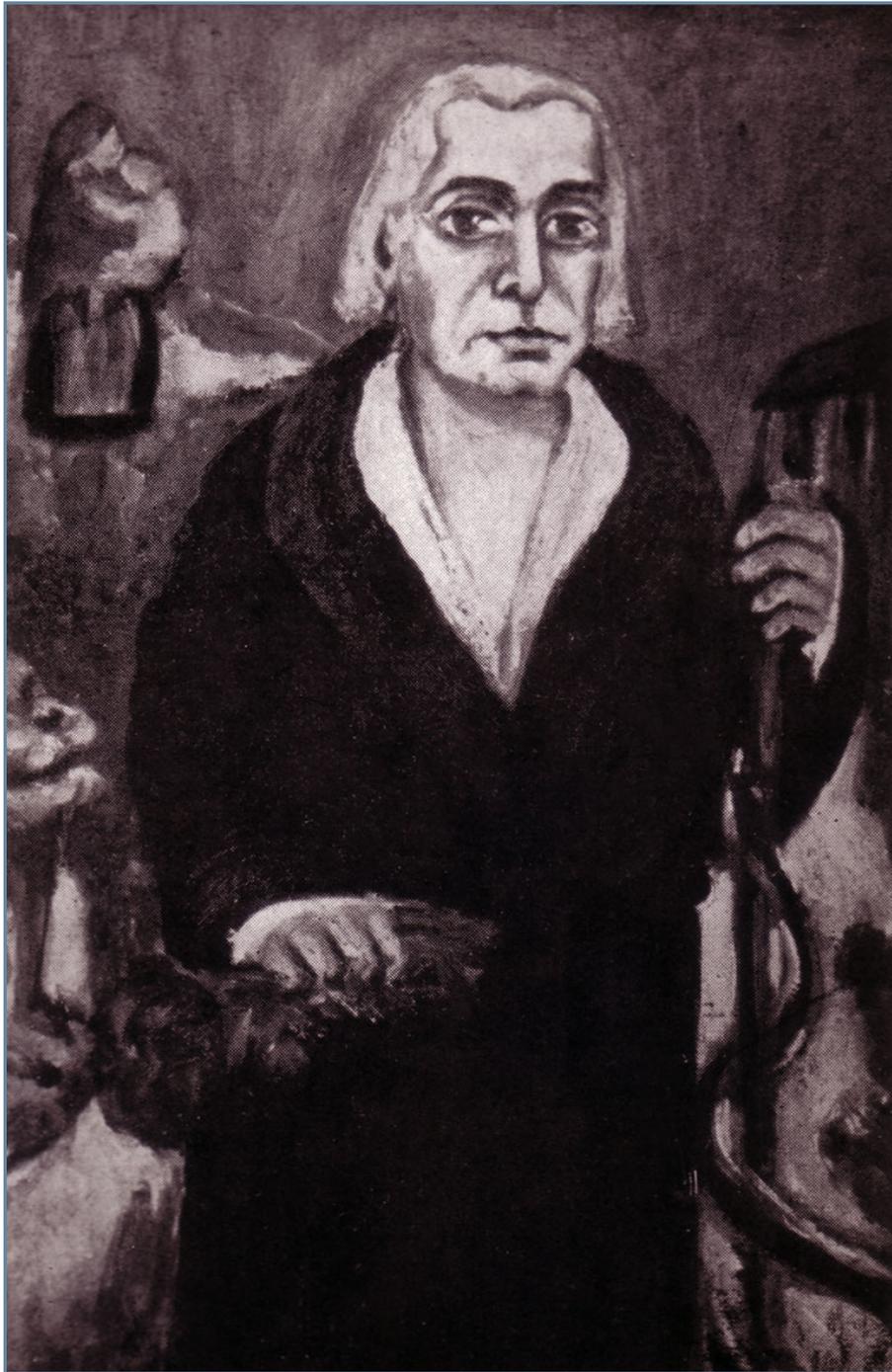


FIG. 1: Self-portrait of Stanislas Stückgold who was certainly one of greatest clairvoyants of all times. A chemical engineer, then a painter, he did a portrait of Einstein and one of Freud (Cf. *Initiatory Experiences Volume III*). Above, we can see the serpent of initiation, the western interpretation of Kundalini, the woman and the child, who he explains to us symbolize the soul which gives birth to a higher personality; the simple garment: renunciation of the possessions of this world which he had really experienced, and particularly, the light in his eyes.



FOREWORD

This book is the course on breathing taken from of the cycle of oral courses on Phosphenism, with practical demonstrations. It is therefore fully understandable only to those who have followed the previous courses or those who have read the basic works on Phosphenism, and at least: "Phosphenic Mixing Applied to Education" and "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions".

So that the reading of this book can be accessible to all, in this introduction we give a brief summary of these works.

"The Pneumophene" is the logical continuation of my medical thesis passed in Algiers in 1942: "Rhythmic Breathing and Mental Concentration".

This thesis was republished after the war, with the addition of a chapter on mental concentration on a point; several years later, a third edition contained in addition the analysis of the different respiratory rhythms using the oscillation of double phosphenes.

Since the third edition, printing has continued without interruption and it has always been in stock, thanks to the Publisher "Le Courier du Livre".

In "The Pneumophene", we treat neither the chemical analyses mentioned in my thesis nor the psychological developments concerning the notion of concentration on a point, nor the analysis of each breathing rhythm through its effects on the oscillation of double phosphenes.

In the present work, it is question of a new aspect of breathing I had no concept of in "Rhythmic Breathing", even in its third printing, because I had not yet conceived what Phosphenic Mixing could be. For me, this aspect now seems to be by far the most important: the parallels between certain breathing practices and "Phosphenic Mixing".

The basis of the present work is thus completely original and new.



I

PHOSPHENIC MIXING APPLIED TO EDUCATION

DEVELOPMENT OF THE MEMORY AND
INTELLIGENCE BY MIXING
THOUGHTS AND PHOSPHENES

RAPID IMPROVEMENT IN
RESULTS AT SCHOOL

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

Phosphenic Mixing consists of mixing a visual and auditory image with a phosphene. For example, a child who wants to memorize geography map will visualize it in his mind during the presence of a phosphene. This will channel the attention towards the chosen thought; the improvement in attention will persist between sessions. Furthermore, between the thought and the phosphene a phenomenon comparable to a chemical combination occurs, so that on one hand, the thought becomes denser, which helps it to be better engraved in the memory, and on the other hand, there is a release of energy which increases the number of associations of ideas – hence intelligence – stimulating intellectual curiosity as well as the spirit of initiative.

In children aged around ten, the improvement at school results is often seen after month of learning lessons with this method.

Results are sometimes obtained even more quickly than this.

Thus a child age nine, who was hopeless in arithmetic became normal in three weeks; the son of a Flight Lieutenant, who was in a catastrophic situation in 8th grade, passed into 9th grade without any trouble three months after beginning to use mixing. And a twelve-year-old child wrote to us that he could remember a lesson learned one month before, and with the mixing, it is as if he had studied it five minutes before reciting it. It is now by thousands that we count success stories like this.



The effect of Phosphenic Mixing on sleep is remarkable: Many cases of insomnia have been cured by it and dreams become more colorful and more conscious.

The practice of Phosphenism acts on the character; in families where the children constantly quarrelled, they all got along together.

In Portugal, Professor Cruz, appointed by his government to perfect the educational methods of this country, carried out attention tests on groups of children before and after the sessions. It was confirmed that this power is better after each session and that with repetition over several weeks, at a rhythm of roughly half an hour a day, the improvement in attention persists between sessions.

In Yaoundé, the capital of Cameroon, in the school "Science and Technology", whose head is Mr. Jean-Paul Mépiayé, the practice of Phosphenism is compulsory. The results obtained are clear.

Mr Ratté, an educational psychologist in Jonquières (Canada, Province of Quebec) obtained remarkable results: a nine-year-old child, who could read since the age of four, but read only thirty words a minute, was able to read sixty five after three weeks of Phosphenism. A twelve-year-old child with serious emotional problems, who had formed a young "group of gangsters" that broke windows and pulled up the neighbours plants, was completely transformed.

We shall come back to this case further on.





II

PHOSPHENISM AND THE ORIGIN OF RELIGIONS

Phosphenic Mixing has been instinctively used by all peoples at a certain stage of their evolution, in cults of Sun worship that associated prayer with focusing on this celestial body. It is still so for the Zoroastrians whose priests are called "Magi". Magic, in the original sense of the term, is thus the science of phosphenes which has been lost.

Similarly, children shepherds are often used to playing with phosphenes and mix prayers with them. Now, all the main events of the Roman Church had children shepherds at their origin.

Other children instinctively use the sun's reflection on water. It was the case of the poetess Minou Drouet who was a prodigy at a very young age. We have also seen fishermen who acquired a certain gift of clairvoyance by praying during their work with the reflection of the sun in their eyes.

At the birth of Christ, shepherds and magi were present: the two major categories of specialists in phosphenes in Antiquity. And Christ first sought four fishermen from the Sea of Galilee to begin his sermons. Phosphenism thus played a considerable role in the birth of Christianity.

This is true also for the religion of Mithra, where the future initiate had to observe phosphenes in a cave. We also find their use by the Tibetans who kept, in each temple, a book with the interpretation of the signs that appear when we focus on the sun. And Pygmy sorcerers focus on a flame to see where the hunting ground abounding in game is located. It happens rather often that an explorer seated next to them has the same vision at the same time, due to the very high telepathic transmissibility of phosphenic phenomena.

Phosphenism is thus a world phenomenon.



III

PHOSPHENISM'S MOST RECENT SUCCESSES

A

IN ABIDJAN (Ivory Coast)

Mrs. Werewere-Liking, cultural coordinator at the Faculty of Arts in Abidjan, created the “Association for Educational Research”. One of the members of the association, Mr Jean-Marc Kignelman, carried out the following experiment in the Victor Shoelcher School, in Adjamé, quarter of Abidjan.

Three classes of the same level were selected. Only one used Phosphenism for end of the year revisions. In this class, twenty-three students out of thirty passed; the other two classes had respectively twelve and fifteen out of thirty pass.

Certain students had a great deal of merit in practicing Phosphenism because they did not have electricity at home, using different models of lamps with a flame (wick lamps or lanterns).

I should note that when I visited this school, I was struck by the excellence of the discipline, the extreme politeness of the children and the perfection of the drawings done on the blackboard by the natural sciences teacher.

In addition, Mrs. Werewere-Liking* taught Phosphenism to the members of her theater workshop. It helped them enormously in learning their roles. Also, Phosphenism was practiced before the rehearsals, which saved a very considerable amount of time. But what is even more curious is that some of the actors arranged the projectors in such a way as to be able to practice Phosphenism during the play. The public found that they had a "great presence". It was the first show given by the “Ritual Theater” and it received an almost unanimous approval of the audience.

** Mrs Werewere-Liking, cultural coordinator at the Faculty of Arts in Abidjan - ILENA- POB. V. 34 - 08 (Ivory Coast). Moreover, the practice of Phosphenism according to the techniques indicated in this work is compulsory in the school of "Science and Technology" which has 400 pupils, in Yaoundé, the capital of Cameroon.*



B

IN CHICOUTIMI (Quebec)

Mr Ratté, of whom we have spoken, and I carried out the following experiment together:

A class of children aged about ten, mixed homogeneously in terms of mental age and performance in school, was divided into two groups.

First of all, we had the entire class do the drawing test that I was taught by Doctor Fay, my professor in Child Psychiatry at the Salpêtrière Hospital (and the same test, it seems, is still used there): “A woman is walking and it is raining”. Retarded children make smaller drawings with fewer details. Thus, in a matter of minutes, one knows the mental age as precisely as with much longer tests, such as those of Binet and Simon.

The use of this test is described in detail in “*Intelligence and the Character*” by Doctor H.M. Fay (1934 – Ed. Du Foyer Central d'Hygiène - 64 Rue du Rocher) p. 62.

We asked one of the two halves of the class to focus on a lamp for thirty seconds. Then, we had the whole class cover their eyes with their hands. Therefore, only the first half of the class had a phosphene.

Then we had the whole class do the drawing test again. All the children in the first half, in other words those who had had the phosphene, made bigger drawings with more details. Thus, the presence of the phosphene had momentarily raised their mental age.

All those in the second half, who had not had the phosphene, made smaller drawings with fewer details, except one or two children who made a drawing similar to the first one. Thus, the dark without a phosphene had rather decreased cerebral activity.

See also the case of curing a severely emotionally disturbed child obtained by Mr Ratté by using Phosphenism (Part 2 - Chapter II – Paragraph H p. 151).



INTRODUCTION

TRADITIONS CONCERNING THE SPIRITUAL ASPECT OF BREATHING

In both the East and the West, we consider that breathing plays a significant role in spiritual development.

In the West, the Swedish mystic Swedenborg, who was a professor of Sciences in several University faculties in Europe, entered a mystic period in his life when he was about fifty. He claimed that he could consciously leave his body, rise into the sky, talk to the souls of the dead and the angels. He attributed this power to a certain way of breathing. It seems that he had not received any allegedly secret tradition on this subject, but that he had found this process by himself, like the children of Fatima who instinctively used Phosphenic Mixing, as well as Minou Drouet or like those children who use mixing in the acouphene for learning their lessons without anyone having suggested it.

Even in our country, we have often noticed the gifts of certain Orientals passing through. As I have recounted in Volume II of "Initiatory Experiences", when I was 18 I met my spiritual master, Arthème Galip, who provoked sublime visions in me of angels and scenes from the life of Christ by the laying on of hands.

The woman yogi Cajzoran Ali (Zorah in poetry) published several articles on Yoga postures in the newspaper "Consolation" directed by Maryse Choisy. François Brousse, in his book "Isis-Urania or the Major Initiation", alludes to her under the name of "Zorah" and tells how in 1938, she touched him three times using "illuminating touches" which had the result, among others, of releasing his soul from his body and making it merge with the soul of the Earth and the Sun. However, Galip, Cajzoran Ali and the oriental masters attribute this power in great part to breathing exercises. But to our opinion, they have never clearly described what acts in these exercises. The original oriental texts are rather imprecise in their descriptions. Initially, the transfer of ideologies from East to West was left to literary scholars who wanted to be right away more accurate than these texts. But in doing this, they were excessively carried away by hasty and completely false analogies which deformed the



exercises, and that is why in the West these ancient texts failed to give the results they promised.

Moreover, it is the failure of these long breathing sessions, as they were practiced in the West according to books published before 1939, which left the way free for the second wave of Yoga after the war, that of the asanas or postures. Moreover, these are better adapted to consumer society because their teaching takes longer and may require many sessions under the guidance of a teacher. This explains why little by little, yoga was diverted towards contortionism.

Let us add that in India, during the monsoon, the rain prevents one from going out; it is hot and humid, which is not favourable to doing dynamic gymnastics. If the Hindus have become the world's top specialists in gymnastic postures, it is necessary to note that this is strongly influenced by the climate. What confirms this point of view; it is that initiatory techniques developed in cold regions, such as the mountains of the Caucasus, are very dynamic. We also note that the fashion for gymnastic postures in the West developed at about the same time as central heating. Before the Second World War, it was considered that the temperature of apartments should not be higher than 65°F (18°C) for reasons of hygiene. Later, it was necessary to pass decrees relative to saving energy to prevent people from heating more than 70°F (21°C). At these temperatures, who would want to do "Swedish" gymnastics, invented to warm oneself in Scandinavia?

If we are obliged to speak at length to explain what is in reality THE ONLY Yogic breathing, in other words a door giving access to the other world, it is because it is necessary to free it of all the confused mass of knowledge surrounding it.

On the other hand, the indispensable bases for understanding this exercise enough for practicing it can be explained in a few minutes.

However, whether it is at length or in a summary, understanding the reason "Why" is necessary for not deviating toward rites that produce no effect.

I began my first experiments on Yogic breathing around the age of thirteen, with great diligence. Farther on, I shall recount certain observations that I had already made at that age and which have never



previously been published. I am now more than 66 years old. Since my encounter with my Zoroastrian Master, Artheme Galip when I was 18, I have practiced the exercises almost every day over a long period of time. I am now going explain some of these.

Thus, it is after a nearly entire lifetime of experiments and research that I present my conclusions on what makes breathing spiritual, which renders it an easy means of access to the perception of the other world.

FOUR CONDITIONS CONTRIBUTE TO MAKING BREATH BE SPIRITUAL.

THE FIRST TWO HELP.

THE SIMULTANEITY OF THE LATTER TWO IS ABSOLUTELY
NECESSARY.

WITHOUT THE CLOSE ASSOCIATION OF THE TWO LATTER
CONDITIONS, ONE CANNOT OBTAIN SPIRITUAL
BREATHING.

We are now going to analyze the reasons behind these four conditions and the most convenient ways to acquire them.





CHAPTER I

CONDITIONS FAVORABLE TO BREATHING WITH A SPIRITUAL PURPOSE

FIRST CONDITION: COMPLETE BREATHING

A

THE BASES OF ITS USE

PROJECTION OF THE BREATHING RHYTHM ON THE BRAIN

Through the study of phosphenes, I had sensed the correct way of doing these breathing exercises so that they would yield their spiritual fruits, but I did not dare reveal them too much because they did not correspond to the accepted ideas on the subject at the time. Then, one day a lady came to see me, a German teacher at the High School in Quimper, and she told me the following: she knew absolutely nothing of my works when she translated a German book from the XVIIth century, which was itself the translation of a very old Chinese text.

This text spoke of "circular breathing" as being the key to spiritual breathing. Further on I shall explain what she meant by this expression. So, she practiced this circular breathing for a certain time and then she felt a very strong swaying sensation within: not sways of the physical body but those of a kind of spiritual body. She had spoken to a person about it who had read my book "The Initiation of Pietro" in which the relation between these mental sways and phosphenic phenomena are studied. This friend advised her to come to see me.

This is one example among many others that we could cite; connections between what I have called "the rhythmo-phosphenic system" and a certain way of breathing. Now, when this system is triggered and starts to function, all the psychic phenomena manifest themselves. If this can



sometimes occur spontaneously, it is because we have done something without our knowing it that is more or less in connection with this system (see in particular "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions").

Concerning the sways, we have seen that the fundamental component of the universe is the sine curve. All things in creation can be considered from an aspect of periodic phenomenon, and this even includes the reproduction of living beings which, as the word indicates, is periodic. Certain vibrations have an irregular rhythm within the period, such as the electrocardiogram which begins with two high peaks, one going up and the other going down and ending in an irregular saw-toothed curve (or nearly). However, the mathematician Fourier showed that no matter how complicated the vibration, it can be broken down into sinusoids (for example, the curve obtained from the superposition of waves, wavelets, tides). Thus, the overall curve of an electroencephalogram is apparently very irregular. But now electronic calculators exist which can break this curve down into elementary sine curves while simultaneously fitting them into the overall curve. (This can be useful in determining which group of brain cells is deceased.) Therefore the sinusoid, which constitutes all things, existed before all things and will continue to exist after all things and can be considered as a symbol of God in physical science.

We have also seen that if a nib pen is attached to a pendulum and we make it swing, the curve drawn on a piece of paper which unrolls perpendicular to the pen's movement is a sinusoid. Therefore, having an oscillating movement in one's consciousness is a particularly deep form of God's presence within because it goes beyond all religions and all ethnic groups. For the person who goes through this experience, it is as if all the best seeds within him are watered and grow, while the bad is diminished.

Several experiments confirm this point of view. First of all, this one: we place a vibrator in the middle of the forehead, halfway up, and we place another one on the occipital bone. Through these two components, we send short signals separated by periods of rest, the whole being done on a cycle of two seconds.

* See specifically: "*Stimulation of the Brain Using Alternating Hearing*", "*Whirling Dervishes and Phosphenism*", "*The Yoga of Two Seconds*", addendum of "*The Key to Supernatural Manifestations*".



If the periods of rest are equal, which creates a regular rhythm comparable to that of a pendulum (the back-and-forth movements being equal), the subject is led towards the best in him with an intensity he has never previously experienced. The best solutions found to problems will come back to his mind, for example, and he will in turn apply them even if the circumstances at the moment are hardly favorable. However, using a long period of rest alternated with a short period of rest between the stimuli given by the vibrators, the subject tends towards feelings of hate and arguments worse than any he has heretofore known. We can see just how much the introduction of a rhythm able to fit into the structure of the sine curve has a beneficial action on the brain.

An American dentist has demonstrated that if a patient hears a variation of sinusoidal sound, he no longer feels the disagreeable sensations coming from the dental care. Thus, this rhythm has an analgesic action without being anaesthetic.

In the West Indies, there is an island where the swing is considered to be a divine instrument, and it is a part of the objects of cult. We can understand why the thing we feel is the fundamental rhythm of the universe.

Apparently, there was an American university where research was carried out using a swing that combined anteroposterior movements and lateral movements. For certain values of these rhythms, the more resistant subjects presented feelings of exteriorization of the soul and for the rest of their lives they remained convinced of the existence of spiritual phenomena. (This fact is explained by resonance between certain rhythms and neurological mechanisms connected to the organ of balance in the inner ear which provides us with the perception of variations in the position of the physical body, and therefore the position of the astral body when the spiritual side of the inner ear is awakened by the action of the right rhythm.)

Thus, the breathing rhythm is projected on the brain. For example, if a patient is on the operating table, trepanned in the suboccipital region with the thorax being the field of operation, it is possible to know whether he is at the end of breathing in or at the end of breathing out because sinus veins at the base of the cranium are emptied of blood and fill up at the end of breathing out. (The sinuses are cavities formed by the dilation of veins.)



The corollary of this influence of breathing on venous circulation is a slight difference in blood pressure at the end of breathing in and breathing out. Furthermore, this difference is the same in both arms in spite of the dissymmetry in the circulatory system.

I verified this fact at the laboratory of the National Sports Institute, which at the time was located where the faculty of Vincennes now is, in the department directed by Dr. Jacquet who also participated in the experiment. The device that was used permitted a simultaneous transcription of the blood pressure in each arm which printed out on bands.

The chemical composition of the alveolar air is not the same at the end of breathing in and breathing out, which results in a slight difference in the chemical composition of the blood, at least concerning the gases dissolved in it.

And finally, further on, we shall see that the electrical charge of the pleura is not the same at the two ends of the respiratory cycle. Thus, through at least four mechanisms, the respiratory cycle projects itself on the brain.

If we modify this rhythm, the rhythm of the brain will be altered.

Let us give a rhythm to breathing that is close to the sinusoid, in other words, such that if we place a machine registering the airflow in the nostrils, the curve marked on the revolving drum would be that of a wave. We then project the sine curve on the brain using the breathing rhythm and once again, just as for sways done on the right rhythm, we will strengthen the better qualities which are often hidden to the person and lessen the bad ones.

However, it must not be forgotten that the sinusoid is a circular function which is physically manifested by the fact that a cork floating on a wave rises and falls, not vertically, but tracing a circle, just like in the swells in the open sea where each molecule of water that turns pushes the following one. That is why we say the sine curve is the propagation of circular movements.

From this point on, we can understand that the expression from a Chinese text "Circular breathing" should be translated in current language as "Sinusoidal breathing".



Thus, with breathing of this kind, we project the fundamental rhythm of the cosmos on the brain, which we can call divine, which explains that when correctly done it leads to the highest summits of mystic life.

This projection of the sine curve on the brain using sinusoidal breathing is furthermore just one of the aspects of the mechanism of the action called "initiatory" or "esoteric" produced by breathing exercises, and we shall see other additional phenomena influencing this action. But the analysis we have made shows it is necessary to go through this state so that breathing can yield its fruits which are also spiritual, in other words allowing us to enter invisible worlds.

B

THE PRACTICE OF COMPLETE BREATHING

If we want to project the most ample rhythm on the brain, it is necessary first of all to practice breathing completely. This is not a novelty. It is now correctly taught in Yoga schools, even though it was not always the case, and even less so in gym courses at school. It is therefore indispensable to summarize it and to make several comments on this breathing.

1 - CORRECT COMPLETE BREATHING

Breathing in: in this breathing period, it is necessary to raise the upper ribs upwards; the collarbones (clavicles) and the shoulder blades (scapula) are therefore lifted passively but they should not be more distant from the ribs than in the resting position.

Expand the thoracic cage by raising the middle and lower ribs.

Bring the abdomen forward. This will have the effect of lowering the diaphragm.

In this way the air has really entered the upper part of the lungs, the middle and the lower parts.

Breathing out: during this period, it is necessary to lower the upper ribs to the maximum, lower the middle and bottom ribs in such a way that the



thoracic cage is reduced to its minimum, and then suck in the abdomen. Thus, the air is really expelled from the lungs.

Further on we shall study the order of filling and emptying the lungs which still seems to remain debatable.

The abdominal wall is composed of two groups of muscles: the rectus abdominis, small bands of muscles which stand out when we contract the abdominal wall, and the oblique muscles which are inserted from behind, on the vertebral column, and which join each other in front, under the rectus abdominis muscles.

The rectus abdominis muscles can only flatten the abdominal wall when they contract. Thus, for pulling in the abdomen and for pushing it out, they must remain relaxed. They should hardly work at all during complete breathing.

For breathing out, one must learn to make the oblique muscles work separately in order to pull in the abdomen. This is not very difficult. Just think of the infinitely more complicated mechanism that the violinist has to acquire to control each of the smallest muscles in his fingers. Knowing that the rectus abdominis muscles must stay relaxed, we will perform this movement better.

When you breath in, for pushing out the abdomen, the rectus abdominis muscles and the oblique muscles must be relaxed, that is, the whole abdominal wall. The pushing out action is triggered by the contraction of the diaphragm, when the bottom ribs are spread apart to the maximum. Now, the diaphragm is a smooth muscle. We will realize that we are doing diaphragmatic breathing correctly only through the sensation that the stomach comes forward passively, the thoracic cage being immobile or nearly immobile.

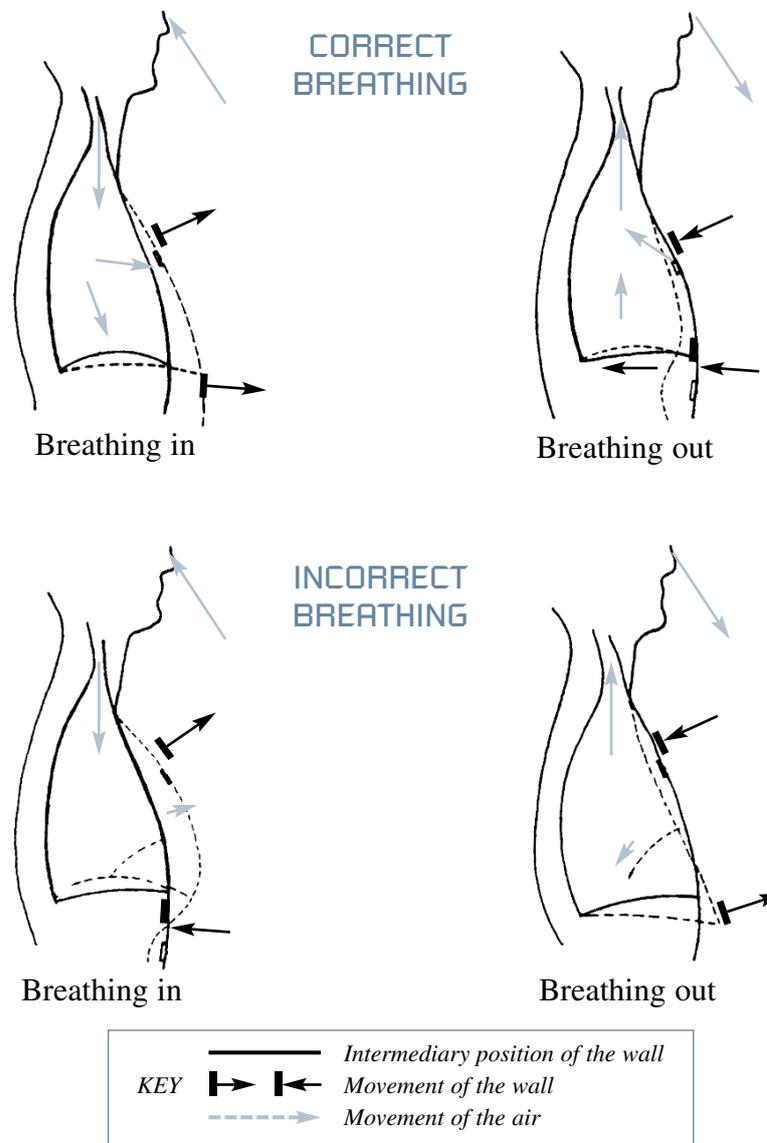
2 - INCORRECT BREATHING

At the end of breathing in, we do the same thing as the wrestlers in fairs of old times who wanted to show off their impressive chests: they expanded their rib cages to the maximum, and then in this position they pulled their abdomen in as much as possible. The air which is expelled at that moment from the top of the diaphragm goes behind the sternum. More than anything else, we have made the air swirl inside the lungs but we have not, or hardly at all, made fresh air enter.



At the end of breathing out: we push out the abdomen; thus the diaphragm descends. The air which was behind the sternum will go and lodge above the diaphragm. Once again, we have made the air swirl within the lungs, more than we have made it exit.

You should not take this description for a fantasy. In fact, before antibiotics existed, we often treated the subpulmonary cavities of pulmonary tuberculosis by cutting the phrenic nerve (nerve that controls the diaphragm) on the diseased side, to put this area of the lung at rest poumon au repos.





The left and right phrenic nerves are easily accessible because they go through the two small hollows which are seen above the clavicles, almost at their internal extremity (sternal) when we contract the muscles of the neck called the sternocleidomastoid muscles. These hollows, the size of an inverted teaspoon, are located between the sternal insertion and the clavicular insertion of these muscles. Do not confuse this with what we commonly call the "saltcellars", the external hollows behind the clavicles (towards the shoulder).

It is easy to locate the muscles in question because they are much more visible when we contract all the muscles of the neck without moving the head. The two branches which interest us form a thin triangle just above the collarbone with its apex pointing up, and whose hollow takes up the whole surface.

The phrenic nerve is so easily accessible in this hollow that it is well-known that we can get rid of hiccups by applying pressure with a finger in each of these depressions. There is no need to press hard (do not make a mistake, do not press in the middle of the neck because there could be a great risk of crushing the trachea and death would follow due to asphyxia). In effect, after the cutting of one of the phrenic nerves, occasionally "paradoxical breathing" has occurred, in other words the subject expels air when the thorax expands and vice versa. This quite well demonstrates to what point, when the movements of the diaphragm and the thorax are not correctly coordinated, we make the air swirl inside the lungs more than making it come in and go out.

The correct way of breathing is very easy to understand, especially in using the diagram opposite. But when you put it into practice, very often an observer will see that you are not doing it correctly. It is something that "you have to get the hang of" as we say in everyday language, a bit like managing to voluntarily move one's ears while looking in a mirror.

If we have difficulty in doing this breathing, we can practice isolated diaphragmatic breathing by expelling the greatest amount of thoracic air. When its lower diameter is minimal tighten a belt around the bottom ribs and buckle it. We can then alternately push out and pull in the abdomen, and we will quite clearly feel the air coming in and going out of the nostrils, using only the diaphragm.



There is another means for those who do not manage to do complete breathing right away and who (in spite of themselves) persist in pushing out the abdomen when they lower their ribs. First, they must completely empty the thorax of air, by depressing the ribs, then using one hand an assistant will keep the ribs positioned close together (or even better, he can quickly tighten the belt as described above), then with the other hand, this assistant will press on the abdomen, insisting that the subject keep the abdominal wall relaxed. In effect, the student generally contracts all the muscles of the abdominal wall. From the moment he has felt what the relaxation of the rectus abdominis is he will be able to do it by himself. And furthermore, he will have heard the particular noise that the air in the back part of the nose makes when this air comes from the top of diaphragm: the subject snorts lightly and with a muffled sound, which also indicates to the observer that the student knows how to empty the sub-diaphragmatic air.

3 - THE ORDER OF FILLING AND EMPTYING THE LUNGS:

When complete breathing has been mastered, the consecutive order of the three parts of the lungs remains to be studied, during the filling and emptying of this organ.

This is still to be discussed and there are two opposing theses. The reader will choose the one which suits him the best.

The first way of proceeding consists first of breathing in through the bottom of the lung (push out the abdomen, then widen the middle ribs apart, then raise the upper ribs and the other way around for emptying, thus starting from the top).

This way has the advantage of being the easiest and the most logical because it is done in the same way as filling up and emptying a bottle: we empty it first from the top and we fill it up starting from the bottom.

The other way consists of filling the lungs starting from the top. This has the advantage of making the top part of the lungs work longer. Now, the study of breathing through the oscillation of double phosphenes shows that only breathing through the topmost part of the lungs has a beneficial action on this alternation, making it a regular (see "Rhythmic Breathing



and Mental Concentration" and "Exploring the Brain through the Oscillation of Double Phosphenes"). Now, everything which regulates the oscillation of double phosphenes is beneficial to the functioning of the brain, and conversely. It thus seems, for our purposes, that there is an interest in insisting on breathing through the top of the lungs.

This way of breathing is the one indicated by Dr. Hanish, a Zoroastrian and the founder of the Mazdaznan movement, in his book "The Art of Breathing".





SECOND CONDITION WHICH HELPS IN MAKING BREATHING BECOME SPIRITUAL

A

CLASSIFICATION OF BREATHING RHYTHMS

BREATHING RHYTHM THAT TENDS TOWARDS A CIRCLE

After having understood the importance of introducing a sinusoidal rhythm in the brain and that it can be projected by means of breathing, it would seem natural to help the student gain time by teaching circulatory breathing right from the start. Now, the practice shows that it is not true because this rhythm is very difficult to realize without preliminary trainings, especially if we try to associate it the mental exercise which it is natural to add to it.

It is preferable to think of a classification of breathing rhythms according to their distances from the circular rhythm.

In effect, each Eastern school of Yoga thinks that this or that rhythm is the most important of all; but when we ask the reason why, the most common answer is " because my Master said so, and you know quite well he is the greatest of all " (answer that I received from one of the heads of the biggest Eastern spiritualist schools in Paris).

But the progress made by human thought demands that we understand in order to obtain better results.

Thus, a classification of the rhythms will allow the student to choose from the start the one which suits him the most, which he can do with the least amount of difficulty, then after several moments of practice, he will adapt to it. This is the "*Yogi's second breath*" and a parallel can be drawn with the "second wind of runners" (see "*Initiatory Experiences*" Volume II). Then, he will choose another rhythm and he WILL REALIZE THAT IT IS THE CLOSEST RHYTHM GOING TOWARDS THE CIRCLE IN THE CLASSIFICATION WE GIVE that is the best following stage for him.



We shall study the most commonly used rhythms in the following order:

1 - isosceles triangular breathing

2 - rectangular breathing

3 - equilateral triangular breathing

4 - square breathing

5 - circular breathing

6 - elliptical breathing

7 - superficial breathing

B

THE STUDY OF EACH RHYTHM

1 - ISOSCELES TRIANGULAR RHYTHM

We will start with the easiest rhythm to practice: the isosceles triangular breathing: Breathing in, holding the breath for half the breathing in time, breathing out equal to breathing in. In general, it is easy to do: breathing in eight seconds, holding the breath four seconds, breathing out eight seconds.

This rhythm contains an axis of symmetry (if we symbolize it as a triangle drawn within a circle).

When I was about fifteen, I did a certain number of experiments using this rhythm that were so instructive and which opened so many paths of research to me that they merit being told about.

I learned about this rhythm from a book that my mother had given me when I was around fourteen: "The Occult Science of Breathing", anonymous author, published by the bookseller Richonnier. Several



decades later, I learned that this book was the translation of a book by the American Atkinson who had gone to the Caucasus, and upon his return founded a spiritualist movement based on the teachings he had received there.

The original title was "The Hindu Science of Breath". Replacing the word "Hindu" by the word "occult" and eliminating the author's name made the book easier to sell because of the atmosphere of mystery which did not at all correspond to the author's intentions. In addition this avoided paying him the royalties at a time when verification on the other side of the ocean was more difficult than it is now. If we add these commentaries it is because, once again, we remark how much one has to be wary of all that has an "occult", "esoteric" appearance. In general, there is something fishy going on behind it.

So, at that age, one day, I had gone on a very long walk and my legs were very tired. I knew that in theory a night of sleep was necessary for the fatigue to disappear. Without any particular reason, perhaps pushed by instinct, for about 20 minutes I practiced this breathing on a rhythm of sixteen seconds breathing in, eight seconds holding the breath, sixteen seconds breathing out. I was very surprised to notice that the sensation of muscular fatigue had completely disappeared after this session.

Considering that the sensation of muscular fatigue is due to an accumulation of lactic acid in the muscle, this experiment proves that complete rhythmic breathing has an action on the capillary circulation of the muscle, to the point of detoxifying it as much as a good night's sleep. We have already seen that breathing has an influence on the venous circulation in the brain, quite apparent in a trepanned patient. We now have a second piece of proof for the deepness of this circulatory action.

It seems that this way of breathing saved my life under circumstances where there was a tragic inverse experience.

In 1943, returning from the front in Tunisia, I was passing through Algiers. In this city I had a cousin whose thorax was very narrow at the top to such a point that I sometimes told her that she should do breathing exercises; she replied that she did not have the time.

And so, we had both caught pernicious malaria that was rampant at the time.



At the military hospital, I had had a sudden high fever of 107.6°F(42°C). The nurse did not even want to tell me my temperature for fear of scaring me and my death was announced to my friends as nearly certain for the following night. I did not completely realize the seriousness of my condition but I thought that I could very well die. In that case I wanted it to be during the practice of my spiritual exercises, so as to be reborn in good conditions, according to the beliefs I had at the time.

So, I practiced this breathing associated to the mental exercise. But it is quite possible that it was the survival instinct that pushed me, under the cover of a philosophical pretext to do what was necessary to come out of it, because I had a cardiac collapse with this temperature (in other words the heart “gave up”). The gardens of the hospital being very big, it took a certain amount of time for the doctor on duty to arrive and give me an injection of camphorated oil which gave me an impression of resurrection.

But considering what we have stated concerning the effect on the capillary circulation in the muscles produced by this kind of breathing and its effect on the pumping of blood by the lung, which is greater when it is completely dilated, we can assume that it is probable that this failure of the cardiac muscle would have been transformed into a fatal syncope if my breathing had not come to the rescue of my heart, acting not only on the whole of the circulation but also improving the capillary circulation in the heart.

It is quite probable that my mother had saved my life when she gave me the book by Atkinson.

At the same time my cousin was suffocating during one of her fits. She was given bottled oxygen and she kept saying "it is my saviour". But she died from asphyxia during an attack. Sad inverse experience.

I also have to relate other events prior to these, even though I do not like to talk about myself. But this is an obligation when the experience can help others.

Up until the age of twelve, I was a dunce and I suffered a lot from it. This was to such a point that when I was eleven, the teacher wanted to definitively expel me from school and I was only able to remain due to the energetic intervention of my grandmother. So, after the Easter holidays of



my twelfth year I suddenly became a good pupil, and in such a surprising way that my classmates carried me in triumph on the playground.

Later, I was always among the best students in science. In Latin, I was still not good but maybe there was a hidden motive because I had never been able to accept the defeat of Vercingetorix.

What exactly had happened during these particular Easter holidays?

We had moved. Before that I lived in an apartment where there was never any sunlight and furthermore, in winter I slept next to a coal-burning stove that had a permanent fire, called at that time "Salamander", with the result that I had chronic carboxyhemoglobin (carbon monoxide poisoning). This led me to become the martyr of an Ear, Nose and Throat specialist who cut me, burned me, pierced every part of me imaginable and left me with several infirmities originating from operations, while filling his pockets at the expense of my father who adored doctors. And yet, realizing that it was the lack of air that exhausted me, I begged that the window be left open, which would have been enough to cure me. But the answer was that I was so fragile, I had better not risk catching a cold!

But it was not only this change that was the reason for the improvement in my work. The fact that we no longer lit the stove at Easter the other years was not enough for explaining a transformation at school so spectacular that my friends carried me in triumph.

The new apartment was magnificently sunny and I acquired the habit of working rather often with the sun's rays shining on the book, in spite of the fact some people claimed that I would hurt my eyes.

But quite to the contrary, it was from that moment that I became good pupil.

With this, I believe it was a kind of precursor to my researches on Phosphenism. We can notice that we understand a text better and we remember it better if there is a strong light on it. However, if this is done using a lamp, it is necessary to make sure that the lampshade is made of thick metal, to avoid having the rays directly in the eyes. If the text is lighted by the Sun, we must be turned at a position of three-quarters so that only the book receives the light. And on the other hand, if the light from a fluorescent light is too pale, we will notice that we work poorly with this lighting.



Afterwards, I was always better in science and I graduated among the first at the P.C.N. (at that time the preparatory year in Medicine), even though there were more than 400 candidates in that session and I was one of the youngest.

So, it seems that there was something more than this modification of lighting that provoked such an unexpected transformation of my capacities. Indeed, we can consider that the chronic carbon monoxide poisoning I had up until the age of twelve had provoked a certain degree of premature cerebral arteriosclerosis, but with the help of instinct, under the cover of philosophy, the practice of these breathing exercises improved circulation in the brain and had a great influence on my progress.

I also noted greater initiative during these periods because I was one of the first to build, with my own hands, a radio device (wireless communication). While later on, having interrupted these exercises I strangely lacked initiative, nearly to the point of being abnormal, principally during the period during which I met my first spiritual master, Stanislas Stückgold. And if I had followed his advice, at an exceptionally young age I probably would have become a professor at the Sorbonne for my theory of symmetry whose bases are explained in the first part of my book "Homologies" (the Light of Asia confronted by Science).

Later, I also noticed another strange coincidence.

Before beginning these exercises, I had no belief in the existence of the spiritual world, the invisible body or reincarnation. Not long after practicing this exercise, nevertheless rather irregularly, faith came to me. Then having stopped practicing for a reason I shall speak of further on, I lost faith again. This came back to me definitively, after the laying on of hands by my Master Arthème Galip who provoked the experiences I published in Volume II of "Initiatory Experiences". And it never left me again; but it is necessary to mention that since my meeting with this Zoroastrian master, I have always continued the breathing exercises.

So, the traditional link between Spirit and Breath does not appear to be a theoretical view. It seems that a certain way of breathing leads to faith. Exactly in what way? After a life of research on this subject, this is what I am going to make an effort to explain in the following chapters.



It is necessary to point out that the breathing rhythm above is used by the Tibetans for walking. So, we count the rhythm on the steps instead of counting it on the seconds. Before our arrival, they did not use the wheel and so they had to try and compensate by using some small physiological tricks. However, you should not conclude from this that they had a secret and mysterious science which we do not possess. We have found as many people in our culture as in theirs who are endowed with supranormal powers, and for the same reason: the non-analyzed use of Phosphenic Mixing. We shall give examples never previously published in the second part of this book.

2 - RECTANGULAR BREATHING

This is given by Dr. Hanish as the basic breathing practice of the Zoroastrian initiation which he had received. Holding the breath lasts half the duration of the time that the air circulates, for example: breathing in eight seconds, holding the breath four seconds, breathing out eight seconds, holding while empty for four seconds.

Here, we are already on the way to circular breathing because rectangular breathing possesses two axes of symmetry instead of just one, as in the preceding breathing.

This breathing already presents a certain interest: it helps digestion so much that it deserves to be called "Breathing of the greedy who are fond of food". In effect, if we have a feeling of an overly full stomach following a big meal, through deep rectangular breathing, with great force the diaphragm comes to the aid of the stomach muscles because it descends enough to massage the stomach.

In addition, in our medical thesis passed in Algeria in 1942, we studied various other physical effects of this breathing on the kidneys and the basic metabolism.

Let us add to what has been stated previously, that rectangular breathing prevents cirrhosis of the liver and is even curative in precirrhotic states because the liver is a very spongy organ and it has the time to swell with blood and then empty under the influence of the slow variations in pressure due to this rhythm. Cirrhosis of the liver is not a disease of the hepatic cells, but of the tissue between the cells which compresses the



vessels that supply them, either by excess of fat or sclerosis. Thus, if with each slow and deep breath we augment the circulation in the liver, like a sponge that we alternately squeeze and release in the water, we prevent the capillaries from becoming obstructed, in other words we stop cirrhosis of the liver from setting in.

You should not imagine that it is difficult to observe a time of holding the breath while empty. On the contrary, it is easier to continue on this rhythm than on that of isosceles triangular breathing because it is closer to the circular rhythm and therefore closer to a sinusoidal or pendulous movement which has a tendency to perpetuate itself.

We recall that Dr. Hanish, founder of the Mazdaznan movement, who was sickly at a very young age, had been entrusted to Zoroastrian monks who had promised to cure him, and which they successfully did. In sign of his gratitude, he dedicated his life to presenting the practices of Zoroastrianism in a form accessible to Westerners. Nevertheless, there was one thing which escaped him: the daily prayer with focusing on a flame or the sun which is the most important act in this cult, for reasons that we have explained elsewhere (see "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions").

This rectangular breathing is also cited in the book by Lancelin "Method of Out-of-Body-Experience".

I came across this way of breathing for the first time in the book "The Occult Science of Breathing" cited above, where it is presented in the same way as Dr. Hanish, as the most important rhythm. But I had rejected it without even trying because I had the feeling that holding the breath while empty would trigger painful sensations of suffocation. So, it was one of the biggest errors of my life to have not even tried because this impression is false, somewhat true during the first moments of practicing, but one adapts to it very quickly. On the other hand, as this rhythm has two axes of symmetry, closer to an oscillatory movement, it is already closer to the circle than the isosceles triangle rhythm and it is easier to keep doing it because the movement is more passive and more automatic, like that of a clock's pendulum. This is what probably explains my stopping the practice of the isosceles rhythm when I was young: the a priori rejection of rectangular breathing stopping my evolution in this area.



3 - EQUILATERAL TRIANGULAR BREATHING RHYTHM

For example: breathing in eight seconds, holding in the air eight seconds, breathing out eight seconds.

This rhythm is even closer to the circle than the rectangular rhythm because it contains three axes of symmetry instead of two.

Hector Durville, in his book "Personal Magnetism" which marked its times, gives this rhythm but without specifying the reasons why he considers it to be the best.

Let us recall that Hector Durville was at the origin of the naturist movement in France, along with his sons and grandsons who continued his work. Before the Second World War, the naturist school published the newspaper "Naturisme" which gave advice on elementary hygiene and did a great deal of good. Immediately after "the Liberation" (of France, 1945), one of the first acts of the Council of the Order of Doctors was to ban this newspaper.

For example, the old naturists of the camp in Montalivet, the biggest camp in France, still remember that it was the Durville family that launched naturism (not to be confused with nudism because naturism has a philosophy in addition, which prefigured the current ecologists).

Numerous persons who have succeeded in their lives have declared that they owed it to Hector Durville's book which gave the best known advice on personal development at the time. Thus, this played a considerable role in the evolution of our times, even though after the war official medical circles have always tried to minimize its influence.

So, Hector Durville was a child shepherd. Here is still another example that this occupation, which leads one to playing with phosphenes, facilitates the awakening of intellectual and spiritual qualities and stimulates the spirit of initiative, as proved by the study of the children of Fatima, Bernadette Soubirous in Lourdes and many others (see "*Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions*", "*Lourdes and Phosphenism*", "*Whirling dervishes and Phosphenism*").

About fifty years after Hector Durville, François Brousse cites this equilateral triangular breathing rhythm as fundamental, according to the



teaching he received from his teacher, Cajzoran Ali, an American of Asian origin who he calls "Zorah" in his book. This was not only for the poetry but also for reasons of "Esotericism" ("Isis - Urania or the Major Initiation") as it is easier to attract the general public by accentuating the atmosphere of mystery around these little known phenomena than by trying approach them through the laborious path using a scientific attitude.

In his preface, François Brousse clearly states that he waited 37 years before revealing this "Initiatory Secret".

We seize this opportunity for saying what we think of all "Initiatory Secrets".

Just as all atoms can be broken down into electrons and protons, all initiatory secrets are composed of two fundamental secrets mixed in variable proportions: the military secret and the open secret.

The open secret: that is, all these exercises which have been published thousands of times and that we shall reveal to you only after many preliminary mysteries, so as to dominate the circle of acquaintances, and through the atmosphere of a hidden superiority which we negligently let escape from our person, not being capable of bringing anything new through an objective study, as scientific as possible, of these techniques which go back to the dawn of time. (Just for the record we shall cite all the sects that, in exchange for hard cash, reveal these secrets that you would have been able to discover for yourself by doing a bit of research in a small library.)

Military secret: that is, hiding under a pen name, in guise of poetry, a name typical to a country where the population has multiplied in an astounding way, thanks to the European civilization, to the point that it sends us armies of "gurus" to attack our culture.

4 - SQUARE BREATHING

In this breathing, the four phases are equal, for example of six seconds each.

With this, we are getting increasingly closer to the circle because this breathing contains four axes of symmetry.



This rhythm is also cited by Lancelin who says he had found it in a brochure "Elementary Treatise on Scientific Magic" by "Alba Paris S.D." (Method of Personal Astral Projection – Second Edition, P. 186).

This rhythm fits into the circle better than the preceding one, and it procures the best relaxation and acts most favorably on affectivity. That is why we advise using it.

We even advise beginning with square breathing, except in certain cases. At the beginning, we can be bothered by the relatively long holding of breath while empty, but the body adapts itself to this quickly. Then, it takes on a rhythm close to the sinusoid and we are able to obtain more easily the two conditions which will be studied further on, indispensable for breathing to become spiritual.

5 - CIRCULAR BREATHING

In this type of breathing, instead of holding the breath while full, with a complete blocking of air, we continue to breathe in very little but less and less, up to half of a pseudo-holding of breath; then during the other half, we breathe out very slowly but gradually faster and faster.

Conversely, during the holding of breath while empty.

The difficulty of this way of breathing lies in the fact that the rapidity of the air passing through the nostrils varies continuously, while in all the other modes of breathing, during the moments when the air circulates, the speed of the air flow in the nostrils remains constant.

We can notice that the maxima in speed for the air flow in the nostrils are situated at the middle of breathing in and at the middle of breathing out. The registration of this variation of speed on a band would give a sinusoid, or a sine wave curve.

We recall the likeness of this curve to a circular movement because a cork floating on a wave rises and falls while tracing a circle. The term "Circular breathing" is quite appropriate to the rythmo-phosphenic system and therefore perfectly natural, as demonstrated by cases of this type:

A young girl we met during a lecture tour in Quebec was brought up living by the St. Laurent River and left to herself most of the time, alone



in nature. We have already cited several cases of children in similar conditions that had led them to acquire the habit of playing with phosphenes created by the Sun's reflection on the water (cf. "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions").

They had acquired gifts beyond the average. It was so for the poetess Minou Drouet, the fisherman from Berck, Pentier, whose extraordinary clairvoyance, the gift of reading thoughts and the gift of prophesy were remarked by hundreds of persons at that time.

So, this girl had acquired the habit of contemplating the Sun's reflection on the water for long periods of time, BUT SHE HAD SPONTANEOUSLY COMBINED BREATHING ON THE RHYTHM OF THE WAVES WHICH SHE SAW PASSING BY, HER RIB CAGE FOLLOWING THE MOVEMENT OF THE BODY OF WATER, MODELING ITSELF ON IT AS IF THE WAVE HAD BEEN WITHIN HER.

So by instinct, she had felt the variations of the flow of air in the respiratory tracts which puts the lungs in analogical resonance with the rythmo-phosphenic system.

6 - ALTERNATING BREATHING (OR ELLIPTICAL)

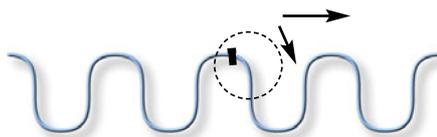
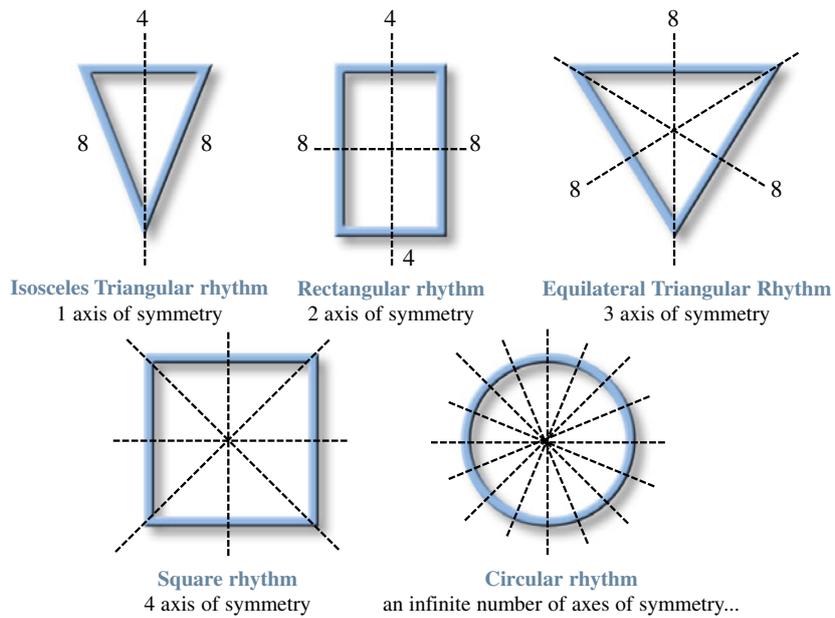
With circular breathing, we can associate breathing done alternately through one nostril and then the other. Obviously, it is necessary to establish a cycle, such that we do not always breathe in through the same nostril and breathe out through the other one because it would result in the cooling of a single nostril, quickly making it congested. We can breathe in through one nostril, breathe out through the other, and breathe in again through the same nostril used for breathing in, and so on; or we can breathe in through one nostril, breathe out through the same one and then do the same with the other nostril. Closing the wings of the nose is done with the thumb and the index finger. We sometimes say that this breath gives a pleasant sensation of refreshing the brain. The term is not totally correct. With the correct rhythm, we feel a pleasant sensation specific to the alternating stimulation of the right and left sides. In this state, all the cerebral activities are carried out better. This is what happens with alternating lighting, but only for the alternating rhythm of two seconds per



side, and secondarily for certain rhythms that the synchroscope has brought to light¹. Likewise, for hearing a sound alternately in the right ear and then in the left using a device called the "Alternophone" (formerly the "Synchrophone").

The latter device has a very beneficial action on the functioning of the brain²

**PROGRESSION OF THE BREATHING RHYTHMS
TOWARDS THE MOST PERFECT: THE CIRCULAR RHYTHM**



...which is the same thing as **SINUSOIDAL**:
the cork rises and falls on the wave while
tracing a circle

SUPERFICIAL breathing:
a small circle rotating slowly:
a highly flattened sinusoid.



¹ - Cf: "Exploring the brain through the study of the oscillation of double phosphenes".
² - Cf: "Cerebral development through alternating hearing".



Now, as much for the sense of hearing as for sight, the rhythms which produce a particular sensation, specific to the alternating stimulation of the right and the left, are the ones which produce the greatest effects on attention, memory, intelligence and improvement of the character.

Thus it is understandable that it must be the same for breathing alternately through one nostril and then the other. But on what rhythm? This is much more difficult to bring to light. That is to say it is up to each person to find this rhythm by trial and error.

It is quite obvious that because the object is to trigger a slow alternation of certain intellectual activities, in a seesaw manner, there are two elements to be kept in mind:

- 1) Breathing in must be equal to breathing out. All the rhythms we have given are built according to this rule.
- 2) The time of holding the breath is to be as short as possible.

But then it is true that the flow of air through one nostril is insufficient for really respecting a perfectly circular rhythm.

It would be more correct to speak of "elliptical" breathing, which is to rectangular breathing what circular breathing is to square breathing.

This elliptical breathing is very gentle, very pleasant. It is certainly very beneficial.

7 - SUPERFICIAL BREATHING

This way of breathing is obviously contradictory to the principle of complete breathing.

It is even the opposite: it consists of making movements of the thorax of such low amplitude that an observer would hardly perceive it.

This imposes a rather fast rhythm on one or two seconds, or even faster.

This superficial breathing can be practiced either having the chest filled with air, or the lungs emptied to the maximum or with the respiratory system half full of air, which appears to be generally the easiest.



If this way is contrary to the principle of complete breathing, on the other hand, it can easily be associated to circular breathing. It differs from the preceding one because the circles are smaller. The breathing rhythm is similar to moving wavelets, rather than waves.

This respiratory mode ends the session begun with the previous exercises in a very positive manner. For example, we start with rectangular breathing; quickly, we go on to square breathing which we shall insist upon and which will make up the body of the session, then we shall progressively round off the angles to attain circular breathing. We shall then decrease the radius of the circle, which will allow us to go on to superficial breathing, at the same time eliminating the jerks and the shocks which could be produced. In effect, this superficial breathing is the one that allows us most fully satisfy the conditions needed for breathing to become spiritual. Because up to this point, all the respiratory modes we have described produce only physical effects. In this category we include the small calming effects on the nervous system. Now, we are going to look at the two indispensable conditions that must be respected simultaneously so that breathing can start becoming spiritual, and we shall more completely realize the purpose of the superficial breath.

Note: this last respiratory mode in particular, those previously cited and even more so, the ones we are going to describe are exactly contrary to the present method in fashion called Rebirthing which is American in origin. It has no roots in tradition and is based on hyperpnea that is, very rapid breathing, with the mouth open, which can lead only to a lowering of the state of consciousness and in which we take pathological hallucinations for spiritual phenomena.

But there is nevertheless a beneficial aspect to Rebirthing: it is recommended to insist on breathing using the top of the lung. In effect, we have seen that breathing with the top of the lung is the only one that regulates the oscillation of double phosphenes. Now, whatever facilitates this regularity also helps brain activity and vice versa. It is likely that this effect is due to the fact that this breathing exerts a stronger action than the others, and intensifies the cerebral circulation. If some rare persons have had an impression of reaping benefits from Rebirthing, it is due to the forced breathing through the top of the lung. Therefore, it is necessary to separate these two elements in Rebirthing: during the exercise one can try hard to practice only breathing with the top of the lung, but it should not be done at a pace which triggers hyper-oxygenation of the blood with a



drop in carbon dioxide, hence alkalosis, a drop in blood calcium, and tetany in highly sensitive subjects, itching of the fingers being the forewarning sign of tetany.





CHAPTER II

ABSOLUTELY INDISPENSABLE CONDITIONS FOR BREATHING TO BECOME SPIRITUAL

FIRST CONDITION

BREATHING WITH A SLIGHT THIRST FOR AIR

I

PUTTING INTO PRACTICE THE SLIGHT LACK OF AIR

Doing breathing as close as possible to the circular rhythm (sinusoidal rhythm) is a very useful condition but it is still not sufficient for breathing to become spiritual.

A necessary element, but which is still not enough, is that this breath be accompanied by a slight lack of air easily tolerated, and therefore not excessive. This "thirst for air" must remain constant during the four periods of breathing (or three, if necessary). In other words, even during breathing in, it is necessary to take in not quite enough air so as to have the continual impression of lacking a little. But you should not deprive yourself of air to the point of creating a state of agitation or even spasms which could interrupt the particular state arising from the slight lack of air.

It is necessary to maintain this state for at least twenty minutes, whatever the breathing rhythm adopted. With practice, we shall be able keep this up for three quarters of an hour.

If you know how to keep yourself just in the state of a slight lack of air, but in a pleasant way, your muscles will relax to the maximum and will consume less oxygen. The result of this will be a hyper-relaxation.



But this goes much farther. It is the very agreeable sensation which permeates the whole body, particularly perceptible in the muscular system. This sensation is specific, in other words, no other method can procure the same impression. We enter into a certain degree of slowing down of life which is not a purely theoretical point of view, demonstrated by the fact that if, for example, you maintain this state for about twenty minutes, then for three quarters of an hour, you will have the feeling that your legs "are like cotton (or like jelly)" when you want to walk. During these twenty minutes there will be times when, in spite of yourself, you will breathe more fully. You can let yourself go to this to a certain extent: a little but not too much. You should not worry about the real slowing down of the activities caused this practice because in biology there is a very commonplace phenomenon of compensation: the phase of a slowing down of physiological activity is followed by a phase of intensification. In the same way, the body draws on energy in states of hibernation that is necessary for combating certain diseases.

We note that the passage between rhythmic breathing with the lungs full and the excess of air deprivation which leads to a spasm interrupting the relaxation is very narrow. We apply the evangelic expression "the Narrow Door" to this exercise, and also to the other rythmo-phosphenic exercises, but especially this one. On this side of the door, we obtain only physical effects but no spiritual effects; beyond it, we annul the effect, or even harm ourselves. But a narrow passage between these two extremes results in opening a gateway to the spiritual world.

We shall see farther on that it was in drawing a parallel with "Phosphenic Mixing" that we were led to consider this slight deprivation of air as one of the two elements whose conjunction is indispensable for breathing to start becoming spiritual. Just as in the sway exercises, it is the study of phosphenes that shows us the only rhythm really establishing contact with the invisible world, because it is the only one that pulls the phosphene along. And in the dances of the dervishes, it is once again this rhythm that indicates the speed having a favourable action on the phosphene. And here, once again, it is the phosphene that can explain to us why the slight lack of air is the "narrow door" which allows us to have access to spiritual worlds through breathing. We have thus taken the liberty of completing the Gospel in adding the light over the narrow door, a light which permits us to not miss the passage: this lamp is the phosphene.



Broadly speaking, this slight lack of air can be obtained in three different ways: either by a maximal elongation of the breathing relative to the lung capacity, or by a decrease in the amplitude of the breathing movements on any given rhythm, or by superficial breathing pushed to the maximum.

In practice, having completely understood the objective, we shall mix these diverse methods together a bit for practicing this deprivation of air, the mixture being done according to the needs of the moment.

We can also notice that for practicing this slight lack of air, the most convenient way is not to always completely fill and empty the lungs even very slowly, but to rather choose a rhythm at the beginning that is half the maximal rhythm. For example, if we have a lung capacity allowing us to practice square breathing for twelve seconds per period, we shall use square breathing on a rhythm of six seconds per period, but without breathing in fully.

Finally, we can push breathing with slight lack of air even farther by gradually decreasing the amplitude of the movements of the rib cage, on a rhythm which best suits each person. For this a bit of art is needed, so to speak, or at least very personal experimentations in order to continually find the rhythm allowing one to tolerate the thirst for air as much as possible, all the while staying in the area which, instead of provoking agitation and spasms, plunges one into a kind of physical, and particularly muscular, sensual delight affecting the whole body.

This last exercise is the "superficial breathing of the Tibetan lamas", such as was reported to us by Mrs. David-Neel, but very briefly.

We also note that is in using superficial breathing that we obtain the most extreme slowing down of biological life, thus the necessity of also being trained in this practice.

Therefore, a convenient way of proceeding is to start the session by obtaining the slight deprivation of air using the maximum elongation of the breathing rhythm, which in a certain sense is a bit exaggerated compared to one's normal capacities. In the middle part of the session, we shall follow our intuition by attentively observing the effects on the muscular system, above all for obtaining the most favorable regulation of breathing for quickly establishing a state of slowed life functions. At the end of the session when the body has adapted to this deprivation of air, we conclude with superficial breathing which allows on to go farther in the slight slowing down of biological functions.



II

SIMILARITIES BETWEEN A SLIGHT DEPRIVATION OF AIR, FASTING AND PHOSPHEMISM

A

FASTING AND DEPRIVATION OF AIR

Let us compare the slight deprivation of air and fasting:

Many persons who have fasted notice that they dream quite frequently about food during the fast (nevertheless, this is not the general case). In any case, if you want to fast for a spiritual reason, you should not go to a weight-loss institute that has a medical orientation because all the persons I know who have returned from this type of establishment agreed on the following: the conversation of the persons fasting revolved exclusively around the delicious dishes they were going to prepare at the end of the fast. Thus, the act of depriving oneself of nourishment leads the imagination towards food.

Also, the fact of slightly depriving oneself of air facilitates the imagination of spiritual air, or prana of the Hindus.

And yet, this point is only secondary because it is the following one that is important.

B

THE "PNEUMOPHENE"

From the third day of fasting, a vegetarian will present urine characteristic of a carnivore because he is devouring himself. Therefore, during fasting there is a turning inward, in other words towards the subject himself, of the digestive activity usually directed toward what comes from the outside world. This is what we have called in "Homologies": "Retrophagy".



Now, observing a phosphene means turning part of our attention towards a phenomenon of internal origin, which is usually directed towards the outside world. In effect, the post-phosphene (consecutive to a light source) does have the exterior energy of light at its origin. But during the presence of this post-phosphene, that is, for three minutes, the conscious perceptions result from chemical reactions which take place inside the brain and not from external light stimulation. In the case of the co-phosphene, that is non-physical colors accompanying focusing on a light for three minutes, there again the light produces supernumerary chemical reactions in the brain which, in a sense, surround the reactions completely indispensable to the perception of light. Thus the origin of the phosphene is indirectly light; this origin is therefore internal.

Finally, there is another category of phosphenes whose origin is even more clearly internal, the "visual chaos" or "residual images". When we stay in total darkness for a long time, thus after the disappearance of all phosphenes consecutive to an outside light source, there are still brilliant points of light which circulate in our field of vision, as well as hardly perceptible milky spots. Here, it is obvious that the origin is exclusively molecular activity inside the body, without the participation of light.

Now, fasting is also a reverse direction of digestive activity towards the inside.

Thus:

**FASTING IS TO THE DIGESTIVE TRACT WHAT PHOSPHENES
ARE TO SIGHT**

It is quite obvious that the slight deprivation of air is to the breathing function what fasting for a reasonable length of time is to the digestive tract.

We stress the fact that multitude of particular sensations which arise during breathing with slight lack of air, both thoracic sensations and the particular sensation of muscular well-being, could be called: "the respiratory phene" or "Pneumophene", by analogy with the acouphene, the auditory equivalent of the phosphene.



C

FASTING FOR A REASONABLE LENGTH OF TIME

By a fast of a reasonable length of time, we mean fasting from three to seven days, twelve at most for obese persons. A fast being a total deprivation of food, it is not to be confused with a mono-diet where we continue to eat small quantities of one type of food, such as grapes for example.

But during fasting, the quantity of liquids must be very large because for the body, the purpose of fasting is to eliminate as much waste as possible. Moreover, during fasting one generally has a sensation of thirst which is quite necessary to satisfy.

The main elimination aimed at being fats deposited on the internal walls of arteries, in my opinion the fast is not to be broken by taking elements which accelerate the metabolism: vitamins, mineral salts, nor by taking a little calcium phosphate to avoid the consequences arising from an inevitable decalcification provoked by fasting. On the contrary, it is to accelerate the action produced by fasting. As for the calcium deposits in the arteries, they are composed of calcium carbonate and not calcium phosphate.

On the other hand, absorbing carbohydrates means breaking the fast however small the amount, because the body can adapt itself to very little in order to avoid drawing on its fat reserves. Thus, absolutely no herbal teas with sugar.

Do not go beyond twenty days on any account. Beyond this limit, there is irreversible destruction of certain brain cells. In our times, a surprising number of persons boast of having fasted for thirty days or even longer. Beyond the fact that it would be necessary to verify to what degree they may be confusing it with a mono-diet, we remark that all these subjects, as a result, have all been left with major emotional disorders: they are at the same time highly suggestible and very fanatical... to such a point that if we were able to win them over to our side, it would be the ideal for creating a sect. Another after-effect: slowed speech.



Certain persons having gone beyond the twenty fast days have noticed a definitive diminishment of memory.

One can object that certain cancers have been cured by fasts of 30 days or more.

There are several methods for curing cancer but they all come back to the same thing: the cancer cell being more fragile than the normal cell, the subject must therefore be put in agony. With a bit of luck, the cancer will die before the person... The cancer patient is not forbidden from trying his luck!

In concordance with Phosphenism, in the two works previously cited we have explained that experiments have shown that one does not need a very strong light source to obtain a good phosphene, and above all one must not focus on it for a long time. In effect, phosphenes obey the law of the "All or nothing"; a light of an average intensity that we focus on for thirty seconds minimum, three minutes at the very most, will produce a normal phosphene. With more light than that, the phosphene is not as good.

In the same manner, we can do short periods of fasting that are repeated at a reasonable frequency which is not tiring. If we lead a rather regular life that allows the same length of time between these fasts, we shall notice that the body very quickly gets used to this. In a period where it was not possible for me to isolate myself when I was fasting, and doing three days of fasting all the while continuing to be on duty at night, in addition to my daytime work as a district doctor, I noticed that at the beginning of the fourth day, before starting to eat again, I felt in better shape than before beginning the fast. This did not happen the first few times but only after a bit of practice. Then, having broken the regularity of a rhythm which was nevertheless well established, I have not had the courage to begin again.

The Zoroastrians are moderated and balanced in everything because their fundamental practice being prayer associated with focusing on a flame, they use Phosphenic Mixing without knowing it, which is the root of spiritual and religious development and this has an action on the way of practicing all other spiritual training. That is why they recommend fasting, but of moderate duration.



□

MIXING WITH THE DIGESTIVE EQUIVALENT OF PHOSPHENES

The reader who knows Phosphenic Mixing will see what we mean:

Doing a phosphene by itself develops nothing. If we repeat the exercises of observing phosphenes several days in a row, they all start to resemble each other very rapidly.

It is the same for the exercises called "Mental concentration" which we call "visualization" on the level of visual thought: very quickly, in a few weeks at most, these mental images all resemble each other. No progress is made and if we persevere, this training rapidly becomes a sterile routine.

BUT FROM THE MOMENT WE ASSOCIATE THOUGHTS TO PHOSPHENES, WE TRIGGER A PHENOMENON WHICH FOLLOWS AN EXPONENTIAL CURVE: in other words, with the first exercises the effects are not perceptible, then they become observable, although slight, then becoming increasingly stronger and at an ever increasing speed and finally resulting in an explosive phenomenon. For example, the analysis of what took place during the solar miracle of Fatima well proves this, but each person can verify it by trying it on himself. We developed this in "Phosphenic Mixing Applied to Education" and "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions". Attention, memory, intelligence, spirit of initiative and intuition blossom in a few months, beyond all expectations. If one studies the lives of great men, those who were really creators, we will remark that the majority of them used Phosphenic Mixing by instinct as children. But at the same time, there is a development of the gift of clairvoyance; all mystic experiences, even the apparently most improbable ones, can be easily reproduced using Phosphenism which, if we look well, we will find at the origin of all religions.

So in a completely parallel way, fasting by itself develops nothing on the spiritual plane. For example, about one century ago, there were professional fasters who were on show in fairs, locked into glass cages that permitted the verification that they ate no food for a month. And yet,



it was never remarked that any of these persons who fasted became a genius afterwards or that they even had a more highly evolved intelligence, or that it had provoked any curious psychic phenomenon during the fast or after it.

On the other hand, if we want to fast for a spiritual purpose, first of all we isolate ourselves for the reasons explained in the previous chapter, and we shall even isolate ourselves for twice the length of time of the fast because it is during the period when we start to eat again that the most interesting phenomena appear.

During fasting, we shall practice our exercises with a greater diligence and application than in everyday life: whether it is prayer, or exercises of visual or auditory rhythmic thinking (mantras). By associating them to fasting, they will give a boost to a spiritual evolution whose effects can be surprising.

For example, during fasting we can observe that sleep is lighter and the state of half-sleep lasts much longer. In this state, visions, auditory phenomenon or intuition appear without effort and reveal exercises that are particularly well adapted to the experimenter because they arise from his deep inner nature. Therefore, it will not be difficult to persevere in this afterwards. This is the "self-initiation" which will avoid him giving part of his monthly salary to organizations which will sell him an allegedly personal mantra which he will have to keep secret... Because the same one is given to thousands of people and because these mantras are taken from serious works which we ourselves can procure everywhere; or even avoid him spending a fortune on a plane ticket to go and cast himself before the feet of an exotic guru who would have taken his teachings from western books but prefers letting us believe that he deigns to reveal an "esotericism".

Now, only the person who follows the thread of the personal revelation can make this "seed of a snow crystal which is in him" blossom, in other words his own originality. We remind you that there are no two snow crystals alike, even though all their angles measure sixty degrees. The one who follows the leading thread of this revelation will become a creator.

What are the exercises best associated to fasting? All the exercises of rhythmic thinking, whether they are auditory (mantras) or visual (Kundalini) and all meditation in general.



In "Kundalini", we include the simple exercises of rhythmic thinking, such as imagining a sphere which expands and contracts or the mental image of an object which swings. The swirling aspect of Kundalini described in Yoga is only the combination of three swinging movements, like a ball suspended at the end of a rubber string and that we would hit successively in a horizontal direction, then perpendicularly in the same plane, and finally a third hit vertically.

On the other hand, the physical exercises of head sways can be done only with low amplitude, because during fasting we are more sensitive to dizziness. Also, among the breathing exercises, only those that decrease combustion are easily practiced.

Naturally, associating Phosphenic Mixing to fasting is what brings the greatest benefits here.

Note: the persons who have difficulty adapting to square breathing, at least at the beginning of the session, can begin with trapezoidal breathing. Experience has proved that it is very easy to do: holding the breath, lungs full, for a length of time equal to that of breathing in; holding the breath, lungs empty, for half the length time of holding the breath while full.



SECOND CONDITION

ABSOLUTELY INDISPENSABLE FOR
BREATHING TO BECOME SPIRITUAL

MIXING IN THE PNEUMOPHENE

PARALLELS BETWEEN THOUGHTS
ASSOCIATED TO A SLIGHT DEPRIVATION OF AIR
PHOSPHENIC MIXING

The parallels which we have drawn between fasting associated to mental exercises on one hand, Phosphenic Mixing on the other hand, and the parallel between the deprivation of air which is a "respiratory fast" and the deprivation of food, has made us understand the two CONDITIONS INDISPENSABLE FOR BREATHING TO BE ABLE MOBILIZE A SPIRITUAL STRENGTH (probably what the Hindus called prana):

IT IS NECESSARY TO ASSOCIATE A PRECISE THOUGHT, CHOSEN BEFORE DOING THE EXERCISE, WITH A PROLONGED SLIGHT DEPRIVATION OF AIR.

Indeed, and we shall repeat this because it is the main key to all phenomena that are called initiatory and which have remained mysterious because nobody has ever clearly brought to light the mechanism producing them:

Doing phosphenes by themselves, even every day over a very long time, does not develop anything. Very quickly, the phosphenes all resemble each other.

Practicing "Mental concentration" (to use a current expression) by itself does not develop anything either. Very quickly, this concentration always has the same intensity.

Whereas, from the moment we practice mental concentration and observing phosphenes simultaneously, reactions are triggered engendering phenomena that follow an exponential curve. An ever



increasing flow of continuous transformations will begin, each transformation being better than the preceding one.

In the second part of this book, we shall present some new aspects of the perpetual metamorphosis which results from the regular practice of Phosphenic Mixing.

Since a prolonged slight deprivation of air is the equivalent to the phosphene in breathing, we can understand that if we associate a precise meditation to this slight lack of air, we are practicing the equivalent of Phosphenic Mixing, and as it is **THE KEY OPENING THE NARROW DOOR THAT LEADS TO THE OTHER WORLD, WE CAN ALSO REACH IT BY THE PATH OF BREATHING.**

EXAMPLES OF MIXING IN THE PNEUMOPHENE

A

WITH THE AIM OF IMPROVING SOCIAL RELATIONSHIPS

A very simple experiment allows to verify this: we choose a person with whom we have a complex relationship, good on certain sides, bad on others (this is the kind of relationship we have with our department head: good because he pays us at the end of the month, but bad because he is always watching to see if we work the way he wants us to, which is annoying at the least).

Every day, for example twice in a quarter hour, we shall make an effort to practice a slight deprivation of air, and at the same time we shall think about this subject.

But be careful: this exercise has nothing to do with an effort of mental suggestion projected on the person or autosuggestion. In the previous example, it is by no means a question of repeating to oneself mentally "from now on you have to pay me better and leave me in peace", nor to



repeat for oneself: "I want to apply myself more to my work and be more pleasant". No, we simply let all the memories related to this person come back, appearing spontaneously one after the other, without any effort.

Let us imagine that this concerns a person we see only once every other week.

In the interim, between the times you meet, you will practice this exercise twice a day, for at least a quarter of an hour each session, in thinking of this person during the slight lack of air.

When you meet each other again, you will be quite amazed to feel that something like a BREATHING OF THE SOUL has been established between this person and yourself. You will feel the BREATH OF THE SPIRIT circulating between the two of you. Everything that was good between you will be strengthened, in a considerable way. The bad will weaken; as for the difficulties between you, they will be forgotten and disappear by themselves.

We can notice that what I describe here is very similar to what I cited as an effect of Phosphenic Mixing, if it concerns a person among our acquaintances who we imagine in the phosphene and who we speak to mentally.

This is not surprising because it is the setting into motion of a mechanism parallel to that of Phosphenic Mixing, but on a much deeper level.

In effect, there are persons who are born blind and who nevertheless live to be very old, however sad it might be to spend one's entire existence this way. But still, we have never heard of anyone being able to live for very long without breathing.

In practicing the equivalent of Phosphenic Mixing in the respiratory function, we thus touch a force of the same kind, but in one of its elements that has a much closer relation with the origins of life. This explains that the effects are comparable but even more powerful.

Since it is a question of manipulating a very subtle force, we can manage to do this correctly only if we have completely mastered the practice of the Phosphenic Mixing beforehand.



Among the effects, let us note that if we stop putting a certain person in our mind during the slight lack of air (Pneumophene) and even if we completely stop any exercise of this kind, the positive force which was put into motion will continue to evolve, grow and develop with time. It is a bit as if we had sown a seed which germinates slowly. And moreover, true clairvoyants exist who have really opened "the EYE of God". I was lucky enough to meet several in my youth, thanks to my mother.

Now, I observed that at that moment, we pay little attention on their words. But the more the years pass, the more we understand just how deep what they had said to us was, regretting not having followed their advice when it could have brought quick results. Nevertheless, we notice that meditating on their words allows us to better model our soul, to repair our errors by repenting, to prepare future lives that are happier.

It is a bit like a man who walks on the pebbles in his garden every day, without paying any attention to them. Then one day, he bends down to look at one of them and notices that it is actually a meteorite, a stone that has fallen from the sky. Also, the words of a true clairvoyant appear only with time, as if coming from another world.

In a comparable way, what takes place during "Mixing in the Pneumophene" can seem insignificant at the moment, but it will take on greater and greater importance with time.

B

USING THE PNEUMOPHENE FOR INTERPRETING DREAMS

Here is another example of the use of the Pneumophene of great practical importance.

It often happens that we have a dream that deeply marks us. When we wake up and then during the following days, we can't seem to grasp the sense.

But the years pass and we are led to see that this dream expressed a serious and important opinion on a grave matter, an opinion which we had



deep inside us and that would have led us to act in totally different way if we had been completely aware of it, while we carried it out only under the impulse of superficial moves.

We finally come to the point of saying to ourselves that if we were able to understand the sense of these dreams as they arrive, we would act in a way that is much closer to our interests and the true goals that we are aiming at in life.

But dreams are such personal things, so highly individual that nobody can interpret them for you. Even the physical chemistry of each one of us is unique enough to provoke the rejection of a transplant (unless adequate precautions are taken).

And all the more so, these images which reveal our true judgment concerning the situations we are in, with a minimum of external pressure, are so personal that it would be pretentious to even want to interpret those of other persons; and in addition, it is the best means of sending others on the wrong path.

So, how to draw the warnings from dreams that our deep inner Self wants to give us and which our Self in the waking state represses because of its frivolous opinions?

The more a dream has struck you and the more it seems incomprehensible to you, the more it will be necessary to think about it during the Pneumophene, in other words, as we know, during breathing with a slight lack of air.

This does not mean painfully racking ones brain to find its meaning, but simply letting the memory float during the breathing exercise, bringing it back to the center of consciousness each time it tends to go astray and continue to think about all of its details.

Then, there comes a moment when we suddenly feel this spiritual breath again and this breathing of the soul, not like in the previous experience between oneself and another person, but between the superficial and frivolous Self of everyday life, modelled mainly by the outside pressures of the present moment, and the deep Self, that is the very substance, we could say "chromosomal", thus independent of the circumstances of the moment.



At that very moment, the meaning of the dream seems OBVIOUS, as being the expression of our true desires which we must take into account from then onwards. Then, having understood this, it will be able to help us enormously in orienting our existence in the best direction for the fulfillment of our true nature.

In the second part of this book, we shall come back to this feeling of evidence at length it is the Ariadne's thread guiding us through any real initiation.

C

APRACTICAL APPLICATIONS OF MIXING IN THE PNEUMOPHENE

After we have become aware of the efficiency of mixing in the Pneumophene through several easy and pleasant experiences such as those we have just described, we can use it for all other applications susceptible to rendering us service in everyday life.

First of all, its mnemonic value is indisputable; if we think about a text which we have just learned or about recent events during this breathing with a slight lack of air, they will be engraved in the memory in a much clearer way than without the associated effort.

But above all, we will notice that what we think about during the presence of the Pneumophene becomes dominant in the mind even outside the sessions, and more and more so.

Thus for example, in a film on natural sciences we can choose the detail which most surprised and interested us, and think about it again during the Pneumophene. Then, it will acquire increasingly more importance in the mind during the following days. This will trigger associations of ideas around this central image, associations that we would have never thought of without this particular work within. This will lead us to new creative ideas in this subject of study.

So, creativity will be increased, not a creativity composed of superficial associations but on the contrary, we are guided by what we feel again as the "breath of the spirit " between the object studied and ourselves, towards an understanding with a depth that no other method can procure.



In "Rhythmic Breathing and Mental Concentration", I studied monoideism which, in its lowest form, is obsession but it is the first condition for all forms of creation or important discoveries. Everybody knows that when we asked Newton how he had made the discovery of gravitation, he answered: "by thinking about it all the time".

For psycho-physiological reasons which are not still very clear, there is no doubt that the practice using the Pneumophene develops the good side of monoideism, replacing the central idea with a new one as soon as the subject of our monoideism has resulted in a creation.

In all areas, beginning with the sciences, progress will be made much faster as soon as researchers start using this method of mixing in the Pneumophene, which leads to guessing through intuition, as we shall demonstrate further on and which furnishes the perseverance necessary for any major accomplishment.

But we can already find the germs of this method in the past: in "Magic and Hunting in Cameroon", by Henri Koch (Ed. Shepherd Levrault, 1966). On page 234, we can see the following sentence in local dialect: "bot djeha kpwela pa djio'ra misoh" whose literal translation is: "men succeed loving after suffocated breathing".

Even though our interpretation is not brought to evidence by the context, we can ask ourselves if this traditional phrase is not a brief description, yet complete in its essence, of what we have called: "Mixing in the Pneumophene".

We shall study further on the best thoughts to be associated with the Pneumophene but first, it is necessary for us to come back to some of the psycho-physiological aspects of yogic breathing.





CHAPTER III

GOAL OF THE LONG RETENTIONS OF AIR IN YOGA

The Oriental Treatises on Yoga say: "During the retention of air, make Kundalini rise"; they speak very little about the mental effort to be done during breathing in and breathing out.

We have seen, mainly in "Whirling Dervishes and Phosphenism", that the real translation of "Kundalini" is: power of rhythmic thinking.

This Yogic teaching thus means: "you take advantage of the benefits coming from the retention of air for doing your rhythmic thinking exercises even better than before".

What are the advantages?

a) The child who scratches his head

We will better understand what they are through a comparison: natural radioactivity is a very weak energy on our planet. But when it was understood that it was a special energy, the atomic bomb came out of it in less than a half-generation.

In the same way, the rythmo-phosphenic system is a particular energy which sometimes appears spontaneously, mixed with other biological energies, but it is particularly in children that these manifestations are clearly seen.

Once we have understood, confronted by these manifestations, that it is a question of a particular energy which can present itself in various forms, one can quickly create initiatory exercises of an extraordinary power.

However, let us ask a child to solve a difficult arithmetic problem in his head. He will lean forward, scratch his head and emit a nasal sound "HEUNN" and hold his breath. Yoga as a whole is contained in a germ in this reaction.



Indeed, we know that the temperature of the cerebral cortex of the frontal convolutions goes up to 102°F (39°C) during a difficult mental calculation. Thus, the child bends forward to make the blood flow into the areas already in activity. Furthermore, we have studied this gesture in the rituals of several religions, as well as during one of the appearances to Bernadette Soubirous*.

In man, for example at the thoracic level, a metamere is formed by one vertebra, the two adjacent ribs, arteries and intercostal nerves and the corresponding section of the lungs. It is for this reason that in the past we put cupping glasses on the back to treat pulmonary congestion of the lungs. It was obviously not for pulling the blood toward the skin because it would not be able to cross the pleura; it is because the cutaneous vasodilatation spread in the corresponding metamere and provoked a vasodilatation in the congested area.

It is quite obvious that the sacrum is made by five welded vertebrae. Now, Goethe was the first to propose the hypothesis that the skull is composed of several mixed vertebrae. There is still discussion on the number of these vertebrae but we hardly dispute over the principle any more.

Thus, the scalp is part of the same metameres as the encephalon. That is why when we ask a child a difficult question, we see him scratching his head and not his buttocks.

b) Tapping on the head in different yogas

Now, this metameric reflex between the scalp and the encephalon is used in Chinese yoga, “do-in”, where we practise tapping on the temples to stimulate the intelligence.

We also point out the existence of this exercise: during focusing on the Sun, we hit the occipital bump several times with a closed fist, where the visual zone of the cortex is located. Associating this action to Phosphenic Mixing can only increase the beneficial results. Nevertheless, these taps on the occipital bump make the phosphene brighter only if they are very light, otherwise, on the contrary, they will provoke momentary disappearances of this inner light. Once again, the phosphene is the indicator of the intensity, the rhythm and the duration of the exercise beneficial for the cortex.

* *"The scientific key to supernatural manifestations" Ed. Phosphénisme.*



Moreover, we remark that very light and fast tapping on the occipitoparietal suture, about one inch (two or three centimeters) from the median line, gives a very beautiful, unusual purple tint to the final phases of the phosphene, at least for certain persons. It is a still another confirmation that sometimes instinctive "scratching the head" can spread a vibration on the surface of the cortex susceptible to awakening its activity.

c) From the wailing of a newborn child to liturgical sounds

When we ask a child a difficult question; we will then hear a prolonged nasal "hunnn". Why? To know why, one has only to place one's hand on the anterior fontanel of a wailing infant. We will be shocked by the intensity of the vibrations we feel; we almost have the impression that his skin is going to split open and the cerebrospinal liquid is going to run out. Now, when the fontanel has closed, the energy of the vibration can no longer escape to the outside; it becomes that much stronger inside.

That is why nasal humming, mouth closed, is highly stimulating for the brain. It is systematically practised by certain Zoroastrians, such as those of the Mazdaznan movement.

Religions have often dogmatized the principles of hygiene, like the Muslims being forbidden to eat pork, and whose cause was the risk of catching tape worms. In the same way, the continuous nasal interjections such as "Amen", "Dominus vobiscum" and "Allah" (where, at the end of the morning and evening prayers, the sound "H" is pronounced as a "MNN" for almost one minute) act as an instinctive cerebral stimulation, thus hygiene of the brain.

It is the same for the nasalisation of the sounds "OM" and "A-OU-M" in Yoga.

d) Blocking the breath during mental effort (apnea, lungs full)

Finally, the child holds his breath while he tries to do the mental calculation.

Maybe this is done to decrease the distraction provoked by the respiratory movements; but this is so minimal that it is highly unlikely. But particularly, it is for increasing the carbon dioxide in the blood, which is



a brain stimulant. That is why, for example, we make victims of drowning inhale "Carbogene", which is a mixture of oxygen and carbon dioxide. We had tried to stimulate the brains of mentally deficient children by having them inhale a mixture enriched in carbon dioxide.

Once we have understood that this increase of carbon dioxide in the blood is one of the main objectives of holding the breath, we can understand why it should not be exaggerated during the Yogic breathing exercises. Naturally, the more we hold the breath, the more carbon dioxide is formed, and also the more oxygen decreases. There is a right balance between the oxygen and the carbon dioxide where the performance of the brain is maximal. If we go beyond this, the drop in oxygen slows down ideation, even though the carbon dioxide increases. Thus it is useless to force in holding the breath. An understanding of the mechanism of mystic exercises will allow us to know the right amount for each one.

From all this, the result is that the sentence we often find in the original treatises on Yoga: "while holding the breath for a long time, you make Kundalini rise", should be understood as: "during the holding of breath for a reasonable length of time, you take advantage of the stimulation of the brain made by the excess carbon dioxide for doing rhythmic thinking exercises better than ever".

We will see in the following chapter which exercises are the best for accompanying breathing with a slight lack of air, but first it is necessary to say a few words about an exceptional but dangerous situation.

e) Drowning during swimming underwater as long as possible

This brings us to open a parenthesis because it can save the lives of many young people.

There is an age where we continuously want to beat our own record. This is perfect in the intellectual sphere, but on a physical level it can be very dangerous.

And so too often, we find a child or teenager drowned in swimming pool, in spite of permanent surveillance without fault. We do not understand what happened, as most often the person knew how to swim and dive very well.



Now, I am persuaded that very often the person who drowned, and who is no longer here to tell about it, knew very well at the ultimate moment quite precisely what one should not do.

In effect, many of them must have practiced swimming the longest time possible underwater. But at the end, they made a mistake on the depth.

Now, it takes much more effort to go back up vertically than it does to swim horizontally. They did not have enough oxygen to get back up to the surface. In medicine we learn that nobody has ever been able to commit suicide by holding his breath. Thus, there is a moment when the swimmer, no matter how close he is to the surface, no longer being able to keep himself from a movement of breathing in, fills his lungs with water, sinks, and already lacking oxygen just before breathing in, dies almost at once from asphyxiation. In this kind of drowning, resuscitation is rare.

How do we know about this process? Through borderline cases. Such as the physical educational teacher, who is now around forty: when he was twenty years old, in such a situation he managed to get his breath back outside the water in extremis. But when he came out of the water, he had a humming noise in one ear. More than twenty years after, he still has it, very likely resulting from the breaking of an arteriole of the inner ear, due to the forced retention of air. We have also signalled cases of epilepsy consecutive to this kind of carelessness.

We know that at the moment of birth, babies have a surprising resistance to asphyxia, which very often saves them when they do not take their first breath right away.

Mr. Jean-Max Rilos observed that children who have been taught to swim at a very young age take great pleasure in swimming underwater, for example around the age of three, and remain underneath without any apparent difficulty for longer times than any adult can bear. At this age, forcing this retention for intellectual reasons does not enter into the picture and they do not seem to suffer from it.

Comparing these two observations leads us to wonder if the capacity of storing tissular oxygen (that is: in the blood, the intercellular liquids and the cells themselves) does not gradually decrease with age.

In effect, if these two observations are linked by a common origin, it is not a matter of greater proportion of pulmonary air to the body mass because



it is before the first breath that the newborn child possesses a greater resistance to asphyxia, in other words, while he is still living on his mother's oxygen, accumulated in his tissues.

Explanation of curing a case of multiple sclerosis by breathing with long periods of holding the breath:

In my medical thesis, I reported the case of Mr. Ben Amou who had multiple sclerosis and was cured by the practice of breathing with long periods of holding the breath. This recovery was noticed by the specialists of the hospitals who followed him; they said they had never seen a similar case before. The mechanism of this cure was totally mysterious.

Now, an element of comparative anatomy may be able to put us on the right path to an explanation. In effect, in "Physiology of Marine Animals" (p. 142 ff., Ed. Flammarion, 1938), by Paul Portier, a professor at the Oceanographic Institute, an in-depth study on the blood circulation in whales shows us that they retain air under pressure for long periods of time while diving, with the result that the blood, which in all other mammals, passes along the thorax through the azygos veins, outside the vertebral column and parallel to it, is pushed towards the inside and passes through the inside of the vertebral column.

We can ask the question whether in man, the long periods of air retention, particularly with the glottis closed, and the lack of air which produces spasms of the respiratory muscles and increasing the pressure in the thorax, have not resulted in also increasing the circulation inside the vertebral column in relation to the outside laterovertebral circulation; which would explain that a better fed and better oxygenated spinal cord could cure.

In Mr. Ben Amou's cure and in data of comparative anatomy, explained by Professor Porche, there is a link which may open the way to therapeutic treatment of multiple sclerosis and other medullary diseases, all the more so as certain authors attribute this disease to an insufficiency of the veins of the spinal cord.



CHAPTER IV

THE BEST THOUGHT TO USE DURING MIXING IN THE PNEUMOPHENE

CYCLOGENE BREATHING

A

THEORY OF CYCLOGENE BREATHING

1 – BREAKING THE THOUGHT RHYTHM WITH THE WESTERN MENTAL EXERCISE ACCOMPANYING RHYTHMIC BREATHING

At the beginning of this book, we said that the failure of the breathing exercises of Yoga in the West was due primarily to hasty analogies formed by popularizers from the descriptions given by the oriental texts which were always imprecise and western knowledge.

It is particularly concerning the mental exercises accompanying the physical breathing exercises that these errors of interpretation were the worst.

In effect, in most western books, you are taught to make prana, or spiritual air, enter the chest during breathing in and "to concentrate it on a chakra" (organ of the invisible body described by the Hindus) while holding the breath and then expulse it while breathing out. Nothing could be more natural because this movement follows that of the physical air.

Now, this way of understanding the mental exercises accompanying the breathing exercises goes against all the principles of spiritual development, such as they have been explained in our works.

In effect, the goal is the creation of inner rhythms, in other words, thoughts are given rhythm by a movement as close as possible to the sinusoidal rhythm, the foundation of nature.

So, if we picture this spiritual air, for example, in the form of white clouds, and we make these clouds enter our chest, blocking them during



retention, throwing them back out during breathing out, we break the oscillation characteristic of the sinusoidal movement. Gradually, as our mental effort work proceeds, we use our energy to break the fruit of this effort.

2 - CONTINUOUS DIRECTION OF THE PULMONARY ELECTRIC CURRENT

On the other hand, we can find method indicated briefly in Oriental books according to which breathing must be accompanied by a certain mental exercise, particularly if we take into account pulmonary electricity.

A Russian professor, Tchijevsky, who was one of the first, if not the first, to study the role of magnetism in biology and the influence of sunspots on harvests, had also shown that at the end of breathing in, the pleura is charged with negative electricity*.

He attributed this to the friction of the water vapor transported by the air of pulmonary ventilation passing through bronchioles and swirling in the alveoli.

It is now accepted that the surface of the lung, spread out alveolus by alveolus, would represent approximately 450square feet (150square meters). Let us imagine 450square feet of ebonite rubbed with the skins of cats connected to each other. Obviously we would obtain enormous sparks.

Now, at the beginning of the use of electricity, a professor and industrialist named Armstrong had built an electrical machine based on the following principle: several parallel metallic tubes were connected to an ammeter.

A metallic plate was placed facing one end of the tubes (which were consequently perpendicular to the plate) and it was connected to the other terminal of the ammeter.

A whistling kettle sent steam into the tubes and it condensed on the plates. The friction of the steam against the tubes charged them with negative

* *"The Electrostatic Function of the Respiratory System "by Professor Doctor A.L.Tchijevsky, Head of the Central Laboratory of Ionization in Moscow: article published in "Medical Progress" Number 19 (May 11th, 1935 - Paris)*



electricity and it charged the plates with positive electricity. A current was created and the needle of the ammeter fluctuated*.

But we can remember that when we were in school, to distract ourselves, we would rub the cap of pen against our woollen garments for attracting scraps of paper by the static electricity thus created. There was no need to rub continually in the same direction. We rubbed the pen's cap up and down on our sleeves.

Thus, the fact that an object becomes charged with positive electricity, the other with negative electricity, does not depend on the direction of the friction but only on the nature of the two materials in friction: it is the most conductive, that is the one in which electrons move most easily, which becomes charged with negative electricity.

For that reason, using Armstrong's machine, if we place the second plate in front of the other ends of the tubes and we connect it to the terminal of the ammeter where the first plate is already connected and then **CHANGE THE DIRECTION OF THE VAPOR IN THE TUBES, THE DIRECTION OF THE ELECTRIC CURRENT WILL NOT CHANGE.**

In effect, tubes will continue to remain negative and the plates positive. The direction of the steam changes but the direction of the fluctuation of the ammeter's needle does not change. Obviously it will be the same for the lungs: the air changes directions in breathing in and breathing out. On the other hand, the electric current engendered by the friction of the air and the vapor on the respiratory tracts will not change directions.

3 - ANALOGICAL RESONANCE BETWEEN THOUGHTS AND THE PULMONARY ELECTRIC CURRENT.

We now need to ask ourselves the following question: does the thought have to be in analogical resonance with the flow of pulmonary air which changes direction during breathing in and breathing out, or with the electric current accompanying breath which obviously will not change direction between breathing in and breathing out, as with Armstrong's machine? To resolve this problem, there are three points to be considered in order of increasing importance:

* From: "Electrostatistische Hochspannungs-Generatoren" by Dr. Nél J. Felici, Professor at the University of Grenoble, 1957. Verlag G. Braun-Karlsruhe. Page 2: Dampf-Elctrisiermaschine.



1) Corresponding ratio of the size of the molecule:

We remark the difference in size between the electron and the molecule of oxygen. Although it is impossible to give an exact ratio because it is not certain that the electron has precise limits, they seem rather vague like those of a whirlwind, if we were to represent the electron by an orange pip, the molecule of oxygen composed of two atoms would be roughly as big as the city of Paris. It is thus normal for the mind to be in analogical resonance with the most subtle element, and to a much greater extent.

2) Chemical action of the phosphene:

Next, we remind you that all our research on phosphenes has shown the perfect correlation between the laws applying to thought, when it is not influenced by outside circumstances, and the laws applying to phosphenes.

And we also remind you that phosphenes are photographable. We have hundreds of photographs of phosphenes made by Mr. Cuttica, a photographer in Wazier (the Nord Department, France). These experiments have been described in detail in "The Initiation of Pietro" and summarized in "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions". Now, when we say "photography" we mean "a chemical reaction on the plate" and consequently movement of electrons surrounding atoms.

So, the phosphene appears to be at the lowest level of thought and all the latest experiments we have carried out on them show that the phosphene can act on the electron because it is photographable. This increases the probability of a close relation between the thought and the electron. Thus, it is normal that thought be in analogical resonance with the pulmonary electric current and not with the tracheal flow of air. In other words, the flow of the imagined thought would not have to change directions with breathing in and breathing out, as it is taught in Western schools of Yoga. However, this does not mean that it will never have to change directions, but that it will be according to breathing characteristic of the brain and not synchronized by the respiratory rhythm.



3) The mind acting directly on electrons

Here is the third point, more precise, whose presentation will bring us to make several remarks on the side which we feel present a great interest.

First of all, can we state that in its essence the spirit is independent from the body?

I believe that in our times, we can consider this to be a quite valid scientific hypothesis, based on the stories of persons who were in a state of apparent death and who were revived under circumstances where it would not have been possible to resuscitate them in the past. Now, if we accept this hypothesis, it inevitably ensues that the mind can act on electrons.

Bergson had already strongly insisted on the fact that when a striated muscle carries out a movement, something like a chemical explosion is produced inside the muscle, an explosion that abruptly frees a potential chemical energy. Once again, as there was a chemical reaction, we observe that the movement of electrons is produced.

Now, this explosion was started by the nerve impulse which is a complex electrochemical wave, therefore once again a movement of electrons, even if this movement is of a nature quite different from that produced by a current going through an electrical cord.

Now, for the first electron of a nerve to have moved, it had to be put in movement in the brain. And the mind, considered to be independent from the body, must have been able to act on this electron.

How is it that the mind can act on certain cerebral electrons while it cannot directly move the electrons in an electrical cord?

This is due to the difference between organic matter and mineral matter.

The difference between these two aspects of creation is that in mineral matter the bodies possess a relatively strong electric polarity as soon as they are in solution. Thus, they are either acid, in other words having a positive electric polarity, or they are basic, having a negative electric polarity. Most salts are not saturated and therefore they have a strong polarity. The instability of neutral salts shows just how reactant they are in the presence of electrons, capable of acting in consequence on the



nearby molecules through their own polarity. Only atoms incapable of reacting chemically, like those of helium, are completely neutral electrically, but they are relatively very small in size.

Simple bodies, and especially the metalloids, have their electrons subjected to the very powerful force field of the atom's nucleus; these electrons are thus not very mobilizable. It takes a very intense electromagnetic field to tear them away from their orbits.

If there is a possibility of the mind acting directly on electrons, this action only can be very weak, otherwise by a simple effort of the will, we would be able to switch on a light at a distance if it is connected to a closed circuit without the need of an external source of current. Our will would replace the dynamo or the alternator to mobilize the relatively easily freed electrons as compared to those of the metalloids in the conductive wire.

Let us now imagine a free electron having a strong momentum and circulating through matter. Its path will be diverted by the electric polarities it meets, and to a great degree. It will set an angle on its initial course, avoiding the negative polarities and moving closer to the positive polarities. Its zigzag course will be influenced only in a very minor way by the very weak possible action of the mind. It will pass too little time before the small molecules that are really neutral, such as those of helium, for the action of the mind to succeed in imprinting a durable modification on its course.

And on the contrary, the basic element that is characteristic of all living matter is what we call "the amino acid" but it should rather be called "acid-base".

In effect, it is a rather long complex molecule, having one extremity that is alkaline or basic, the other acid. Thus the former being of negative electric charge, the latter being positive when these bodies are in solution in the humors of the body. This allows these elements to form a long chain, the acid pole of one clinging to the alkaline pole of the other, chains that can be made up of hundreds of elements. These are proteins. These chains are thus neutral, except for the ends, of which one is slightly alkaline and the other slightly acid.

Let us imagine an electron suspended along this chain. It will not be influenced or pulled this way and that way by clearly defined polarities. It will almost be in a neutral area.



As a result, if the mind can act on it very weakly, this movement will be appreciable and can then trigger articulated leverage movements sent through these long molecules continuing up to the setting in motion of the nerve impulse.

Now, in fact, in organic matter, this kind of electron exists. Indeed, around the large molecules there are peripheral electrons which rotate around the nuclei of several atoms, a bit the way planets probably do in double, triple or quadruple star systems. We can also imagine a comet which would circle around our sun and another star at the same time. Close to the sun, its speed is very high, but even for a comet, like those we know, its speed at the other end of its course is very weak, several meters per second; in these regions, its path is thus modifiable by an extremely small amount of force compared to what would be necessary when it is travelling at a high speed. It is almost the same thing for the electrons that form a peripheral cloud around the nuclei of large organic molecules.

We can understand that if the action exerted by the mind is very weak, it can still make itself felt on these peripheral electrons that are common to the nuclei of several atoms. It is quite probable that it is through this mechanism that the mind, by nature independent from the body, controls the body.

4) Souls at work in the sky and black holes

Let us make a digression which is not without interest. There is another aspect of creation where the electron is subjected to only minuscule electrostatic and magnetic force fields: in the interplanetary spaces. These fields are weaker in intersidereal spaces and even more so in intergalactic spaces. Furthermore, electrons circulate in these regions for thousands or millions of years before being caught by any body of a notable size. Thus, if the mind, considered to be independent from the body, can have a weak action on electrons in the brain when it is kept in the areas with electric neutrality, the corollary is that the souls of the dead can act on the electrons in relatively empty spaces, with all the more effect because the distances they have to cross are immense. Therefore if a spirit changes the path of an electron by an infinitely small angle, a million years later its point of impact will be quite different from what it would have been without this action.



So, we agree with certain spiritualist doctrines according to which, when a new celestial body is formed, it is because countless numbers of spirits have worked on its construction.

Once again, logic leads us to the point where we notice that even astronomy will not be able to do without a scientific spirituality.

For example, let us take a look at the question of the black holes. Matter, if it is true that it is destroyed by crushing, can only be transformed into a more subtle element. So, as the phosphene is a substance, as proved by the fact that it is photographable, that its third phase allows us to see physical objects in complete darkness, that it is highly transmissible by telepathy and that it is also an intermediate substance between thought and matter as proved by all our experiments, in black holes, physical matter must be transformed into a phosphenic substance.

B

THE PRACTICE OF CYCLOGENE BREATHING

The result coming from these three elements, and particularly from the last one, is that it is logical for thought to be in analogical resonance with the pulmonary electric current and not with the tracheal flow of air. As this pulmonary electric current flows in a constant direction, contrary to the pulmonary air flow, the imagined movement of the thought (which the Hindus call "prana") should be in the same continual direction and not enter and exit with breathing in and breathing out, as stated in most western books.

In addition, when respiration is as close as possible to circular breathing, during breathing that is nearly square, the rhythm of the pulmonary electric current will be nearly sinusoidal. And so, the cork rises and falls on waves tracing a circle. Thus, the main mental image that is needed, and in preference to all others during the breathing exercises, is that of a circular movement.



THE FIRST EXERCISE OF CYCLOGENE BREATHING

While doing square breathing, if possible rounding off the angles a little, imagine a circular movement whose center would be in the middle of the thorax.

This could be the mental image of a small white cloud circling around the outside of a circle centered in this way, that of a wheel or a whirlpool in the water, it doesn't really matter. We call to mind once again the principle of snow crystals: there are no two snow crystals alike, although they all have a sixty angle degrees. And in our case, each person can choose the image which seems to be the easiest for him to form, as long as it contains a movement of rotation.

THIS MOVEMENT OF ROTATION MUST BE IN THE SAME DIRECTION DURING THE FOUR PERIODS OF BREATHING and this constant direction must be kept during a great number of breaths.

We have seen that it is during a long, but not exaggerated, period of holding the breath that the brain is the most capable of making an effort. Thus, it is during this period of breathing that we will give the maximal speed to the movement of mental rotation.

We will notice that during several breaths, the clarity, intensity and speed of the movement of imagined rotation increases. Then they gradually slow down. Then, we stop the physical movement of breathing; we continue to observe almost passively the mental image in rotation. We will notice that for several moments, an infinitely small effort of the will is enough to give it much greater movement. There is a real inertia in the visual image.

In other words, it is all right to accumulate the energy on a chakra, or a psychical center, provided we understand this accumulation of energy as it was produced in Swiss streetcars, "gyro buses" in Neufchatel. They had no engines but only a very heavy flywheel.

At the terminals, it was launched at a high speed and then the energy necessary for the forward motion of the streetcar was taken from the



kinetic energy of the flywheel. In the same manner, the energy accumulated on a chakra is in the form of the rotating movement of the thought.

2

COMBINING THE CYCLOGENE PNEUMOPHENE WITH ANOTHER INTELLECTUAL ACTIVITY

After a bit of practice doing the exercise above, we can notice that it is very easy to add another intellectual activity; this goes without saying, it is natural. This could be the subject of an exam that has to be taken again, a problem in everyday life that needs to be resolved or a philosophical question. These ideas always evoke visual images which will come and place themselves over the center of the whirlwind. Memories will come back more easily during the exercise, or later on under the influence of increased organic activity resulting from the slight lack of air.

It is the same for associations of ideas which will be more numerous and better.

Thus, it is creativity that will be increased, as we have described in detail for Phosphenic Mixing, and it is therefore not necessary to go back over it again except to point out that this will be in a much deeper and subtler way, due to the fact that breathing is a function more closely related to the origin of life than sight is.

Being attentive does not mean "thinking only of one single thing, thinking only of what we are doing", as it is usually said. Everything is in movement in the brain: the blood, the chemical exchanges, the electric activities. So why would we want thoughts to be "static"? That is the wrong way of understanding "mental concentration". Somebody who has an organized brain is a person who has a large number of associations of ideas one after the other but they swirl all around the same center of interest.

The exercise consisting of visualizing a whirlwind spinning around a center, accompanied by breathing with a slight lack of air, can only enhance the normal thought processes in well-developed intelligence.



DEVELOPMENT OF CLAIRVOYANCE THROUGH CYCLOGENE BREATHING

We can also observe that when this imagined whirlwind is animated by a powerful movement of rotation, we feel a kind of void in the center. In front of this void, in the whirlwind's cone, mental images appear that are a bit denser than usual at the beginning, and then this densification of the thought becomes more accentuated. A few days or a few weeks later, we will notice that the images thus formed in the whirlwind were premonitory or resulted from reading the thoughts of a person close to us, or were even an excellent intuition for carrying out a project. In a word, we have gradually gone from breathing with meditation to clairvoyance.

Through this process, the Eastern texts, which are "esoteric" only due to a lack of precision in the explanations, become clearer: this imagined mental whirlwind is what Yoga calls Kundalini. Theosophists and Anthroposophists accept that when the perception of invisible worlds appears, the psychical centers begin to swirl. This is fine, but you should not wait for this movement to occur through a kind of involuntary and unexplained reaction following often baroque exercises that have no connection to it. It is necessary to begin imagining this movement of rotation and then it will continue by itself due to a kind of inertia.

We can consider that it is a question of an effect comparable to what we call, in ordinary language, "The magic of the gesture". For example, certain political leaders make their troops raise their fists to incite their aggressiveness. On the contrary, spiritualist philosophers, such as Rudolf Steiner or Peter Deunov, have people make gestures with the arms expressing generosity, to instill this quality in a gymnast for example. This principle is the foundation of their methods Eurhythmy and Paneurhythmy. The latter is nothing more than a Bulgarian folk dance (walking in circle with a gestural rite at sunrise) which is very widespread in this country.

Once I had an experience whose importance I realized only much later. Being hospitalized after a car accident, the breathing exercises were the only ones that I could do in the ward, without it being too noticeable under the sheets.



I was methodical: one week, I practiced one rhythm; the next week, another rhythm and so on over a few months. It was only much later that I understood the importance of what, at that time, seemed to be just a coincidence. During the week where I practiced square breathing in the morning, when it came time for the walk in the hospital gardens during the afternoon, a meditation then imposed itself on me in the form of a kind of immense circle of white smoke, or rather like the trails of condensation left behind jets, this circle being in front of me. This circle rotated, without my having to make any effort to impose this movement. I had a very strong sensation that there was a void at its center. At certain moments, my deceased maternal grandfather appeared to me like a mental image a little more condensed than usual and without my trying to provoke it in the least. A short time later, an event occurred in my life which seemed to indicate that this condensation of thought, similar to a faded vision, had a premonitory character.

What had happened? Imposing a square rhythm on my breathing, in other words, fitting easily into a circle, through the MAGIC OF THE GESTURE this almost circular rhythm had been reflected in my imagination in the shape of a luminous circle in rotation. The question of the rotation of Kundalini or the chakras is no more complicated than this.

This is because breathing with slight lack of air, on a rhythm as close as possible to the circular rhythm, through the "magic of the gesture" engenders a movement of rotation in the visual imagination that we call "Cyclogene Breathing".

4

OUT OF BODY EXPERIENCE THROUGH CYCLOGENE BREATHING

Now, instead of placing the imagined whirlwind's center of rotation in the middle of the thorax, if we place it outside our body at the end of the exercise of breathing with a slight lack of air, we observe the mental movement of rotation that continues. Then we seem to be sucked up into the whirlwind and we will see that we are carried away in spirit to the place where we pictured this whirlwind.



Many persons have reveries during half-sleep that escape their control. The remark can be made that man is happy only when he realizes his childhood reveries. This state of daydreaming, in a sense, contains what is most important in our psyche because it is composed of the seeds placed in us at our conception and whose existence must be the ground which will allow them to germinate, grow and flower. Can we raise the level of these daydreams higher? In other words, can we favor the good seeds in detriment of the bad ones?

A curious thing is that Phosphenic Mixing does not act directly except in increasing the density. However, the quality remains the same. The only thing which exerts an action is rhythmic thinking, provided that **THIS RHYTHMIC THINKING HAS A PERFECTLY REGULAR RHYTHM, WHICH CAN ONLY BE OBTAINED BY USING A METRONOME.**

In Part Two, we will see how to add this very important improvement to all our exercises.

We could say that placing the center of imagined mental rotation outside the body during breathing with a slight lack of air is the preparation for this exercise.

We will notice that when daydreaming arises, meditation on this whirling phenomenon enters rather easily into resonance with it and joins it. From then on, the purifying of the reverie's moral level and the greater quality of its intellectual content will depend on the intensity of the whirlwind and the degree of momentum of inertia it has been given during the voluntary exercises. In the end, the evolution of daydreaming depends on the amount of work we do and its intensity during the exercise of cyclogene breathing, when the point around which the imagined movement rotate is outside the body, in a place where we want to project ourselves.

So, the intensity and quantity of energy accumulated in this movement of mental rotation depends on its regularity: thus the necessity of using a metronome in order to push the experience as far as the out-of-body experience.

Gradually, these daydreams become more and more like walks taken in another world and during which we perceive events taking place at a distance or where we can sometimes manifest ourselves. So, by the



practice of this mental whirlwind and in its continuation in half-sleep without effort of the will, daydreams are gradually transformed into out-of-body experiences.

5

MULTIPLICATION OF THE EFFECTS OF PHOSPHENIC MIXING THROUGH CYCLOGENE BREATHING WITH A SLIGHT LACK OF AIR

Here we are obliged to summarize a study which we published in detail in "Lourdes and Phosphenism" *.

Mrs. Gysky gave us multiple proofs of authentic clairvoyance. Now, when she was a child, when she was at church she began to pray only when she began to see colors, after having focused on a lamp. In other words, she had instinctively found the mixing in the co-phosphene. Furthermore, her parents were lock keepers, so she would frequently go and sit at the edge of the canal for reciting her lessons or praying while looking at the reflection of the Sun on the water

Also, at the age of five, she had been in a state of apparent death due to diphtheria. Since then, from time to time she had acute fits of breathlessness as a result of oedema of the glottis.

For Bernadette Soubirous there were four causes leading to the practice of involuntary Phosphenic Mixing as she recited her rosary. She guarded her sheep on a hill oriented in a direction such that it was a veritable solarium. She often focused on the mists clinging to the peaks of the Pyrenees, mists that were made very bright by the sun in a pure sky. Her only game was throwing twigs in the water and following their drift. Finally, in her parents' house where she lived

* Cf.: Volume II of "Initiatory Experiences", where we cite several cases of out-of-body experiences with objective proofs, as well as manifestations of the double at a distance before persons who had not been forewarned, and who told about it the following day without having been asked. The method used at that time was nevertheless much less precise and not perfected like the one we indicate here.



before becoming a shepherdess and where she went on her days off, the head of her bed was about six feet (2meters) from a big rustic countryside fireplace. Since she recited her rosary as she was falling asleep, she must have watched the flames at the same time.

Furthermore, she had been very seriously ill at the age of five due to cholera and afterward, all her life, before and after the apparitions, she had such acute attacks of asthma that it was often thought that she would die.

Let us compare the origin of Mrs. Gysky's gifts and the evolution of Bernadette Soubirous.

In both cases, it seems that a state of apparent death, followed by frequent fits of asphyxia, multiplied the effects of Phosphenic Mixing by freeing the etheric body. Furthermore, we have seen in "Lourdes and Phosphenism", the similarity between the luminosity of phosphenes and the light which we perceive in state of apparent death, when one is able to return with memories of it. And we summarize it here: both of them exert a very strong action on the memory, scientific curiosity, the detachment from possessions of this world and the gift of reading thoughts. We can thus comprehend that the combination of these two actions that are so similar will multiply the effects.

We can understand why the effects of the Phosphenic Mixing can be multiplied, in a very considerable way, through the exercises of breathing with a slight lack of air and especially accompanied by the meditation on a whirlwind situated outside the body. But the difference is that this method is, fortunately, without danger even if we could call it a "small death".

Let us make a comparison in order to understand the difference.

Let us imagine two cars of child's train attached to each other. In apparent death, it is as if we brutally separated the two cars.

We are very lucky if one of the hooks does not break, and even if it is possible to reconnect cars, the hooks run the risk of remaining damaged.

On the contrary, the exercise of breathing with a slight lack of air, associated to the mental whirlwind outside the body is comparable to two wagons connected by a spring or a flexible cord. Spreading them apart in



pulling on them a little bit every day, after which the wagons return to their normal positions, we make the link increasing more elastic. Thus, we make the cord stretch, and at moments it becomes voluntarily longer, but nonetheless it loses none of its solidity like certain very sophisticated springs. So, we obtain a multiplying effect on Phosphenic Mixing by the exteriorization of the etheric body, without causing any damage whatsoever to the physical body, quite the opposite.

We can make another comparison. Let us imagine a sailboat on the open sea, passing along a coast with unknown reefs that need to be observed for one reason or another. And for example, a sailor in a boat is sent out on reconnaissance. But for him to catch up to the ship again, it will have to lower its sails and stop. It is then at the mercy of the currents, the wind and the waves because its rudder can no longer be used to take them at the best angle. It is the same thing for out of body experiences in a state of apparent death; for example, in bygone times, witches obtained this state with ointments composed of brain stem paralyzers*.

On the other hand, an aircraft carrier is constructed so that a pilot can leave on reconnaissance and return on board without the ship having to stop its engines, and even without changing its course.

So it is with the out-of-body experience obtained by the combination of phosphenes, rhythmic thinking and breathing with a slight lack of air (Pneumophene): a superstructure is built which allows the soul to fly without there being anything more than a slight slowing down of body's activity.

* Cf: *"The Initiation of Pietro"*.



THE PROBLEM OF THE DIRECTION OF ROTATION

We often ask in what direction this whirling movement has to turn.

The question is not precise, in spite of appearance.

Indeed, we often notice that after having made the whirlwind spin for several moments on a vertical plane, this plane spontaneously turns horizontally or obliquely.

This is ruled by the same law as the one applying to coupled pendulums. We recall this: a cord suspended between two nails on the same horizontal line, the rope not being tightened: two balls are suspended from this cord, each one hanging by a long thread. If we pull one of them to the side, and then we release it so that it swings at an angle of 45° against the other ball suspended from the cord, some moments later this first ball will be immobile but the other one will swing at angle of 45° in the other (direction), thus at a right angle to the first one.

In the same manner, after vertical rotation, it then tends to be horizontal.

But let us imagine that it rotates again 90° , thus 180° in all; and if we turn a watch over and we look at it through the back and if it is transparent, we will have the impression that the hands are turning backwards.

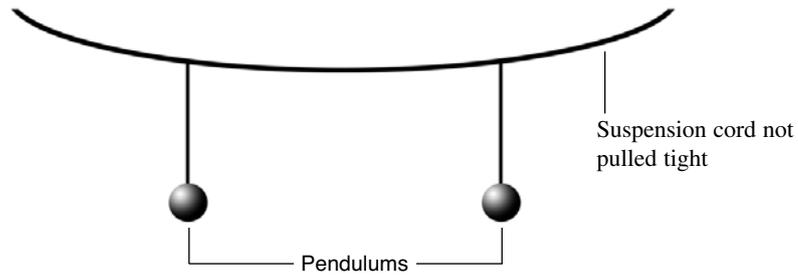
It is thus impossible to discern a change in the direction of rotation of a 180° movement. And thus there is no need to adopt a formal change in direction of rotation for philosophical or analogical reasons. It is not like the direction of physical rotation of whirling dervishes, for the direction of the spinning of the body. Because in this case, the projection of the movement of the circulation on the ground clearly indicates a clockwise direction because the blood traces a curve to the left of the arch of the aorta and descends in front and to the left of the vertebral column, going back up on the right and at the back of it by the vena cava (see "Phosphenism and Whirling Dervishes").



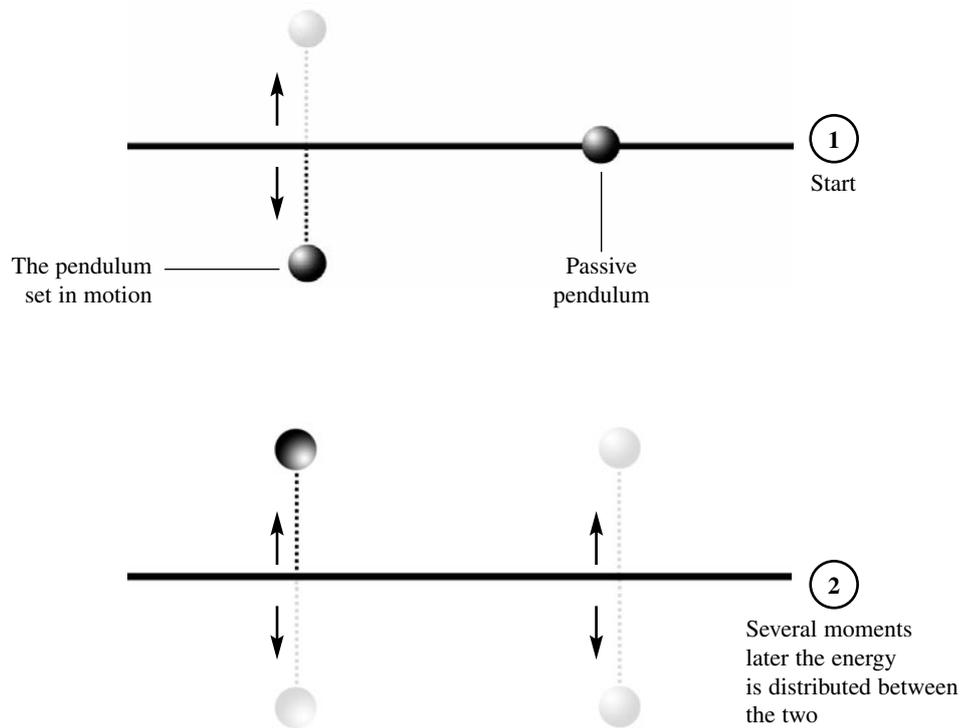
Diagram FIG. 4

Energy exchanges between coupled pendulums

Seen from the front, immobile

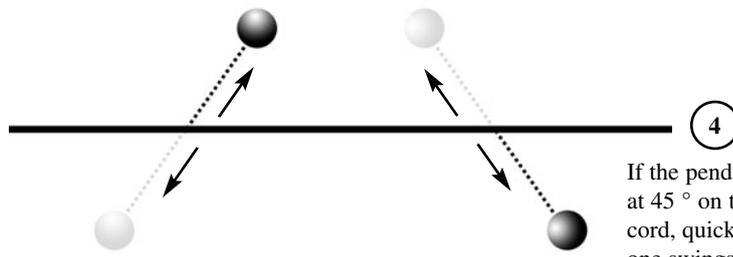


Their movements projected on the horizontal plane

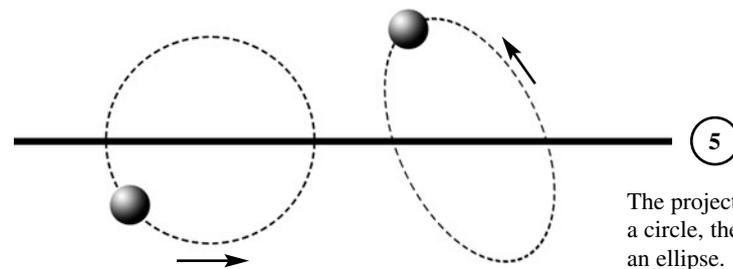




3
A little later the pendulum in motion has lost all its energy which has gone into the second one which then goes back into the first one, and so on.



4
If the pendulum is projected at 45° on the suspension cord, quickly the second one swings perpendicularly to the first one. If we wait a little, there will be complex exchanges of energy, producing unendingly variable movements.



5
The projected pendulum traces a circle, the passive one traces an ellipse.

Diagram FIG. 4A

As the brain is infinitely more complex than a couple of pendulums, we can understand that introducing a rhythm in thoughts creates an infinite number of other rhythms.



On the other hand, as for the mental exercises, they are based on what takes place from time to time in phosphenes and we try to reproduce them in the imagination.

So, in 1947, in St-Paul d'Espis (Tarn and Garonne Department, France), four solar miracles took place: in front of several hundred persons, the Sun appeared to spin on its axis, changing its direction of rotation periodically and very abruptly (testimony published by Mr Lefort - Rue St-Pierre - Verdun (Meuse Department, France). See the description in "The Initiation of Pietro" p. 464).

From time to time, among the subjects who experiment under our supervision, it occurs that the phosphene begins to swirl, most often turning in one direction and then turning in the other. This change of direction takes place on a rhythm which varies, depending on the person, from two to eight seconds.

Furthermore, the combination of sinusoidal swaying and the oscillation of torsion is very frequent in biology: it is the movement at the origin of the life. As it advances, the spermatozoid, on one hand, sways its head from right to left which is continued in a sinusoidal movement of the body and the flagellum, and on the other hand, it oscillates around its axis, so that an observer looking through a microscope will sometimes see its right side, and sometimes its left side.

It is the same thing for walking. On one hand, the projection of the hip movement on a plane parallel to the walking direction is a sinusoid (Journal de la Bio-mathématique, Number 69); and on the other hand, each hip is alternately in front and then in back, which is an oscillation of torsion.

The heart contracts and dilates, as it is taught to medical students, like a cloth that we wring out by twisting both ends and then loosening them.

A poppy in the wind bends to the opposite side, and at the same time its concave side towards the wind as it leaves. Then, when the gust of wind stops, it straightens up and with the momentum it swings to the opposite side, but the elasticity of the torsion pushes the concavity of the flower back to the side that the wind came from.



This combination of pendular oscillation and the oscillation of torsion seems to be quite characteristic of life, while we hardly find this association anywhere else.

It seems that there is a kind of opposition between mind and matter in many cases. In the material world, the direction of rotation does not change, but in the world of the mind it is the opposite because it has a closer to certain aspects of biology. The direction of the phosphene, being close to the mind, changes in the same way.

Thus, the imagined movement of rotation can, as we like, be executed sometimes in one direction and sometimes in the other; in other words in oscillation of torsion. But what is necessary to retain from the explanations in the previous chapters it is that **THERE IS NO REASON FOR THESE CHANGES IN DIRECTION TO BE SYNCHRONOUS TO THE RESPIRATORY PERIODS**. Each person will thus make a change in direction as he sees fit, according to the impulse suggested by the brain.

Some persons will make several changes in the direction of rotation during a single holding of the breath, whereas the others will keep the same direction of rotation during several breaths in a row.

Just as there are big differences in the behavior of phosphenes' rotation depending on the person, so it is for these mental experiences. Each person blossoms according to his unique personality, and all the more so if he respects certain basic rules. This is once again the example of snow crystals of which no two are alike, even though they all have angles measuring sixty degrees.

In the end, all of this is only a more advanced analysis of the force that the Hindus call "Kundalini", which is no other than, and we repeat this, the power of rhythmic thinking. It is very easy to awaken and without danger, from the moment we tie it to the laws of vibrations and periodic phenomena in physiology and physics.



COUNTING WITH MANTRAS

For square breathing, in order to have a rhythm as regular as possible, it is obviously necessary to count so that the four periods will be equal in time.

But counting the seconds using numbers is boring, and in addition the pronunciation is not of equal length for all the numbers. Thus, the pronunciation of "three" is shorter than that of "seven"; and this is even worse beyond the number ten.

It is better to create a series of mantras that corresponds to you. For square breathing, the solution is simple because the four time periods are equal. It suffices to repeat the same series four times.

When the mental image associated to that of breathing is a rotational movement, the mantra in analogical resonance needs to contain the consonant "L". In effect, let us observe the tip of the tongue during the pronunciation of the syllables "LE - LE - LE...". We can see that the tip of the tongue traces the form of a circle, descending towards the front and rising back up at the back. The direction of rotation of the tip of the tongue is inverted for the sound "EL - EL - EL". The lips form a perfect circle for the letter "O", so that the wave emitted is perfectly circular, which is confirmed by the analysis of a cathodic oscilloscope. Indeed, depending on the placement of electrodes, the vocalization of the letter "O" in front of the microphone is translated on the screen either by a perfect circle or by a sinusoid, the similarity of both figures being obvious in the same way that a cork on waves traces a circle as it rises and falls.

Thus, the sound in perfect analogical resonance for accompanying the circular movement of the imagination would be the sound "LO - LO - LO" when the rotation is done in one direction and "OL - OL - OL" when it is done in the other direction.

But this does not allow us to count very regularly if the breathing is a little bit long.

For example, if every respiratory period measures six seconds, it is better to use a formula like "LA - LE - LEE - LO - LU - LAY" for each of these periods, repeating it four times for a complete cycle.



Having acquired the principle of using mantras in place of numbers, each person can create a series of mantras which corresponds to him, by following more or less the indications above.

Finally, we will notice that circular breathing requires such a gentle movement in the constantly changing variation of speed that precise syllables are not appropriate. They break the rhythm too much.

So we would choose an imagined nasal sound or rather something like the noise of a metallic blade which would vibrate: a musical saw whose pitch would gradually go from high to low and vice versa, according to the breathing phase. It is the deepest form of the Hindu "OM" and the one that most closely follows the Upanishads, as we have showed in "OM, the Natural name of God and the Mantras".

8

COMBINATION OF CYCLOGENE BREATHING WITH A PHOSPHENE

Naturally, all these exercises are more productive if we combine them with a phosphene.

This can be done in various ways:

1) With square breathing: most often the phosphene giving the impression of being in front of you at a distance of 3 to 6feet(1m to 2m), imagine a luminous point which circles around the outer edge for a long time in the same direction, or circling inside the phosphene, or even something like a planet circling around it.

2) With circular breathing: it seems that the maximum benefits coming from the association of the phosphene to rhythmic breathing are obtained by tying circular breathing to the phosphene and the thought in the following way:

We have said that circular breathing is so gentle that we are unable to continue counting: it would destroy the subtle sensation given by the constantly changing speed of the flow of air through the nostrils.



We shall imagine a wave of light in front of us, coming from infinity, advancing toward us while breathing in, and at the end of this it will very slowly cross the phosphene and then penetrate into the body; finally during breathing out, we expel it laterally towards infinity.

Other experimenters prefer to imagine that the wave of light, coming from a bit behind the phosphene, passes through the phosphene during breathing in and mixes well with it, then penetrates into the body at the end of breathing in, as in the previous exercise. But when breathing out, it is sent down and forward, then rising back up behind the phosphene and level to it. A circular movement is thus completed.

From time to time, it can happen that the phosphene seems to come closer to the body during this exercise.

Using one method or the other, we can observe that after several moments of practicing this exercise, we have the impression of absorbing the phosphene's subtle substance, filling the body with it. As we know, the phosphene is in reality constituted of a substance outside the brain. It is very likely that the impression of making the element that makes up the phosphene descend in the physical body is not simply the fruit of the imagination, but also corresponds to a reality. Thus, the etheric double becomes charged with an element that will make it stronger and more susceptible to manifest itself at a distance, due to a greater density than usual.

It was probably exercises of this kind that allowed Christ to create his radiant double during the Transfiguration; the greater density acquired in this manner can also explain his Apparitions after death.





CHAPTER V

BASKETWORK, THE SYMBOL OF GOD

Already, during respiratory exercises and independent of the experimenter's will, the center which the whirling movement of the imagination revolves around can move from one place to another.

First of all, there is a certain influence of the chosen rhythm on the placement of this center.

If concentrating the mind on the middle of the thorax quite naturally accompanies square breathing, due to the fact that the sensations of expansion of the rib cage draw one's attention to this region, it seems to be instinctive to move this center of rotational movement to the hollow of the stomach during rectangular breathing. This is perhaps because during rectangular breathing the action of the diaphragm is greater than in the previous one.

But also, some persons feel the need to move the center of rotation to a point which is not concerned by the respiratory movements, for example placing it at the level of the throat or in the center of the head.

It is very important to let these spontaneous movements of the mind go, and act in the same direction as soon as we detect them.

It is useless go to the East to look for a "Master" who would be the only one able to tell you about the order of opening the chakras, as we have seen previously. And it is here, particularly, that we can see that this order is imposed by the body according to laws of which we are still not aware at this time. In the same way, if we have several phosphenes simultaneously, oscillations occur between them which always follow the same cycle for the same subject, but this can only be known by experience.

It is particularly the spontaneous whirling movement which will then be subjected to involuntary and curious movements.



For example, it can happen that if we fall asleep while practicing square breathing with the center of rotation in the middle of the thorax, the following morning when we wake up, we will perceive a very small whirlwind spinning very fast, between our eyes. There is a sensation of an intense void in the center, like a hole that a spirit could easily go out through to travel outside the body, in the surrounding space. Or during the day, we might even feel that there is something like a crown of brilliant and unstable vibrations woven around the head. This is obviously the psychical center of the top of the head that is awakening.

In one of her poems, the poetess Minou Drouet speaks about her head feeling as light as a woven basket and full of bubbles (“Minou Drouet, Her Messages of Light” - Ed. Véga, 1958 - p. 81, "This is my head: light basketwork woven with the hair of the stars where a fairy would have piled up soap bubbles"). We have already compared this passage to what Yogi Hamsananda had said to us. He had felt Kundalini like a flow of bubbles, which is comparable to the surface of the sun when observed with in a strong telescope: bubbles rise continuously from the inside and burst on the surface.

How can this impression of "basketwork" making up the head be explained?

First of all, let us make a comparison with another very curious fact. In the Museum of Man, in a display from the Society Islands, the Tahiti island group, there is a tray in basketwork. The plaque underneath informs us that in these islands basketwork is a symbol of God.

Now, among the persons who followed my courses, there was a guitar teacher, Mr. Garcia. He had the following experience which occurred before he had heard about Phosphenism: one day, during the boat crossing from Marseille to Algiers, he had focused on the Sun's reflection on the sea during most of the journey.

And when he was in a most down-to-earth situation, in other words when he was standing in line waiting to go through customs, he suddenly perceived something resembling a bright thread inside his body, running from the top of the skull down to the perineum. And **THIS THREAD VIBRATED INTENSELY**. The phenomenon lasted twenty-four hours. He found that it was magnificent; and it was then in looking for information here and there on what could have possibly taken place that he learned of the existence of Phosphenism.



Representing God by basketwork seems very primitive to us, we who are used to having the great masters in painting and sculpture suggest images to us.

But when we think about it, the symbol of basketwork is on the contrary extremely deep because basketwork is composed of interwoven strands, generally in two perpendicular networks, each passing alternately above and below the strands of the other network. Because of these inflections, the curve of each strand becomes about sinusoidal. Thus basketwork appears AS A MOTIONLESS SYSTEM OF VIBRATIONS.

This is all the more true as we know the importance of systems of perpendicular vibrations and the exchanges of energy between them. We have just given an example of this in section 6 of the previous chapter on coupled pendulums, suspended from the same rope.

Moreover, in television, we know that if the receiving antenna is perpendicular to the transmitter, the reception is better, and yet this has never been explained.

These various facts can be compared to that of head sways done with an initiatory purpose, in other words for provoking rhythms in thinking, which are practiced primarily in two perpendicular directions: lateral (transversal) and anteroposterior.

And in addition, very often the main strand in basketwork is spiral, which once again evokes the mind's whirling energy whose awakening is the goal in Yoga.

If we take a look at the psychological aspect of the concept of God, we notice that prehistoric man gave the name of "God" to what appeared to him to be the strongest, the most powerful. Now, there is a volcano in the North of the New Zealand's Western Island; the natives considered that it was God because it manifested the greatest power that they were able to observe... and especially, one had to avoid upsetting it at the risk of having troubles.

Minou Drouet, by looking at the Sun's reflection on the water, developed her rythmo-phosphenic system to such a point that her head felt like basketwork, that is full of interwoven vibrations.

Tahitian fishermen, spending their lives in dugouts just at the level of the water and bending over to pull the fish out of the water, have a way of life



which predisposes them to feel from time to time the same vibrations, similar to the phenomena experienced by Mr. Garcia and Minou Drouet. But this phenomenon of mental vibrations can be also produced by cyclogene breathing, as we have just described.

Nothing is more powerful or more beautiful than this perception once it has been triggered. Nothing gives as strong a sensation of supernatural power. That is why the Tahitians had identified God with this phenomenon (which is none other than the "Kundalini" of the Hindus) and made basketwork the outer representation of this internal phenomenon.

There is another very famous basketwork, more famous than all other basketwork. But we do not think of it because our conditioned reflexes block the associations of ideas: the crown of thorns. Its interlaced branches represent very well the mass of waves interwoven around the head which appears in the mind very often following the exercises of cyclogene breathing. It is the same after practicing Phosphenic Mixing with the Sun's reflection on the water, whose numerous movements appear to facilitate this manifestation.

Furthermore, the thorns in Christ's crown can be interpreted as an added vibration, the wavelet on the wave. In this case, it is the rhythm of one sixth of second, with one slope being steep and the other more gentle, as in the exercise of mentally repeating the syllable "Kree" (see The Development of supranormal powers of the mind with thinking at a rhythm of one sixth of a second.)

Undoubtedly, more than any other human being, Christ had felt this crown of luminous, moving vibrations around his head, thanks to the surge of phosphenic fluids that he had received from Zoroastrian magi at the beginning, then through his own inner work by practicing exercises similar to those we have described, and then through an additional push that he received in Zoroastrian temples or in Tibet.

Now, there is an absolute law: everything that is in the mind will one day become matter. Furthermore, that is why one has to be careful to have only good thoughts; otherwise, at a moment of weakness caused by disease, war or a family crisis, one will carry out bad acts. We might complain that we didn't want it to happen, that "it happened without our control and we regret it". In the end, it is just the weight of bad thoughts



that acted without our knowledge. But good rewarding thoughts will retain our hand at the last moment.

It is likely that because Christ felt more than anyone else, a crown of bright, moving vibrations in his consciousness, that without having categorically desired it, this crown of light was manifested in his life by the crown of thorns that has remained in history.

THE PERIDINIAN

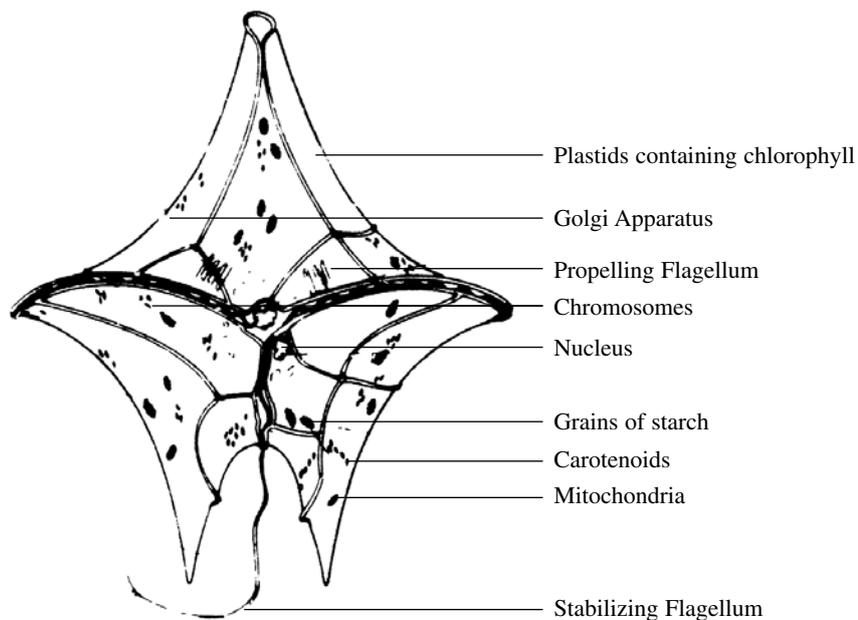


FIG. 5: Peridinium: example of the oscillations and perpendicular sinusoidal movements in biology, the longitudinal flagellum being used for propulsion, the transversal flagellum for balance and nutrition. Documentation provided by the courtesy of 'Centre de la Mer et des Eaux' (Institut Océanographique - 195, Rue St. Jacques - PARIS V).



The impact of the image of Christ on the cross on popular imagination, with his head swaying and as he was dying, while undulating his limbs, as suggested by ancient pictorial representations, was undoubtedly one of the ways this biological reality expressed itself.

The Peridinium is part of phytoplankton, in other words plant plankton. "Everything that lives and floats is plankton". The Peridinium is a unicellular primitive alga which constitutes 70 % of plant plankton, consequently a considerable proportion. Thus, it is a being at the very bottom of the food chain of living beings and of great quantitative importance in it. It is remarkable that this organism, which is one of the main foundations of the biosphere, clearly shows the importance of the law of perpendicular sinusoidal oscillations in living beings, one flagellum being used as a scull for moving forward, the other one being used to create stabilizing whirlpools and also facilitating nourishment.

The Indonesian Magus Pak Subuh, who is treated in this book and several others, swayed while projecting what he called "the great life force" on the candidates for initiation. Having been asked why, he answered that he felt this great life force - which is none other than what we call rhythmic thinking - rising up through him in a waving movement, and crossing inside from right to left with the same movement. Therefore, he was a "mental Peridinium".

We strongly advise our readers to go and see the series of films by Commander Cousteau at the Oceanographic Institute. They are full of lessons for those who practice our exercises because they clearly bring to light that many of these are simply a return to natural rhythms which have been lost in our civilization.

For example, we find this combination of perpendicular oscillations in the swimming of many fishes, the undulation from bottom to the top of the vertical caudal fin being perpendicular to the axis of the anteroposterior forward movement of the fish, determined by the horizontal oscillation of the vertebral column.

Also let us point out that the lower surface of the ice shelf covering the Antarctic continent has rather big hexagonal cavities attached to each other, organized with the regularity of a bee's nest. So, we see water manifesting the hexagonal structure of its molecule in snow crystals, whose angles all measure sixty degrees and which we often speak about,



and here, for mechanical reasons difficult to understand, in the bees nest structure of submerged underwater ice.





Part Two

THE PHOSPHENISM AND LIFE

THOUGHTS GIVEN RHYTHM USING A METRONOME
PHOSPHENISM IN CATHARISM
THE ELEUSINIAN MYSTERIES
ZOROASTRIANISM

THE ARIADNE'S THREAD OF THE FEELING OF OBVIOUSNESS

HYDROTHERAPY AND PHOSPHENISM



CHAPTER I

THE METRONOME, OUT-OF-BODY-EXPERIENCES KUNDALINI

A

MENTAL EXERCISE OF THE PULSATING SPHERE

A pulsating sphere, in other words, whose radius increases and decreases periodically, is the complementary exercise to the movement of rotation of thoughts. Due to the laws of equilibrium which govern the brain just like the whole universe, this will impose itself sooner or later upon the person who has begun the practice of mental rotations. But we can begin with the pulsating sphere.

It would even seem that it is in the tradition of Yoga to begin with this rhythm because the original texts describe Kundalini, existing in all human beings, like a snake rolled up inside an egg situated in the middle of the perineum, and the whole pulsating.

Thus, in the practice of Yoga, this pulsation appears to pass before the other mental rhythms to be developed. We have already seen several times that the translation of the Sanskrit word "Kundalini" would be "Power of rhythmic thinking".

In Yoga, we also speak of the spontaneous awakening of Kundalini in persons who are sometimes completely unaware of the existence of the phenomenon, this awakening being capable of provoking many psychic phenomena including out-of-body experiences.

Here follows an example:



B

A CASE OF OUT-OF-BODY EXPERIENCE BY SPONTANEOUS AWAKENING OF THE PULSATING SPHERE

One should not forget that all mental rhythms tend give out-of-body experiences. It is like a piece of iron room glued to a piece of wood. If we make it vibrate, it will become unstuck.

Here is an example which well illustrates this fact: following one of our conferences, a lady came and told me that when she was a teenager and long before hearing about spiritual phenomena, she had the following experience:

At that age, she had the habit of practicing what seemed to her to be a game while falling asleep. She imagined something like a bright luminous egg between her eyebrows and this egg grew bigger and then smaller, pulsing effectively on a rhythm of two seconds. We repeat that she had never heard of "concentrating on the eye of Shiva" or anything similar.

Now, one evening, after this exercise, she felt transported to a country that she did not know, and this was in complete lucidity, more than a waking state.

This journey of her double lasted for quite a long time. Not long after, her mother took her on vacation in Sicily where she had never been before. She recognized without any problem the country which she had seen during the out-of-body experience in a waking state and she was able to tell her mother, before rounding the hills, what houses lay behind each one.

C

LIBERATION OF ENERGY THROUGH THE PULSATING SPHERE

We are going to observe the true analogy between the way of creating energy in a diesel engine and the core of a star. In both cases, it is compression which triggers the liberation of a new quantity of energy.



At the center of a star, the weight of the enormous mass of matter that presses towards the center by gravitation is enough to break the nuclei of atoms, freeing their energy. A star is more or less pulsating. The diameter of our sun, for example, increases slightly on a cycle of five minutes, but many others, called variable stars, have a slower and more noticeable pulsation. This fluctuation is due to the perpetual fight between gravitation, which tends to make the star smaller, and the increase in the liberation of atomic energy each time the radius becomes smaller: thus the compression towards the center increases.

In effect, this freed energy tends to make the star dilate.

In a diesel engine, it is the compression of gases during the return of the piston that produces the heat igniting the gases and causing the explosion which pushes the piston back. The diesel engine is like an octave of a star, repeating on the chemical level, in other words the molecular level, what the star does at the atomic level.

Thus one must be filled with the idea that during the exercise of the imagined pulsating sphere, each time it is at its minimum there is liberation of energy at the center which allows the mental exercise to be self-sustained, without effort of the will, if it is at the right rhythm. And thus there is an increasingly greater quantity of energy which penetrates into the mind.

Obviously, this comparison between the star and the mental exercise of the pulsating sphere does not apply to what takes place in the physical brain, but in the area of "Theosophist thought-forms" for whom, as we have seen, every visual mental image corresponds to a kind of sculpture in a substance subtler than physical substance. The laws of physics can be applied to this universe, as well as to thought. This explains why it is in this invisible domain that the liberation of mental energy occurs through compression, energy which then reaches the physical brain.



□

THE KEY TO SUCCESS: THE REGULARITY OF A METRONOME

Now, this experiment is much easier to carry out than you would think.

It is sufficient to IMAGINE A SPHERE WHICH PULSES ON A RHYTHM OF ABOUT TWO SECONDS, IN OTHER WORDS, EXPANDING FOR ONE SECOND AND CONTRACTING FOR ONE SECOND AND IN USING A METRONOME TO OBTAIN PERFECT REGULARITY.

You should not think that using a metronome in music can dispense one in the least from the use of this instrument in practicing a mental rhythm. It can happen that experienced musicians, practicing and having their pupils practice using a metronome, are quite amazed by the fact that they have more difficulty in following the movement of the pulsating sphere on this rhythm than a young person who is a beginner in this exercise. The reflex, conditioned by the metronome, is anchored only on the movement of the musician's fingers and on his physical sense of hearing but not on the whole brain. It is a bit like a sailor who can stand the biggest storms on the boat, whose rhythm he has become used to over many long years, but who will suffer from seasickness like an apprentice if he sails on a boat whose rhythms of pitching and rolling are different.

At the beginning, it may seem difficult to put the correct rhythm into thoughts using the metronome but we quickly acquire the habit, as well as that of changing the speed, in gradually accelerating during the session.

This way we develop the flexibility of the mind which allows one to go from one rhythm to another, just as allowing us to practice at higher and higher speeds.

1 - Raising the threshold of the speed of rhythmic visualization by adding a phosphene

Adding a phosphene to this exercise greatly facilitates it. On one hand, the mental image and the representation of the movements of expanding and contracting are clearer. On the other hand, and it is here in particular that



we remark the help provided by the phosphene, at a speed where we begin to have difficulty in following the movement with the mind, if it is well-synchronized with the metronome, and if there is also a phosphene, it is possible to go beyond the limit and we abandon only at a much higher speed.

For some persons, under the effect of the exercise of the pulsating sphere placed at the center of the phosphene, the phosphene takes on a rhythm, either pulsating along its edges or emitting rays from them at a certain phase of the imagined pulsation. When this is the case, it is very favorable because the periodic movements of the phosphene are clearer with a particular rhythm of the imagined pulsating sphere, and therefore with the metronome. Thus, it is possible to determine the preferential rhythm of the subject with great precision. Afterward, even if the pulsation of the phosphene no longer occurs, it will have nevertheless indicated the rhythm of the metronome producing the best results for the associated mental exercise.

2 - The necessity of dissociation from the breathing rhythm

It is by no means indispensable for this exercise to be combined with breathing exercises. It seems that it could even be harmful, the breathing rhythms being more physical and more organic, even when they are ruled by the brain, than those of thoughts, those of groups of neurons. The former will weigh down the latter, putting them out of phase with the cerebral activity.

Nevertheless, if we want to associate the two, breathing in and breathing out should not be set on every tick of the metronome because it would be much too fast. One has to manage to do several mental pulsations in every respiratory period.

At the beginning of this exercise of the imagined pulsating sphere, it may seem easier to imagine these rapid pulsations only during a long period of holding the breath. Thus, the thought rhythm becomes completely independent from the breathing rhythm.

When the use of this independence of the two rhythms has been fully acquired almost without any effort of the will, slow and gentle breathing with a very slight lack of air will settle in very naturally, during the pulsations of the imagined sphere. In the association of the fast mental



rhythm to the slow breathing rhythm, there is a kind of natural attraction between opposite polarities or an action of compensation. This association is so physiological, so instinctive, that it is done without effort in such a way that attention to the thought is not diverted by the obligation of following a specific breathing rhythm.

But at the beginning, the persons who have grown overly accustomed to paying exaggerated attention to their physical breathing during the practice of hatha-yoga exercises will be hampered in doing this exercise and they will need a bit of practice to get rid of the habit.

Moreover, because it seems to us preferable to voluntarily not associate this mental exercise to breathing, but to let this not indispensable association be made spontaneously if it is going to be made, we did not explain it in the first part of this book which is more centered on breathing. When we associate the pulsating sphere to the phosphene, in general we find it easier to make it become independent from the breathing rhythm, completely forgetting the rhythm.

3 - A Proof of intellectual synchronization in the areas of the brain involved in thought

In effect, for the major part of the most mysterious results obtained in Yoga and for "Initiations" to take place, the condition of regulating thought rhythms by means of a metronome appears to be sufficient.

Why is this? We have explained this in relation to the faster rhythms in "The Development of supranormal powers of the mind with thinking at a rhythm of one sixth of a second" and we will come back to this subject farther on. But it is such a fundamental element of so-called "spiritual" development (which is actually only a teaching method based on cerebral physiology) that we are obliged to summarize it at this point.

Through electroencephalography, we know that usually brain cells do not pulse at the same rhythm and we can impose a common rhythm on a group of cells, using a regular stimulus. So, the waves which previously annulled each other will be added up, like waves having same distance between their crests, going in the same direction and leaving at the same moment: the crests will add up and as well as the troughs.



When the rhythmic stimulation is rhythmic thinking, the addition of these energies through synchronization will remain in the areas of the brain involved in thought and free fantastic energies.

Only on one condition: our brain can vibrate on an infinite number of rhythms (in other words, it enters into resonance with a great number of rhythmic thoughts) AS LONG AS THE RHYTHM PUT INTO THE BRAIN BY THE THOUGHT IS VERY REGULAR.

Also, if we push a swing out of time, we will hurt our hand and break the movement of the swing.

WE HAVE AN INFINITE NUMBER OF SWINGS IN THE BRAIN or more exactly, this is like a harp with an infinite number of strings, IN SUCH A WAY THAT IT WILL BE ABLE TO ADAPT TO ANY KIND OF RHYTHM (very obviously, certain ones will be preferential): BUT IN ORDER TO PRODUCE THESE SYNCHRONIZATIONS THAT GIVE THOUGHTS AN INCREDIBLE POWER, THE RHYTHM MUST BE PERFECTLY REGULAR, and thus the use of the metronome. If the metronome is mechanical, the horizontal plane of its base it must be checked with a level to make sure that the back-and-forth movements are equal.

Still, one should not push too far the comparison with the swing which is composed of inanimate matter. In the brain, which is a complex of living organic substances, the phenomenon of fatigue intervenes. Therefore, it is not in insisting excessively from the very first training sessions that we will have a colossal inner effect. A session of half an hour seems to be the maximum: it is a bit like a muscular exercise that concerns only one group of muscles. It can also be pointed out that hearing a sound brings the spirit back in the body. Therefore, it would be recommended, for example with the goal of out-of-body experiences, to practice a half hour session during the day with the metronome, which will give the brain the habit of a very regular rhythm in the exercise of visual rhythmic thinking after a few days of practice. Then, while falling asleep in the evening, one repeats this exercise without the metronome. The brain will have rested in the meantime and the mind will not be caught by the material world by the sound of the instrument.

One of the indications that leads us to think that the practice of thinking in rhythm with the metronome produces synchronizations in the areas of the brain connected to thought, is that after several weeks of this daily



training, certain mental images become huge during the exercise, not only the image of the sphere that throbs but also other images which we associate to this pulsation, for example a landscape or a living being.

Now, we have seen elsewhere that under the effect of head sways, the mental image also becomes huge, thus the gigantism of divinities that are worshiped during religious ceremonies associated to these sways. These experiments bring to light a strange fact which nonetheless results from kind of physiological logic: when using rhythmic stimulations, we obtain a huge brainwave due to the synchronizations created by the rhythm. If the energy of synchronization is directed towards the areas of the brain connected to thought, the visual mental image will equally become huge.

We have also seen that the images in dreams, consecutive to the practice of phosphenic mixing while falling asleep, are huge as well. All of this confirms the existence of a rhythmo-phosphenic function of the brain which forms a whole and, furthermore, as we state in this book, it brings an additional argument: Phosphenic Mixing produces synchronizations of the nerve cells in the areas of the brain involved in thought.

A similar effect is obtained here: but in using a very simple method: thinking in rhythm with a metronome.

4 - Necessity of training at an increasingly faster rhythm

One should not always keep the same rhythm: if we listen to a sound continuously at the same level, in other words always on the same wavelength, we will exhaust only one group of auditory cells while the others atrophy. Our brain is flexible enough to be able to adapt to an infinite number of thought rhythms, on condition that it is momentarily tuned into one which remains perfectly regular.

There is no contradiction between the flexibility of the brain which permits imposing very slow rhythms on the imagination, measuring roughly one minute, gradually accelerating up to very fast rhythms which are even higher than one twelfth of a second, on one hand, and the existence of preferential rhythms on the other hand. Quite simply, we will insist more on the latter rhythms because cerebral activity is easier with them, or when we want to use only one rhythm during a session, we will choose one of them.



These preferential rhythms are the ones with which phosphenes have a natural tendency to enter into movement. These are the potential rhythms of phosphenes, fundamentally the one of two seconds, then that of one sixth of a second and that of one twelfth of a second.

In addition, there is an advantage to starting a session with a slow rhythm and then gradually accelerating the rhythm because the energy of a vibration is proportional to its frequency. Thus, we accumulate an increasing quantity of energy in the brain, instinctively practiced in African dances where the rhythm gradually accelerates until it becomes frenzied.

Moreover, we will notice that by removing the needle of the metronome, it will reach one fifth of a second. Perhaps in this way certain models can produce one sixth, which has the advantage of entering into resonance with the muscular electric current (Electromyogram. Cf.: The Development of supernormal powers of the mind with thinking at the rhythm one sixth of a second).

The ticking of a mechanical metronome is better than the unpleasant "click" of the electric metronome: not only is the sound easier to tolerate but the directness of the attack facilitates the cerebral synchronizations whose energy will be transported towards the areas of the brain connected to thought, as long as listening to the metronome is clearly accompanied by rhythmic visual or auditory imagination.

5 - Better than the metronome: the Alternophone

The Alternophone (a device used for hearing a sound alternately on the right and on the left, thanks to a headset equipped with two earphones) advantageously replaces the metronome because it can go from the rhythm of sixteen seconds per side to approximately one twentieth of a second. It has the advantage over the metronome in that no effort is needed for associating a rhythmic thought. It naturally goes in this direction because, acting on the nerve cells of inter-hemispherical connections, it penetrates more deeply into the higher personality of the brain. The corpus callosum and the trigone are situated between the two hemispheres like a coachman sitting on a hackney cab holding the reins of two horses. That is why their excitation stimulates what certain authors call "the super ego". Here, it is not necessary to go back over the advantages offered by this device, in particular its effects on the faculties



of attention, memory and self-observation, because we have studied them at length in "Cerebral Development through Alternating Hearing".

This device is also well adapted to the practice of rhythmic visual imagination which consists of imagining a luminous sphere which oscillates from the right temple to the left temple and the exercises derived from it, such as imagining a sphere which rises up from the perineum while oscillating from right to left, thus with a sinusoidal movement which brings it up to the top of the cranium.

On the other hand, it is impossible to practice the exercise of the pulsing sphere while wearing the Alternophone headphones.

For this other purpose, it is necessary to take off the headset, place it on the table in front of you, the two earphones being on the median anteroposterior line of the body (in other words the line perpendicular to the edge of the table, in front of you, which joins the two earphones). Thus, each earphone will be heard simultaneously by the two ears with equal volume: the Alternophone will then be used as a Mantraton, in other words an electronic metronome with a larger range of frequencies and whose sound has been designed to be pleasant to listen to.

The very slight difference in pitch and intensity of the beep of each earphone is thus only an added aid for giving rhythm to the phase of the sphere's contraction with one sound, its phase of relaxation with the other.

We can also put the Alternophone headset on the head, with one earphone placed in the middle of the forehead and the other one on the occipital bump.

The necessity of changing the position of the Alternophone, for going from one exercise to another, shows to what extent the conscious rhythmic function of thinking is multiple, differentiated and precise.

Since we are on the subject of the Alternophone, we will point out specific results which have been obtained since our last publications, mainly by experimenters who talk with the subjects using the Alternophone during the entire session. We have observed that the subject is able to free himself more easily from his worries and his deepest problems.

We have also signalled improvement in the problem of varicose veins.



6 - Putting the psychic centres (Chakras) into movement using the Alternophone

Let us compare these two experiments: on one hand, when we try to imagine a sphere which pulses on the rhythm of the metronome, beyond the level of approximately 180 on this device, a movement of slow but very regular rotation imposes itself on most subjects in the place of pulsation.

On the other hand, the Alternophone can be used as metronome at a much faster rhythm and the earphones can be placed flat on any surface that we choose. It is obvious that this is not possible with the metronome.

We can place the earphones of the Alternophone flat against a psychical center, a chakra, directly against the skin, for example in the middle of the thorax where the sternum provides good sound resonance. We then have the impression that the sound rhythm comes from the area of the chakra or the psychical center.

There are a number of ways of placing the Alternophone:

- the two earphones one on top of the other. In this way, the sound of the Alternophone is transformed into a Mantraton, seeming to come from a single point on the surface of the skin
- the two earphones side-by-side, on a horizontal line
- on vertical line
- one on a chakra in the middle of the thorax, the other on the chakra located at the middle of the solar plexus
- on the throat, one on the Adam's apple, the other on the back of the neck at the same level

However, with a fast rhythm set on the Alternophone, the various movements of the visual imagination have a tendency to be maintained around the earphones, thus on the chakras concerned: the movement of rotation, the movement in a horizontal figure 8, anteroposterior oscillation going between the vertebral column and the throat. The movement of rotation remains dominant; the others being modalities of the oscillation of a whirlwind.

In fact, the rotation of the metronome's rapid clicking is imposed upon the imagination which, if it tries to follow this rhythm, will then be



transported inside the body and onto a psychical center due to the earphone placed against the skin.

We know, according to traditional teachings of yoga and said esoteric schools that when the psychical centers begin to start swirling, the higher faculties as well as gifts of clairvoyance and out of body experiences are awakened. Here we have a method which is the simplest, fastest and most clearly effective, and also requires the least amount of effort for obtaining this result.

We insist nonetheless on the fact that it requires a voluntary effort of the visual imagination for creating the form and its movement. Listening to a sound alone is not enough to create the movement of the visual imagination. The sound is there in order to give a great regularity to the rhythm of the imagination in order to trigger the cerebral synchronizations that are necessary for giving it the extraordinary intensity which is the essence of spiritual experience.

It is particularly interesting to place the two earphones one on the other, in the middle of forehead, halfway up, with the clicking set at the maximum. This is the point where the small anteroposterior bands, two bundles of fibers (on the right and on the left) connect the frontal region with the occipital region. In neurology, we know that this frontal area is the seat of the spirit of initiative. Place the earphones on this point and through trial and error find the rhythm that best favors an exercise of rhythmic thinking. Nothing can equal this for stimulating initiative, for example when we do not feel quite in form for starting work that annoys us or we are put off by.

If we put one earphone in the hollow of the nape of the neck, with the clicking set at the maximum and still trying to find the best rhythm, very quickly we have a gentle agreeable sensation in the whole body which comes from deep within the body. We know that the external cephalorachidian liquid communicates with the cephalorachidian liquid of the cavities of the central nervous system by two small openings situated at the top of the medulla oblongata: the foramens of Luschka and Magendie. We can imagine that the shock of the sound on the nape of the neck easily goes from there to spread into the central canal of the spinal cord (medullary canal) and into the cavities at the middle of the brain (ventricles). In reasonable doses, we feel that this is excellent but it is not to be abused or else there will be a slight irritation of the vagus nerve (or pneumogastric nerve) which is manifested by a bit of nausea.



E

SEMI-SPONTANEOUS EVOLUTION OF THE SUBJECT OF RHYTHMIC VISUALIZATION

1- Progress where it is necessary to be careful

The progress made in this exercise is generally quite fast but it is not equal in all the different directions possible.

So, we will pay attention to the following aspects of this progress:

1) *The clarity of the image.*

2) *The movement in the image.* When we reach speeds where it is difficult to visualize the expansion and contraction of the sphere, we will go from a big sphere to a small one, without intermediate phases. After a few days, the movement will gradually become more stable.

3) *Good synchronization with the metronome.*

4) *The duration of the exercise without a pause.* At the beginning, it is generally a quarter of an hour.

5) *We shall closely watch the tendency of the mind to follow one or several other polarities associated with the pulsing sphere and we shall continue in that direction.* In the following section we give several examples regarding this subject.

6) *The perfection of the mixture with the other mental images,* for example, visualizing the pulsing sphere inside another person in order to improve our relations.

7) *Finally, we shall carefully observe the impact of the consequences of the exercise.*



2 - Various visual themes

Vertical oscillations:

Rather quickly, after a week or two of practicing the exercise of visualizing the pulsating sphere regulated by a metronome, we will feel the need to change the form of the movement. For example, we can imagine a light which oscillates from the top of the head down to the feet. We have already emphasized the additional forms that the brain imposes on the movements of rhythmic thinking. It is necessary to let oneself be carried along by the movement which the imagination tends to take naturally, following the path it shows us and continuing in that direction. As long as the rhythm has a mechanical regularity, we will continually discover new and more magnificent states of consciousness.

Rotations:

It is not easy to imagine a rotation with a relatively slow rhythm on the metronome: for example, the brain's preferential rhythm is two seconds (60 on the metronome). Most persons have no difficulty in giving a rhythm to the sphere's pulsation up to twice as much (120 on the metronome); then depending on the subject, it is variable up to 180 on the metronome (thus 90 pulsations of the sphere per minute).

We observe once again, that the brain reacts according to the laws of physics, in this case the law governing simple relations which constitute harmonics: the rhythms of 120 and 180, being multiples of the preferential rhythm, are easier to follow.

We have seen that beyond 180, for many subjects, a slow but very regular movement of rotation imposes itself upon the imagination in place of the pulsating movement.

We point out that for a rather large number of persons it seems that the preferential rhythm on the metronome is not 60, but 72.

The source of life exercise:

After a certain amount of time training with the exercise of the pulsating sphere, which seems to be the easiest at the beginning, we can imagine a perpetual gushing of concentric circles will regularly emanate from a



point, or in a more simple form, a fountain whose water springs in waves at each ticking of the metronome.

Pairs of colors:

Later, we will see the appearance of rhythms in other areas than the one that was chosen at the beginning: for example, in addition to the expansion and contraction of the sphere, in the imagination a black-white or violet-red polarity or a polarity between pairs of complementary colors will arise.

We can also imagine one after the other, the colors of the rainbow organized in increasingly larger ellipses around the body, the violet color being the most central one. Pronouncing the name of each color facilitates the evocation of the tint, each color appearing with the tick of the metronome. Rather quickly, the clarity of the colors will be greater than anything we have ever seen before; in this case, the regularity of the rhythm provokes energies of synchronization in the areas connected to the imagination of colors, making them more vivid. A good way to proceed consists of listening to the metronome for several moments and observing which visual rhythmic mental image this sound pushes you towards. Then, continue in this direction for beginning the session.

On the other hand, one has to be careful because after several moments of using the same rhythm, the mind has a tendency to simply listen to the metronome without making any mental effort (the Alternophone, with the headset placed on the ears, does not present this inconvenience but as we have said, it cannot be used for the exercise of the pulsating sphere).

When the effect of rhythmic thinking linked to the metronome disappears, it is necessary to accelerate the rhythm of this device. Then one will notice that the connection to the visual rhythmic thought will start up again, even better and without any difficulty.

3 - Appearance and addition of polarities other than visual ones:

Quickly, a mental sound (mantra) will be added more or less by itself, with a high-pitched low-pitched sound in alternation. An example of a mantra well adapted to this exercise of visual imagination is "KA-AK", the syllable "KA" during the expansion of the sphere, the mouth being widest open for the letter "A".



With the method of constructing mantras as indicated in "OM, the Natural Name of God and the Mantras", each person will be able to make increasingly more complex ones that are always in good analogical resonance with the rhythm of the associated visual imagination, which implies symmetry between the two syllables. Another good exercise: the alternation of geometrical forms, such as the sphere - rays emanating from it (explosion of the sphere). We can choose other geometrical figures that have a certain polarity existing between them. This is particularly easy for the pentagram (five pointed star) and the regular pentagon. We can imagine a big star with five arms that grow smaller, becoming engulfed in its central point, and then out of this a regular pentagon is created (having five equal sides but without points) which then becomes as big as the star with five arms, and so on.

One should not try to impose one or the other of these polarities but rather try to go in the direction that we feel our brain wants to go spontaneously, under the effect of the energy of synchronization that is released. If we have a device permitting a very slow rhythm between 30 seconds and one minute, we can visualize the alternation of warmth and cold, which will strengthen the mental representations we have of these sensations, due to the release of energy of synchronization through the regularity of alternation. This will make us feel the "Fire" aspect of Kundalini.

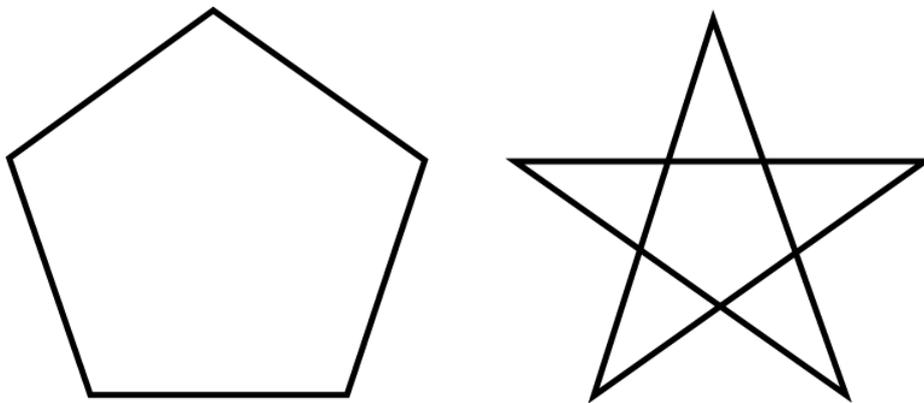


FIG. 6 : Regular Pentagon and the Pentagram (five-pointed star).



4 - A possibility of the appearance of resistance

After a few days of brilliant inner successes, it can happen that there will be resistance in one of these directions opened by polarized thinking in rhythm with a metronome.

This is perhaps very comparable to what happens on the cerebral cortex (surface of the brain) around the centers of epilepsy, in other words seizures of synchronization in a series but in the motor area: a sort of barrier is made which stops the energy of synchronization from triggering new fits one after the other and preventing the crisis from spreading to the entire brain.

This barrier could be compared to the shell which forms around an abscess to prevent it from spreading to the rest of the body. These are natural mechanisms of defence.

When we feel such a reaction following our exercises, it should be remembered that this is never durable and after having practiced another one for some time, we can go back to the first one with even more success.

To put it in another way, there is no reason to be afraid of going too far with this method in spite of the immense well-being it procures, because beyond a certain point we very clearly feel an aversion that makes it impossible to continue. This goes away by itself even after a few hours or a few days of interruption. For the regulation of this exercise and its variants, the brain takes care of it.

F

AFTER-EFFECTS FROM POLARIZED RHYTHMIC THOUGHTS USING A METRONOME

1- A jumble of rhythms resulting in a whirlwind

We will be surprised to see that after the exercise other rhythms are freed spontaneously in the imagination, some of which are slower: for example, pulsation of the sphere at a rhythm of one minute and others which are much faster: surges of trembling of the sphere.



In particular, we will observe a kind of quivering of the imagined light at a much faster rhythm than that of the metronome, incalculable. It is as if the rhythmic visual thought had taken on a momentum and after the exercise, through the accumulated energy, its rhythm bolts and goes beyond the sixth of a second. We have the impression of a flash of light.

At the beginning, this quivering lasts for one or two seconds but very soon it becomes much more than that. It is certainly this kind of phenomena that Hindu yoga called "Kundalini", but these phenomena remained very difficult to produce because of the lack of knowledge concerning vibratory phenomena in physics and cerebral physiology. It had not been understood that the key to triggering them lay in the regularity of thought rhythms, which only modern devices can indicate.

In brief, it is a JUMBLE OF RHYTHMS which will arise, often reuniting in a whirling movement. It is the whole of these periodical vibrations of the imagination that the Hindus called "Kundalini". However, if the perception of this phenomenon seemed to be, up until now, reserved only to "the great sages", it is because in the past we did not have the metronome for perfectly regulating the rhythm of repetition. Thanks to this instrument, these "occult" phenomena are now put within the reach of all.

2 - Stimulation of all the intellectual qualities

We could ask ourselves what the reason is for this release of energy freed in the brain through synchronizations in the areas of the brain involved in thought.

This is because very soon this energy will be used in improving ordinary activities of the brain, any kind of activity, whatever we choose. For example, the mental visual images of landscapes (persons or other) will become incredibly clear and rich in detail.

We stimulate the rhythmo-phosphenic system in a way other than that of Phosphenic Mixing and therefore we increase the same qualities. Even though the reader is entitled to say that what interests him the most is the practical point of view, we can only send him back to the books where we have analyzed this in detail, mainly in "Phosphenic Mixing Applied to Education". And here we will simply enumerate some of the qualities that are improved: attention, memory, the quantity and quality of associations



of ideas, in other words intelligence; and in addition there is greater spirit of initiative, more refreshing and shorter sleep, intuition, greater activity and industriousness in work.

3 - Illumination

After the exercise, we sometimes perceive a light which comes out of the brain, a light of a nature other than that of the phosphene and which seems to be intermediary, between that of the phosphene and the imagination.

This light is also of a nature different from the one engendered by Phosphenic Mixing. It can happen that it is literally blinding, at least in brief flashes. Thus, it seems to be even closer to what is described by subjects who have been in a state of apparent death rather than the diffuse light which is the third phase of the phosphene.

4 – The penetration of rhythms in dreams

After approximately two months of training with a metronome, we will observe that the pulsation of the sphere, or all rhythmic thoughts that are practiced correctly, will easily continue during certain dreams, which proves how much this fills the subconscious and therefore modifies the character.

It is to be noticed that rhythmic thinking, without the use of a metronome, even for a number of years, will not succeed in provoking the same effect.
Remark:

RETRO PERCEPTION WHEN WAKING UP

On the subject of dreams, several times I observed something which I have never found described by another author. It could be called "retro perception ", the external cause of the dream being perceived by the waking consciousness only following the dream and when it is physically over. It consists of the following:

We know that the subjective length of a dream is very different from its objective duration. The classic example is the one of the philosopher who has a long dream in which he was living during the French Revolution; he is judged and then guillotined. He then wakes up and sees that a piece of wood from the bed has fallen on his neck.



But that is not all: for example, it can happen that someone knocks twice on the wall in the next room. We will have a dream in which we hear two gunshots; and when we wake up we will really hear, fully awake, the two knocks that were made on the wall.

However strange the phenomenon may appear, it seems easy to explain: the area of the brain whose activity triggers a dream would be the lower brain (where the reticular formation of the medulla oblongata leaves from) or the midbrain: on the other hand, perception in the waking state necessitates activity of the cerebral cortex (surface of the brain).

The auditory nerves penetrate very low into the brain (in the cerebellar peduncles, in other words under the cerebellum). The right and left auditory fibers then go up into the medulla oblongata and cross each other at the level of the quadrigemina bodies (roughly in the center of the brain) and then go to the temporal lobe on the cortex.

Furthermore, this is not the path of just one neuron and it presents several relays (nuclei of grey matter) which are a bit like telephone communication centers where an incoming conversation can be sent in several directions at the same time during sleep.

Thus, we can understand that the nerve impulse corresponding to the two knocks on the wall will be spread first through the lower regions of the brain by means of the relays, which will be the cause of dreaming. Thus, only part of this impulse will rise up into the temporal lobes on the surface of the brain; and when it arrives there, it triggers wakening and the auditory perception of the two knocks that were given. Thus, the dream will have taken place before this perception and we arrive at the curious conclusion that **HOWEVER LONG THIS DREAM APPEARED TO BE SUBJECTIVELY, IT TAKES PLACE DURING THE OBJECTIVE TIME THAT THE NERVE IMPULSE TAKES TO GO FROM THE LOWER BRAIN UP TO THE CORTEX**, the length of time being about one tenth of a second.

Another aspect of dreaming which does not seem to have been remarked: the dispersal of our personality. We dream about several characters at the same time, but each one of them represents the reflection of one of our tendencies. In dreams, therefore, it will happen quite often that the unity of our ego will be broken.



The dominant tendency remains connected to what seems to be to us the "ego" in the dream, but the other tendencies take on aspects which are outside of ourselves which occasionally fight among themselves. This exteriorizes our inner conflicts and makes them visible to us, as if in a mirror.

DREAMS OF RETURN TRIPS

Concerning dreams, I also mention an experience which is personal. And I am not sure if other people often have the same experience. This experience tends to support the hypothesis that during sleep the invisible bodies more or less separate themselves from the physical body and return when we wake up. Very often, the last dream I have before waking up is that I am making a return trip; the circumstances and the means of movement being different each time.

5 - Stimulation for finding solutions to problems during sleep

Here is a very important effect because it possesses a great practical application.

Everyone knows that if we fall asleep while thinking of a problem, it happens that the solution comes by itself when we wake up in the morning.

Nonetheless, no matter how well it is known, this phenomenon occurs only rarely in the course of one's life.

Now, if we practice the exercise of the pulsating sphere with the rhythm of the metronome as we fall asleep, first of all we will remark that it tends to help us fall asleep and in any case it does not prevent it.

And especially, after several weeks of practice we will be surprised to notice that very often when we wake up the solution to a problem appears, but it is a problem that we thought about during the day and not just before falling asleep.

The number of experiences that happen this way is incomparably greater than without this practice at the moment of falling asleep. The subconscious work of the brain during sleep is improved in quality and in



quantity because the solutions which appear in this way are in general very good.

In addition, this brain activity during sleep does not at all diminish the quality of rest and entails no fatigue. On the contrary, all ideas that arise are accompanied by a sensation of well-being.

6 – Out of body experiences

More and more people in our times want to have out-of-body experiences. And furthermore, this responds to a physiological need during adolescence, a need which is suppressed by our way of education.

Here is a succession of exercises that permits using the energy of synchronization freed by rhythmic thinking done with the metronome, in the aim of an out-of-body experience.

a) If we fall asleep while visualizing this pulsating sphere in a faraway place and on the rhythm of the metronome, we will wake up with the impression of having been there in spirit. With a bit of training, when we wake up we will remember our astral voyage.

b) We will imagine ourselves in another place, doing any kind of exercise of rhythmic gymnastics or dance as long as it is in rhythm with the metronome. There again, the energy of synchronization that is freed by continuing this will be utilized to fortify the mental image at that moment. In this case the coenesthetic image will take on such intensity that it will give the impression of being more real than the physical body, which is the subjective aspect of out-of-body experience.

c) We will practice the exercises of mental static tensions, such as they are described in "The Yoga of Two Seconds", but well in rhythm with the metronome. This exercise allows us to obtain objective proof of manifestations at a distance (Cf. Volume II "Initiatory Experiences: Visions and Out-of-Body Experiences").

7 - Better contact with reality (cure of schizophrenia)

We will see that this pulsation which goes from a very small sphere, almost the size of a punctuation mark, to a gigantic size as big as we can possibly imagine, as soon as we have enough training, or at least by



moments, such as at the end of the session. This pulsation is the very image of the link which unites the microcosm, our individual ego, to the Cosmos, and it includes the persons who surround us.

This pulsation will therefore stop any reverie, in other words any "schizophrenia", where we live in an imaginary world instead of living in reality. Or more exactly, the energies of synchronization freed by this very regular pulsation of the imagination will allow us to be able to make the essential elements of these musings become real in a way adapted to the atmosphere through a better awareness of all the possibilities that lie within our reach.

8 - Attempts at healing through rhythmic thinking with the metronome

If we have an organ which is diseased, we can easily imagine the thought in rhythm with the metronome in that part of the body. There is an interest from the beginning: part of the nervous energy engendered by the pain is transferred to the rhythmic thought which becomes stronger. Thus, part of the bad is changed to good; but for this operation to be easy and intense enough to be fully convincing, there again the regularity of rhythm must be ensured by something other than the human brain.

If we continue with this, after several sessions we feel a kind of communion with the underlying cause of the disease and we obtain intuitions on the best treatments to use.

9 - Elevation of morality

We will notice a very strange fact: on the condition that we have practiced well using the metronome, this pulsating sphere can then coexist, without any effort of the will on our part, with any thought whatsoever, including the most unrefined reveries, and exert a beneficial influence on them, pushing them towards subtler forms of the manifestations of our instincts. Thus, once freed within our soul, thanks to the regularity of the metronome, this pulsating sphere becomes the Philosopher's Stone which transforms everything into gold.

In addition, we recall that morality is the sense of rhythm that penetrates even into the emotional regions of the brain. For example, being honest means giving as much as we have received, and as life is made of



perpetual exchanges there is a balance (Cf. "Homologies"). Thus we will not be surprised that the practice of visual and auditory rhythmic thinking, given great precision thanks to the metronome, raises the morality.

One of the aspects of this raising of morality using the rhythm of visual imagination is a tendency to make an examination of one's conscience, to see our wrongs better and see what we owe to others. It is strange that Phosphenic Mixing, particularly associated to gyrations, acts exactly in the same direction. This confirms once again that it is justifiable to speak of a "rhythmo-phosphenic function" of the brain whose putting into movement always produces the same effects whether we stimulate it through its phosphenic side or its rhythmic side. Thus, we better understand the interest of practicing the two methods simultaneously, in other words using a phosphene during the exercise of sphere pulsating in rhythm with the metronome.

Another effect on morality: for certain subjects, the visual thought rhythm given by the metronome allows one to attain without any difficulty, nor internal conflicts, physical chastity, without decreasing mental sexuality and in a certain way lighting and illuminating it from within.

10 - Distilling the best out of life

After a few weeks of training in the practice of rhythmic thinking using a metronome, at the beginning, without fully understanding the cause of this change, we will notice that all the ideas that come to us spontaneously outside of the sessions during the course of the day will revolve more and more around what is good in our life, both past and present.

And so, in what we could call "the domain of inner social relationships", it will be the most intelligent person, the one we most appreciated for all his qualities, whose memory will come back to our mind most frequently. We knew that this person was the best of them all, but in spite of this we hardly thought of him, or not enough, perhaps because this memory was too far back in time or because we were distracted by the problems of everyday life.

But after a certain time practicing this exercise, in our daily concerns this memory, the most important one of our life, will take the place of all the commonplace persons of little importance that we usually frequent and even those people for whom we feel a certain form of hostility.



This is particularly valuable for those persons who habitually tend to keep turning over resentment and hatreds in their minds.

As this transformation of the consciousness gradually occurs, we are increasingly filled with the sentiment that on the path of eternal life we are slowly but surely coming closer to this person, whether he is dead or alive.

11 –Thoughts regulated by the metronome, the key to telepathic transmissions

We recall briefly what we said about the transmissibility of signals by an infinitely small amount of energy if it is given rhythm: sound goes through a wall while the wind, which is nevertheless another energy form of air molecules and billions of times more powerful, does not traverse the wall. Artificial satellites have transmitted photographs of the rings of Saturn with a remarkable precision, from a distance approaching a billion and half kilometers, having on board only a small 125 watt nuclear battery as a source of energy, in other words equivalent to that of a good common light bulb! The waves which form in the Antarctic Ocean break on the coasts of Alaska.

We can therefore understand that telepathic emissions will be infinitely more powerful if they are transmitted with the regularity of a physical wave. That is why, if we want to transmit a thought to somebody, there is every advantage to simply repeating it mentally and regulating this repetition with the metronome.

12 - The gift of the laying on of hands

Among the most curious effects, following the exercise of the rhythmic mental image using the metronome, one notes the need to practice the laying on of hands because one feels the vibratory energy which is then released.

13 - Serenity in the face of death

One of the remarkable consequences of rhythmic thinking with a precision regulated by a device, is that it chases away the fear of dying, replacing it with hope and the curiosity of what we will see in the other world.



Encyclopaedias would not be enough to describe all the cerebral enrichment which is brought by persevering in this exercise. The reader who has acquired the method will go further and further in the discovery of the marvels he has within.

G

THE COSMIC CYCLE AND THE MENTAL CYCLE

We have spoken about the jumble of rhythms which appear if we use the metronome for regulating the rhythm that we choose to apply. But this jumble often seems to reflect what we know about cosmic evolution, therefore the interests of giving it a bit of help in order to orient meditation in this direction if it seems to be going that way naturally.

Now, mental rotation is also a rhythm. It is primitive, greater and more constant than the pulsating phase of phenomena, at least in astronomy: all the celestial bodies and systems rotate to a certain extent. In the evolution of stars, the phase of a star with variable brightness, in other words where pulsation predominates, is relatively short. Then the pulsation becomes very weak in relation to the whirling rotation, for example, as in the case of our Sun.

At the beginning of this chapter, we spoke about the case of an adolescent who amused herself by imagining a luminous egg which pulsated between her eyes as she was falling asleep at night. This game had triggered in her a very beautiful out-of-body experience with objective verifications.

But just as the phase with predominating pulsations is the first and the shortest one in the evolution of stars, in the same way these inner movements of rhythmic thinking have a tendency to be modified afterward. It seems that the awakening of the rhythmic function of the brain is more effective when it is based on the rhythms of stellar evolution.

In fact, the more astronomy progresses the more we realize that the exercises of the imagination in Yoga reproduce in our inner life what the most powerful telescopes detect in the sky. This is just another example



of the nature of the laws of the material world and our inner life, the identity of which we have given many other examples, in particular in "The Development of Supranormal Powers of the Mind with thinking at a rhythm of one sixth of a second".

This proves that our visual imagination has a natural tendency to become a microcosm of cosmic evolution in astronomy and it is in encouraging this faculty of the mind to go in this direction that rhythmic thinking will acquire all its power.

It is thus justifiable to turn to astronomy at this point for perfecting the traditional exercises of visual imagination practiced in Eastern initiations. In addition, this has the advantage of resting the mind due to the change in form of the rhythm and the period of mental void which intervenes periodically.

To do this, imagine first of all a big diffuse light which symbolizes a primitive nebula, and imagine that this light condenses into a whirlwind. It is at this point that the exercise of the whirling of the mind replaces it. Then, this whirlwind condenses even more and becomes a luminous ellipsoid which pulses at a rhythm of about two seconds. At this stage, it is the same phenomenon which had spontaneously appeared in the case of the girl cited above. It is the counterpart of the variable star by virtue because of its radius growing bigger and smaller.

This sphere shrinks, pulsating less and less and finally attaining a constant radius, but it projects its light continuously towards infinity. Our Sun is at this stage. Then suddenly, the sphere collapses on itself and becomes a very bright point. This is a neutron star.

Finally, this point bursts, which is the analogy of stellar catastrophes connected to supernovae. The matter is diffused in space. This corresponds to period of mental void. Then the cycle begins again. If one falls asleep while practicing this meditation, because of its analogical resonance with the Cosmos, it will tend to repeat itself automatically.



CHAPTER II

THE FEELING OF OBVIOUSNESS DURING PHOSPHENIC MIXING

A

FEELING OF OBVIOUSNESS AND SWAYING OF THE PHOSPHENE

I discovered, in the following way, the importance of Phosphenism through the educational techniques which we called at the time "initiatory": my first Master, who possessed a tragic mixture of good and bad, the Zoroastrian Arthème Galip, had told me to practice the lateral head sways, by bringing the ear to touch against the shoulder, then executing semi-circular rotations of the neck, massaging the muscles of the neck through the exaggeration of the falling back of the head and the flexions of the neck; because of reflex mechanisms, when using this method, very fast rhythms are required.

Twenty-five years later, I met the Indonesian magus Pak Subuh who, according to Bennett's book "Subud, or the Great Life Force", had powers comparable to those I had observed in Galip. Now, he practiced the same three head movements that Galip had showed me, except that they were done using half the distance in the movements instead of being forced (in addition, for the anteroposterior sway there was a difference which I analyzed in "The Key to Supernatural Phenomenon, "Lourdes and Phosphenism" and "Phosphenism and Whirling Dervishes").

I wanted to compare both methods to know which one was best: the one used by Galip or Subuh (Subuh is the name of the man; Subud is the name of the movement).

It was not possible to use the electroencephalogram during the movements because the cerebral electric currents are a thousand times weaker than the electric currents during contraction. The former are thus masked by the latter.



I had already done electroencephalograms five minutes before and five minutes after the head sways practiced in the way that Galip had showed me. These records had brought to light that these movements had produced the same result in the electroencephalogram as a good night's sleep, which confirms the detoxifying effect on the cortex resulting from the admixing of the cerebrospinal liquid. It remained only to carry out the study while practicing the sways; it was at that point that I had the idea of trying to see what effect swaying would have on a phosphene. Thus, I noticed that the fast sways, such as we do when we apply Galip's method, made the phosphene remain static on the axis of the body, whereas sways done on a rhythm of two seconds, such as Subuh practiced them, pulled it along. My first experiments began from this. That was in Ferté-sous-Jouarre in 1959, in a miserable small hotel room, on the site where the Battle of the Marne was fought. I always considered this last point as a kind of augury of the major role that Phosphenism would play some day, in a solid and definitive agreement between France and Germany.

But what interests us here is the following fact: while I was carrying out this experiment, and during the very first moments that followed, it seemed to me that it WAS OBVIOUS that the phosphene would have to behave in this way, according to the kinds of head sways, and so it did not deserve any interest. It was a bit later that I suddenly had a start and realized that on the contrary it was extremely strange. That pushed me to begin my research on this subject and led me to discover seven years later, that the heart of said "initiatory" questions was Phosphenic Mixing. Thus, because of the "feeling of evidence" wicket that blocked the way, I nearly missed this "narrow door" which was, for me, the entry to the path of Phosphenism.

B

FEELING OF OBVIOUSNESS AND "CEREBRAL CRYSTALLINE LENS"

Now, this FEELING OF OBVIOUSNESS is a trial to be gone through at each stage and we run into it with all new research done on Phosphenism, because it is not at all obvious and on the contrary it is disconcerting as soon as we think about it.



And so during the study, using phosphenes in the eye convergence exercise, we notice the following: if you have a phosphene and you stay in half-light with just enough light to be able to perceive the lower end of your nose for about twenty seconds, you look farther away, and then you look at the tip of the nose for the same amount of time, then again farther away again, and so on until the disappearance of the phosphene, you will notice that when you focus on the tip of the nose, the phosphene is smaller, more luminous, brighter. It is therefore more concentrated. This seems so simple, SO OBVIOUSLY NATURAL, that we could easily put aside looking deeper into the problem.

Now, precisely, it is completely extraordinary because if we look at a light source with a precise shape, a light in a rather deep reflector for example, it is a particular surface of the retina that will have been affected. Now, we know the correspondence that each retinal cell has with the cortex, fiber by fiber. Thus, as a result of exposure to this light source, it is the same surface of the cortex that remains stimulated WHETHER WE LOOK AT SOMETHING FAR AWAY FROM US OR NEAR US BECAUSE THE SOURCE OF STIMULATION AFTER TURNING OFF THE LIGHT IS ENDOGENOUS, in other words inside the eye, on the retina. This surface does not vary with convergence.

The least we can say is that everything takes place AS IF THERE IS AN ASSOCIATION OF REFLEXES BETWEEN THE CRYSTALLINE LENS AND SPECIFIC INTRA-CEREBRAL MECHANISMS THAT ACT LIKE A LENS WHICH MODIFIES THE BEAM OF LIGHT because the phosphene is smaller, more luminous and more precise at the same time. Smaller, this is understandable because the angle of projection on the surface of the retina that is affected stays the same whether the outside projection is far or near. But that it should be at the same time less luminous and its edges fuzzier when it is far, this implies complex mechanisms of interpreting the phosphene due to the influences of the surroundings.

It is the whole of these neurological mechanisms that act like a kind of magnifying glass which we have called the “cerebral crystalline lens”. But we can ask ourselves whether there might be something even more mysterious.

And in effect, in Tilly-sur-Seulles, in the Calvados Department (France) in 1901, there were about twenty solar miracles similar to those of Fatima.



Now, the eyes of Marie Martel, the child who had seen apparitions of the Virgin which accompanied the solar miracles, were examined by a doctor and several witnesses. They presented a miniaturized and reversed image of the Virgin on the cornea when the girl was in ecstasy, as if the child's thought-form had condensed the phosphenic substance to such a degree that it became visible to physical perception.

We can thus wonder if the phosphenic substance does not undergo a phenomenon similar to this condensation, during ocular convergence on the nose.

C

SHORT-CIRCUITING THE CHLOROPHYLLOUS FUNCTION USING THOUGHTS ASSOCIATED TO FOCUSING ON THE SUN

Free prayer associated to focusing on the Sun is the highest spiritual exercise that we can do.

1 - Caution: the rules to be respected

Here, it is necessary to briefly recall the rules for focusing in order to avoid accidents: two or three hours beforehand, drink a lot of pure water on an empty stomach, at least one liter if one intends to practice a session that is a bit long and if the sun is strong, just as we would do before sunbathing. Most important of all, remember to remove your glasses or contact lenses if such is the case. It is necessary to prepare the thought beforehand. Focus on the Sun for two or three seconds. **Repeat the thought while focusing on the sun.** For this exercise, this is the most important thing. Then turn your head to the side, close your eyes for two or three minutes, all the while continuing to repeat the thought, and then begin again. Also, plan to do preliminary practice for two or three months prior to this, using a 60-watt light bulb placed at a distance of roughly six feet (two meters), then a 100-watt bulb, and begin with sessions where the sun more or less attenuated by mist. So in proceeding this way, one risks absolutely nothing; and on the contrary, it fortifies the eyes. Even at an advanced age we will have the eyesight of a young person.



I am a living example because at the age of 66, I can read without glasses, at a distance of 4 inches (10cm) as well as a distance of more than three feet (1 meter). I demonstrate this in my courses.

2 - Short circuiting solar energy

To this reminder, I add that in practicing this way we do something which is completely extraordinary from the point of view of cosmic energy exchanges.

In effect, normally all our energies and EVEN OUR MENTAL ENERGIES, in the end, come from the energy of light captured by the chlorophyllous function of plants which then send us the oxygen we inhale and provide the carbon that comprises our food (including that of the animals we eat, through interposed herbivores). These two elements, carbon and oxygen, recombine inside us. This is the source of our heat, our movements and all the energy that our thoughts utilize.

Now, if WE THINK WHILE FOCUSING ON THE SUN, WE SHORT CIRCUIT THE CHLOROPHYLLOUS FUNCTION.

The energy of light is transformed into mental energy with only the phosphene as intermediary, which plays the role of transformer.

We grasp the importance of knowing how to proceed in this way after a bit of training and in taking the precautions which we have just indicated for very strong sunlight: its light is 3000 times stronger than the power of the average light bulb.

3 - First effects of thoughts associated to focusing on the Sun

Because of this enormous energy load which penetrates into the areas of the brain connected to thought, when this is concomitant with focusing on the Sun, effects are produced in addition to those observed with the practice of Phosphenic Mixing using a light of average intensity.

If we chose the same theme of reflection, changing the form to avoid monotony, after a period of approximately three quarters of an hour we have the impression that the thought is a substance outside the brain, warm, vibrating, filled with energy currents.



The inner power felt is so strong that we have the impression of being able to perform miracles right away.

You should not fall in the sin of pride. The tide follows the Moon but with a certain delay. A rather long period of training will probably be needed for reaching this stage. Nevertheless, it is obvious that there is nothing like it for chasing away the blues, sadness or depression.

But what is even more curious is that in general, from the beginning, the impression appears that the thought is a substance outside the brain.

The theory of thought-forms was popularized in the West by the Theosophists. According to this, mental images would actually be small sculptures formed with a very subtle substance. The analogy of structure enters the cortex (the surface of the brain) and the retina, which we have analyzed elsewhere (Cf. "Homologies"), and this allows us to acknowledge that our memories are stored in our "Aura", in other words the atmosphere around the body, in these thought-forms which are kinds of three-dimensional photographs; then when we think about them, a ray of mental light goes from this thought-form to the cortex.

It is generally accepted that this teaching propagated by Theosophy is a philosophy of Hindu origin. But for the person who has practiced the exercise of thoughts associated to focusing on the Sun, taking the precautions we have described, it is not a question of philosophic doctrine. The practice of praying with focusing on the Sun being very wide-spread in India, the feeling that the thought is outside the brain results from an inner experience for the Hindus. Certainly, we can argue about the value of inner experience as being a method of scientific approach to a problem. But what is objective is nothing more than collective subjectivity, and if millions of persons have the same experience, there is there material for scientific study.

The phosphene, if we apply this concept, places itself as an intermediate density between thought and the matter.

We feel that the best of all thoughts to associate with focusing on the Sun is "free prayer", in other words not a prayer learned in a religion but rather by addressing any force which seems to be higher than you, created according to your needs, springing from the depths of the self, as we have repeatedly analyzed in this book.



If this prayer is really associated to the focusing on the Sun, its subject is endlessly renewed and each time at a higher level, like increasingly pure water which would flow out of a spring, clearing itself a road through lands, so that gradually its flow would become more and more abundant and clear.

4 - Insufficiency of other light sources

We have said that it is mainly the thought associated to focusing on the Sun that produces this impression of the thought-form, a substance outside the brain, first of all because solar light is approximately 3000 times stronger than that of the light used Phosphenic Mixing for educational purposes.

If it is not easy to realize how big the difference is, this is because the eye very quickly stops this enormous surplus of light, by adapting itself almost immediately.

Therefore, we understand why it is preferable, not only for the eye but for the brain, to proceed by very short periods of focusing that are repeated frequently. And we also understand why the thought must be prepared beforehand and repeated right away from the beginning of the focusing. Even better, to be certain of not being late, begin a bit before: if we think before the eye has the time to adapt itself to the strong light, all the more quantity of energy will penetrate into the brain and be transformed into mental energy at the first contact with the light. Prayer combined with focusing on a rather strong light is certainly good. It also provokes this transformation of luminous energy into mental energy. Nonetheless, experiments have proven that it does not give this feeling of gentleness associated to power as much as that provoked by prayer associated to focusing on the Sun.

This may result from the fact that, if we analyze the light emitted by a light bulb using a counter of luminous impulses, even with incandescence, we will observe that the period of 50 pulsations per second is sensitive to it as the period is due to the sector even though this pulsation is much weaker in incandescent light bulbs, because of the caloric inertia of the filament, than with a fluorescent light where the mechanism of light production is cold. We could totally eliminate this effect by using automobile headlights that function on a battery.



We could consider that focusing on a candle's flame would be better adapted because it does not have this imperceptible and regular pulsation. But its luminosity is not sufficient (unless of course we place ourselves so close to the flame that we would burn our eyes).

In effect, the chemical retinal activity which gives rise to the phosphene is very similar to photoluminescence: if we expose a cadmium sulphide screen to light, it will give off light again in the dark. This is due to the fact that light makes electrons jump over rows and when they fall back again they emit a "boom" which is a luminous wave.

This explains that if we leave the screen in front of a weak light for a number of hours, it will emit nothing in the dark. But if we give it the same quantity of light in a fraction of a second, it will then become luminous in the dark because the electron behaves like a ball: for it to fall on the other side of the wall, it has to go over it. So, if at the beginning, it does not possess the energy necessary for going higher than the wall, no matter how many times we repeat the process, it will never go over the wall. But if there is enough energy, the very first time it will go over the wall. Pygmy sorcerers know this because they instinctively use a very big fire to trigger moments of clairvoyance.

□

THE ARIADNE'S THREAD OF THE FEELING OF OBVIOUSNESS DURING PROGRESSIVE PURIFICATION

This energy increase explains the fact that the persons who, so to speak, project their thought into the Sun are a little bit worried at the beginning: these thoughts become more intense, even if they are "bad thoughts".

Thus, a person who had the habit of smoking and wanted to get rid of it, but not very energetically, had continued to smoke out of neglect during Phosphenic Mixing with the Sun and realized that it had increased the need to smoke. Thus, from the beginning it is important to choose the best thoughts we are capable of, associating them to focusing on the Sun. Nevertheless, if bad thoughts impose themselves against your will, it is necessary to insist and continue in concomitant focusing on the Sun.



Do we think this way about a person that we have a very old hatred for? During these exercises, it will come to your mind that a long time ago this person rendered you a small service and you have deliberately chosen not to remember it. Then another time, we shall remember that we have done such or such a wrongdoing concerning him and that it would be necessary to think again about it from time to time.

Each of these small new inner discoveries seems so obvious that we wonder why we did not think of them sooner, all the while realizing that these good thoughts have been repressed by an accumulation of bad ones.

Now, there is another particularly interesting aspect of this FEELING OF OBVIOUSNESS, during phosphenic experiences, which very frequently appears and is even the sign that we are on the right track: **it is during the exercises of focusing on the Sun, associated to a thought.**

Over the last fifteen years I have frequently given conferences on this method, and from time to time it happens that a listener makes the following comments:

"I, myself, already did that when I had bad thoughts, and I noticed that they were gradually changed into good thoughts".

If it was a question of depressing thoughts, they were metamorphosed into courage and energy at work or the thoughts of hatred gradually changed into feelings of repentance, gratitude, friendship or love.

This is why, when we are prey to the worst possible thoughts and we cannot control them as they assail us, we should not hesitate to do the exercises of focusing on the sun.

What takes place in the soul with the use of this method can be compared to what takes place in a pond which is full of mud but calm. The mud has fallen to the bottom; we do not see it very well. If we begin to send a jet of water into this pond, at first the mud will be stirred up and we shall have the impression that the pond is dirtier. But if we continue, the water will flow out, taking the mud along with it, and at the end the pond will be cleansed.

That is why one should not be surprised if at the beginning of practicing Phosphenism with the Sun, it is the bad which seems to be strengthened. This will quickly be eliminated in favor of thoughts and of feelings better than the ones the experimenter usually has.



The association of thoughts to a strong physical light produces a moral purification which is weak at the beginning but continually grows.

So, little by little, the bad thoughts are eliminated by themselves, as the good ones grow gradually stronger. That is why one should not hesitate to practice focusing on the Sun when one feels overwhelmed by requests and claims or any sort of depressive thought. A gradual purification takes place, like what happens with a whirling phenomenon.

In a whirlwind, the heavy elements are projected towards the outside by centrifugation. Through reaction, the lighter elements go toward the inside; thus the air which comes and fills the hollow center of a whirlpool in water, or even the germ which settles at bottom of a centrifuge tube, or clear water goes toward the center of rotation (the top of the tube when we remove it).

Now, it is not surprising that mixing in the solar co-phosphene acts like centrifugation.

Already, while focusing on a light bulb of about 100 watts from a distance of six to nine feet (two or three meters), the co-phosphene in the periphery, in other words most often between the reflector and the light bulb, appears to swirl.

The phenomenon is even clearer when we focus on the Sun, particularly in a group, because of the induction by telepathic resonance which is due to the very high telepathic transmissibility of phosphenic phenomena. In Fatima and St-Paul d'Espis, the crowd saw the Sun swirling at an astounding speed.

Thus, if the co-phosphene shows a whirling motion which in certain circumstances becomes very obvious, it is not surprising that it can act on thoughts like a centrifuge, chasing far away everything that concerns matter, sensuality and egoism and making continually new ideas come to the center, each one increasingly better than the previous one.

Naturally, this evolution will be faster if we begin the exercise with the most intelligent and highest moral thought we are capable of. It thus increases in intensity. It would be more exact to say that it increases in density and volume at the same time in such a way that when it attains what we could call its maximal weight, we will suddenly notice that another thought that we had had a long time back, but which at the time



had only slightly brushed the mind, is much better, THAT IT IS OBVIOUS, and we cannot understand why we had not thought of it before.

Then, we put it in the center of our meditation associated with focusing on the Sun and, like the previous one, it will grow in intensity and also in ramifications through associations of ideas, and once again when it has acquired a kind of maturity, brought about by the repetition of this practice over several days or weeks, then suddenly once again we will be surprised not to have chosen this other thought BECAUSE IT WAS OBVIOUS that this new idea was much better and even more important to strengthen than the two previous ideas by associating it with focusing on the Sun.

So, this THREAD WHICH IS THE FEELING OF OBVIOUSNESS shows you that you are on the right track, the one of true initiation. It leads you to strengthen thoughts and feelings that you knew were underlying your personality, but that you had never clearly admitted to yourself, things that you had never dwelt upon.

It is a little bit like after the death of a close person: we forget all the small squabbles and the more time passes, the more all the kindnesses this person had showed towards you and all the affection which you had for him at the bottom of your heart will take a greater place in your memories. But what is so admirable in Phosphenic Mixing, is that it is not necessary to wait for this objective distance of death and the passing of time for this process to start and continue, growing increasingly stronger.

You will unendingly discover better things in yourself, things which were there before but which you had neglected by a mechanism comparable to what takes place when we look at a piece of plant tissue with the naked eye, then with a magnifying glass, then with a microscope with increasing magnification, then with an electron microscope. At every stage, new forms appear, but these forms were pre-existing in the piece of tissue observed.

This process is contrary to what is produced by using drugs or other so-called initiatory methods, whose use has the result that what appears in the consciousness is completely out of the ordinary, disconcerting by its strangeness, without any obvious direct link to the personality. In greater detail, at the end of the following chapter, we shall come back to the



question of oppositions going as far as a veritable symmetry between the effects of drugs and those of Phosphenism.

When I was eighteen years old and I regularly saw my mentor Master Artheme Galip, which unfortunately lasted a very short time, there were moments when I more or less perceived auras. It seemed to be simple and OBVIOUS at that moment, such that I did not go into raptures over it. It when Galip left that this gift disappeared; I began to notice it in afterthought and regretted not having paid more attention at that particular moment because it was not so obvious after all. Now, I found this "FEELING OF OBVIOUSNESS" only during my phosphenic experiments, which for me is absolute proof that it is a question of phenomena having the same nature.

E

REJECTION OF THE MENTAL TRANSPLANT

It is necessary for us to insist again, from a new point of view, on the necessity of continually keeping in mind the two fundamental principles of this method of spiritual development, in other words the mixture of the thought with one of the "phenic" elements of the body and maintaining rhythmic thinking on the other hand. In addition, each person himself must look for the exercises which will allow him to live according to these two principles, all the while adapting them according to the inner stage of his evolution and the external conditions.

Contrary to what takes place in all diehard conformist religions, you should not limit yourself to a rite. Do not practice a particular physical or mental exercise with a spiritual aim, even if it has been given by a very great clairvoyant whose lucidity has been proven, unless it is temporary and only for giving a push to get started.

In fact, if we settle on an exercise given by somebody else without the basic principles having been clearly explained, sooner or later we will face a resistance that slowly and gradually increases with the continuation of the exercise.



This resistance becomes insurmountable, in spite of all our efforts. Then, we become outraged with ourselves and we can reach the point of having not only regrets but a complex of culpability.

And yet, this phenomenon is quite natural. It is the equivalent of the rejection of a transplant on a physiological level. Our chemical individuality is such that organ transplants are well tolerated only between identical twins. In other cases, it is necessary to accomplish biological miracles in order to make transplants be tolerated by paralyzing the natural defences of the individual.

If the whole of our biological structure is defended against aggressions coming from the outside, then it is just as natural that our psyche, our mind would be even more protected. For this reason, if we practice a meditation given by another person, sooner or later this phenomenon of rejection will occur. It is "the mental transplant" which has failed. Often the result is that we give up the practice of meditation, whereas if we follow this "Ariadne's thread" which leads to the discovery of the good ideas which had crossed our mind long ago and which come back when we focus on the Sun, then when they reach what could be called their "natural weight", they will be replaced by even better ideas that had brushed our mind in the past but more lightly, and so on, on a path which we feel is infinite. And so we persevere more and more in the practice of meditation.

F

INFINITE GROWTH OF THE SPIRIT AND PLANT GROWTH

This march towards infinity which begins with prayer associated to focusing on the Sun, practiced while taking the necessary precautions to avoid straining the eyes, a march where we continually discover the best in ourselves, gives weight and power at each stage to the new element which has appeared, comparable to the growth of a tree.

In "Homologies (Or the Light of Asia Confronted by Science)", I have brought to light a very large number of points of symmetry (in the broad sense of the term) between plants and man (animals occupy a place with



a degree of intermediate symmetry between plants and man). On the other hand, certain authors, such as Bergson, had insisted on symmetries between mind and matter, and in "Homologies" I added some supplementary elements to this symmetry.

Just as two symmetries of the same object are in a similar position, this results in a certain resemblance between the mind, in other words between the first spiritual bodies, and matter.

This explains why the Asians have given the name of "lotus" to the psychical centers of the first invisible body (usually called the "etheric body"), which we find in the West in the mystic aspect of the Rosicrucian "rose".

We are now going to add an additional property of symmetry between plants and man, a characteristic which is extended quite perfectly by a new element of similarity between the spirit world and the plant kingdom. The growth of the physical human body, like that of any animal, is limited. Having arrived at the adult state, it does not grow any taller with age, it even tends to diminish.

On the other hand, the growth of a tree continues constantly up until it dies.

This arises, on one hand, because of the lengthening of the vessels which permits the sap to arrive at the top of the tree with increasing effort; and on the other hand, and most particularly, by means of another mechanism. In effect, after a strong wind, we often exclaim: "The storm must have been extremely violent to have broken such a big tree!"

But seeing that the wind penetrates inside the foliage, the grip of the wind on the tree is roughly proportional to its volume, whereas the resistance to breaking is located in the section of the trunk. Thus, the trapped force of the wind on the tree grows roughly according to the volume of the tree, in other words according to a cube, the resistance to breaking squared by the diameter. Thus the trapped force of the wind grows faster than the resistance while the tree continues to grow and this, until the break in equilibrium between the two forces. That is why breaking is the natural end of the tree.



In an analogous way, the spirit can develop and grow unceasingly up until death. It must do so because this is simply its normal functioning.

Using the rules of hygiene that we now know for preventing the decrease of circulation in the brain due to age, we do not have to lose our intellectual capacities. The spirit itself does not age. Eiffel, when he was over 91 years old, continued to direct his team of engineers and solve many technical problems himself.

Now, through the practice of prayer associated to focusing on the Sun for short periods of several seconds that are frequently repeated, we will notice that the spirit continually grows younger, that we return to the domain of inner life, like the best moments of our youth and that we even go beyond them; and we see especially that the curiosity regarding scientific questions does not stop growing. **Just like the tree grows until it dies, the human mind is made to grow until the last dying breath.** This abrupt end is another aspect of symmetry between plants and man, the end of embodied intelligence being comparable to the breaking of the tree.

G

A CASE OF DEVELOPMENT WITH SPONTANEOUS PHOSPHENISM

From the beginning of my publications on Phosphenism, I have made the acquaintance of increasing numbers of persons who have been intrigued for a long time by the fact that they possess a certain kind of clairvoyance but they are unable to grasp the origin of this difference between themselves and the common run of people.

And so recently, Mr. S., at present manager of a construction company, came and told me that at a very young age he had begun to work in construction. At the age of fourteen, he had to load trucks with sand in a quarry, which forced him to bend down, therefore being in the shadow of the hole that was being dug, then standing up again to throw the shovelfuls of sand into the truck. When the weather was nice, each time he stood up, he had the Sun in his eyes and this was followed by a "blinding", in other words, a phosphene associated to the physical perception, when he bent down.



Now, it is from this moment on that he began to have more luminous dreams, that were sometimes prophetic, and he felt strongly drawn towards the psychic sciences. This greater stimulation of the brain brought him to think about various problems that were not professional during the gestures in his work; without knowing it, he triggered a veritable Phosphenic Mixing. This resulted in a spiritual surge for life and the need to practice the laying on of hands.

This confirms that the conditions which bring one to practice Phosphenic Mixing by accident can be very diverse.

H

A CASE OF PURIFICATION OF THE SOUL WITH PHOSPHEMISM

OBSERVATION OF THE EFFECTS OF PHOSPHEMISM ON A SERIOUSLY EMOTIONALLY DISTURBED CHILD

This observation was reported by Mr. Jean-Claude RATTÉ, a vocational counselor who was acting as an educational psychologist in Jonquière (near Chicoutimé, Province of Quebec, CANADA). We have already referred to this in the introduction and we shall develop it here.

The child was a 12-year-old boy, the eldest son in a family of three children. The father had left. This child often quarrelled with his brother and sister; the mother, being unable to handle it any longer, had requested a consultation in child psychiatry for him.

In effect, this child had become the "leader of a gang" whose main pastime was breaking windows, destroying plants and flowers in gardens, to such a point that he was the terror of the neighbourhood.

At school: his marks were 45 to 50 out of 100 (a grade of F). He did not like reading; he was behind in his studies compared to his classmates. At break time, he fought with the other pupils and it was so bad that there was not one single recess where he was not sent to the principal's office. In addition, he would react very badly with his professors, very often



being rude. During the leisure activities, he contented himself with walking, without participating in the games that were organized.

Methods used in applying Phosphenism

M. RATTÉ had him practice Phosphenic Mixing under his supervision for only 23 days, on a basis of 20 minutes per day, which is quite little. To this, he added 10 minutes of reading with phosphenes, just before beginning the session and just after the session.

The thoughts associated to the phosphene were sometimes schoolwork, sometimes a mental image of his mother, his sister or brother, with thoughts of affection. Also, during the presence of the phosphene, he visualized himself as having become a sportsman.

Results obtained after 23 days

A greater interest in his work at school.

He who did not like reading, would spontaneously go and borrow books from the school library.

His notes at school went from 45 to 50 out of 100 to nearly 70. (Quebec grading system). He became much more polite with his professors and no longer fought during recess.

He told his right hand in the "gang" that he had formed, "If you keep on breaking windows or doing bad things to the neighbours, I won't be your friend any more". He enrolled in a diving course; in competition, he is now among the best, placing second or third.

The head of the school wondered what could have possibly happened to make the child change so much (because Mr. RATTÉ had not forewarned the school that he was using a method different from the ones used before).

As for his mother, she was intrigued by what could have made her son change to such a point, no longer squabbling with his brothers and sisters and taking on the responsibilities of a small head of the family, which had never happened before. In this observation, we note primarily the influence that the practice of Phosphenic Mixing has on the character, as well as the speed and the extent of this action.



THE INTELLECTUAL STORM AND THE CYCLE OF THREE QUARTERS OF AN HOUR

There is advantage to doing these sessions of Phosphenic Mixing with a frequency of a few seconds of focusing on the celestial body, followed by two or three minutes of observing the phosphene, associating the thought used during focusing, this basic element lasting about four minutes being repeated continuously for three quarters of an hour.

In effect, in the brain there is a cycle of three quarters of an hour during which work done in a given activity increases slowly and gradually; at the end of this period, there is sharp peak at a very high level of activity and then a rapid fall, followed by a rest period. We call to mind the proof of this: if we hear a sound alternately in the right ear and then in the left using a set of headphones, at certain rhythms there are very beneficial effects, including the understanding of words that are transmitted.

Tests done in the central laboratory of the P.T.T. (Post Telephone Telegraph Center) showed that towards the end of the third quarter of an hour, there is suddenly a very high peak of effects and then a sharp fall; the length of a session that is profitable has been gone beyond and it is necessary to interrupt it. A long period of rest is necessary for this alternating hearing to produce its beneficial effects again*.

On the other hand, Mr. CUTTICA, a photographer in Waziers (in the Nord Department, France), took hundreds of photographs of phosphenes, which confirms that they are not only a subjective phenomenon but also something substantial, outside the brain.

Now, Mr. CUTTICA observed that it is necessary to have done approximately three quarters of an hour of phosphenes using a strong light in order to have the maximum amount of chances at the end of this period to succeed in taking a photograph. Beyond this duration, the possibility of taking a photograph seems to stop*.

*Cf.: "Cerebral Development with Alternating Hearing". Ed. PHOSPHEMISME.



It seems quite clear that if classes last for one hour with a small break at the end, it is because this cycle has been respected by instinct and not because it is a custom of the length of time starting in childhood that imprinted this rhythm in the brain. For example, the dervishes in the brotherhood of Mevlana, established long before the current school system, also whirl (spin in place) during sessions of three quarters of an hour, and we could cite other examples of the natural quality of this duration in any uniform activity.

In other words, THE BRAIN IS MADE FOR FUNCTIONING IN STORMS. The most typical example, it is what we call the "stroke of genius". But generally speaking, it is not necessary to stay continuously at one's maximum level of intelligence. Quite fortunately, because this would be very tiring. It is enough to have "an illumination" from time to time (in the restricted sense of the word) when there is a problem that needs to be solved. It then remains solved once and for all.

An epileptic seizure can be compared to an "an Electrical Thunderstorm" in an electroencephalogram. Moreover, we can detect the epileptogenic region by such electroencephalographic storms outside of seizures, ones that are nonetheless too weak to provoke a fit. But in the end, epilepsy is nothing more than a distortion, an exaggeration and abnormality of the normal constitution of the brain which is constructed to work in storms, and which popular intuition anticipated, as inferred by the expression "A Stroke of Genius".

J

FOCUSING ON THE SUN ASSOCIATED TO REPEATING ALOUD "OM" AND CONCOMITANT VISUALIZATION

In several books (mainly "Homologies, or the Light of Asia confronted by Science" and also in "OM, the Natural Name of God and the Mantras"), we have studied the analogical resonances of the main mantra "OM" in the yogis' practice.

**Cf.: "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions"
Ed. PHOSPHEMISME.*



Here, we remind you what it is indispensable to know for this exposé:

If we chant the vowel "O" in front of a cathodic oscilloscope (in other words, a television screen whose antenna has been replaced by a microphone), for obtaining the correct setting, a perfect circle will appear if the pronunciation is correct.

With the setting that indicates the letter "O" as a circle, if we chant the letter "M" (that is if we hum with the mouth closed), we will see a square appearing on the screen.

If we transpose this geometrical expression of the sound polarity between these two letters into a spatial form, we can consider that the letter "O" is in analogical resonance with the sphere, the letter "M" with straight lines and thus corresponds, among other things, primarily to the solar disk emitting rays of light.

An examination of the Sun at a high magnification confirms this resonance between the sound "OM" and the Sun because the surface of the celestial body itself has the appearance of being dark, in spite of what is seen by the naked eye. What is luminous, are the bubbles which rise from the inside; they stay on the surface only for about ten minutes and then burst. The bubble is in analogical resonance with the letter "O"; and the letter "M" is in analogical resonance with the explosion of the bubble, in other words, the explosive projection of its contents according to the extension of its rectilinear rays.

Thus, we understand that repeating the sound "OM" while focusing on the Sun is a particularly harmonious exercise.

We shall first choose one of the ways of proceeding that we have indicated in "OM and the Mantras", the simplest one is by clearly separating the passage from the letter "O" in giving a roughly equal length to each of these letters.

We begin by repeating aloud for a few moments; then we alternate with repeating mentally. It is up to each person to find what periodicity of alternation suits him best through trial and error, in other words what permits him to hear the "OM" inside with the greatest intensity during repetition in the mind.

After a bit of training it is necessary to add to this, **EVEN WHILE REPEATING ALOUD**, the visualization of a small sphere which forms in



the middle of the perineum when we begin to say the letter "O": a sphere which rises up through the body, all the while growing bigger as we continue to vocalize this vowel. In the same way, the bubble which bursts at surface of the Sun was small when it was formed in the depths where the pressure is much stronger, and it obviously dilates as it rises.

Then we direct this imagined white sphere between the two eyes and as soon as we start pronouncing the letter "M", in other words a humming with the mouth closed, we make it burst into beams.

After having practiced this exercise associated to focusing on the Sun for some time, if we simply mentally repeat the sound " OM " while falling asleep or during the different activities of everyday life, it will be completely normal, easy and without effort for it to be associated to imagining an inner light. It is the use of conditioned reflexes for spiritual development.

On the other hand, if we repeat "OM" in the dark, in the mind it will remain associated in the to an idea of darkness, whether this darkness is natural or obtained by putting ones hands over the eyes, as in certain exercises of Yoga. This posture is good for learning to observe details of the visual chaos (see "Phosphenic Mixing Applied to Education") but it is not suitable for the mental repetition of OM.

Apparently, associating an idea of light to a sound, repeating it, sometimes mentally, sometimes aloud, using the conditioned reflex triggered by associated focusing on a strong light source, is true not only for repeating "OM" but also for any sound, formula or melody that can easily be associated in the mind to the idea of light without any trouble.

Nevertheless, as it is the sound "OM" which is in most perfect analogical resonance with the Sun, it is advisable to use it as the first in these associations and to continue using it long enough so that it becomes dominant.



K

SUN AND WAVES

We can ask ourselves on which notes “OM” should be chanted aloud and particularly in the mind.

Listening to waves will help us to understand this.

I have already pointed out in "OM, The natural name of God and the Mantras" that if we are on a beach with a gentle and regular slope, on a day without wind where rather high propagation waves come from the open sea, at the edge of the water what we call very precisely "rollers" are formed because the inner curve of the wave goes through a very precise cylindrical phase.

If we listen attentively to the crashing of this roller, we observe that it looks very much like the letter "O". The reason is simple: the mouth forms a circle for pronouncing this letter just like the water just before the collapse of the wave.

Then the water runs all along the beach, according to a harmonious curve that produces a swishing mixing all the wavelengths, whose analogy in the human voice is that of humming with the mouth closed, in other words the letter "M" pronounced without a vowel.

The beach at Sables-d'Olonne (Vendée Department, France), is a perfect example of this, whereas in beaches like the one in Berck (Pas-de-Calais Department, France), the multiplicity of depressions separated by the sandy crests of the dunes makes the sound of the wave more complex. It can be necessary to walk for a long time before reaching a place where we can observe the exact same phenomenon. Let us describe the noise of the wave in greater detail than we did in "OM, the natural name of God and the Mantras".

In listening attentively, after the first crashing we will hear several sounds that follow which still resemble an "O", but less and less and they are more stifled, less hard, in other words they are more spread out in time and in particular less and less low-pitched. Generally, we will note three when the weather is calm, five to ten during stormy weather.



Then the wave rises along the beach in a sheet of water called "wave run-up", with an increasingly high-pitched swishing. What causes this? It is not difficult to observe that this swishing is mainly due to the imprisoned air bubbles rising to the surface when the roller collapses and followed by their bursting... a solar process, in fact.

Let us now observe the jet of gases which aerates an aquarium: the bigger the bubbles are, the faster they rise up. This is because the upward force depends on the volume, and it thus grows according to the cube of the radius whereas the resistance to its advancing movement grows according to the surface, thus the square of the radius. The upward force grows thus faster than the resistance when the bubble is bigger, which explains this selection during the rising up.

Let us return to the beach, to the unstable border of the lip of the wave. We observe the same phenomenon: the big bubbles are the first ones to come out when the edge of the water begins to rush, but even more so towards the front, which is explained by the fact that the average density of the mass which moves forward is all the more weaker the more there is air trapped in it, and thus it can rise up higher.

The smallest bubbles are the very last ones to come out on the lip of the sheet of water when it begins to recede.

A smaller bubble will make a higher-pitched sound, just like a tambourine compared to a drum. So this explains that the wave, from its crashing to the beginning of its ebb, produces a sound first by bouncing, then in a continuous manner, increasingly higher-pitched.

Let us transport ourselves into the Sun: the same mechanism comes into play because everything is rhythmic. The waves of huge bubbles which rise up from the center of the celestial body are followed by increasingly smaller bubbles and then a period of relative rest and then the cycle starts over again.

So, the wave indicates to us that repeating the sound "OM" mentally and repeating it aloud must be started using a low-pitched tone and then it must gradually rise towards a high-pitched tone.

It has already been verified that certain periodical movements on the surface of the Sun propagate at the speed of sound waves. It is thus a question of solar sounds.



When we discover a process which allows us to listen to the fantastically powerful sound waves in the gases of the Sun's photosphere, we will quite probably hear harmonies very similar to those of the waves of the sea.





CHAPTER III

INITIATION BY THE LAYING ON OF HANDS

A

TWO CASES OF INITIATION PERFORMED BY ZOROASTRIANS USING THE LAYING ON OF HANDS

When I was 18 years old, Arthème Galip, a Zoroastrian magus, placed his right hand on the top of my head, the entire surface of the palm of his hand being in contact with it, while his left hand was placed in a similar way on the nape of the neck. This laying on of hands took place three times, with several days in between, each session lasting approximately six seconds. During the third one, I felt three chakras of the etheric body to go into action for a couple of seconds, which had never happened to me before. Galip told me "in a month, you will be transformed ". So, one month later, a period of brief but magnificent visions began which marked me for life and decided my career as a researcher in these sciences*.

A professor at the University in Perpignan, François Brousse, stated that he made the acquaintance of a Zoroastrian named Cajzoran Ali, a short time after I had met Galip. In his book "Isis - Urania or the Major Initiation" he give her the poetic name of "Zorah" and by means of what he calls "illuminating touches", she made him experience the "Cosmic Consciousness" which triggered very interesting and varied phenomena: we shall study some of these farther on.

**These visions are described in "Initiatory Experiences", Ed. PHOSPHEMISME.*



B

THE SAME POWER OF PHOSPHENIC MIXING POSSESSED BY THE ANCIENTS

We point out that Mr. RAVA, near Grenoble, one of our best pupils, appears to be acquiring powers of this kind.

Mr. RAVA has written to us that since he has been practicing Phosphenism, at times he feels in communication with the universe, which at that moment gives him a feeling of plenitude and happiness.

Here is an example of what he wrote to us concerning the power of initiation by contact which came to him through diligent training in Phosphenic Mixing:

"I placed my right hand on the forehead of a person who had his eyes closed, after several minutes a very bright yellow light appeared, first on the forehead. Then this person had the feeling of being completely filled by the light; he felt an immense well-being".

It is not necessary to point out that the subjects who have had such experiences then continue enthusiastically with phosphenic exercises because they know what awaits them through their personal practice. This result will then remain stable rather than being just a short experience of several moments.

They will then become the best propagators.

Here is another example:

The Gospel abounds in cases of healing done by the laying on of hands. Now, if this custom is not widespread it is because there are few objectively verifiable cases of healing today.

Does this mean that if Christ had such a power, it was because he had the habit of praying while focusing on the Sun and because at the beginning he had received powers passed on by a long lineage of magi loyal to this practice?



This is quite likely, and here we feel that it is necessary to cite cases of healing by the laying on of hands obtained by subjects who have practiced Phosphenism for a long time, as in the following case.

Mr. Jean-Michel HOMO, a 29-year-old from Orleans, who has been practicing Phosphenism for twelve years and teaching it for several years, appears too to have acquired the gift of the laying on of hands.

And so, among his pupils there was one whose sense of smell had been almost completely lost for more than a year. For example, it was impossible for him to smell the perfume of flowers or the odor of freshly-cut grass.

In addition, this pupil saw the small remaining amount of the sense of smell gradually dwindle, without the cause of this diminishment having been discovered.

Mr. HOMO placed his left hand, with the palm open, approximately 2inches (5cm) above and slightly behind the student's head, and he placed his right hand, with the palm open, parallel to the forehead approximately 2inches away (thus without any physical contact). This remote laying on of hands was practiced for ten minutes.

Two hours after this single session, when the subject was at home, he experienced the worst migraine of his life. When it was over, he noticed with happiness that he could smell the perfume of flowers and mowed grass again, and that this sense was even sharper than his circle of acquaintances, according to his testimony.

We can presume that an arteriole of one of the olfactory lobes was abruptly unblocked, causing the migraine as a result of vasomotor reactions. Naturally, much more research will be needed in order to be able to assert that the projection of the phosphenic substance by those who are in the habit of manipulating it can sometimes produce such effects.

(See also the case of Mr. Bernard Sadonès – Chapter II - paragraph G – page 150.)



C

AN EXPERIMENT IN PHOSPHENIC TELEPATHY
WHICH EXPLAINS INITIATION BY TRANSMISSION OF
ENERGIES DURING THE LAYING ON OF HANDS

An experiment done by Mr. Jean-Paul MÉPIAYÉ in Yaounde permits us to easily explain these "Initiations by contact".

Mr. Jean-Paul MÉPIAYÉ has been our correspondent in Cameroon for about twenty years. In Yaounde, the capital, he created a school which has 400 students: "Science and Technology" where the practice of Phosphenic Mixing is compulsory and he has established statistics to prove to the government that this method should be used in the whole system of National Education.

Long before creating this school, when he was beginning in the practice of Phosphenism, Mr. MÉPIAYÉ had led a group in reproducing the "Solar Miracle of Fatima" using the method I have indicated in several of my books, mainly in the addenda of "Phosphenic Mixing Applied to Education" and which I summarized in a poster "Telepathic Storms" ("Orages Télépathiques").

Now, one of his pupils having problems in doing this, Mr. MÉPIAYÉ placed him in front of another pupil who could easily see this dancing of the Sun. The latter focused slightly to the side of the Sun, as we say, and when this "Dance of the Sun" occurred, which in the truth is a rhythmic turbulence of the solar co-phosphene accompanied by a succession of different forms of rhythm which characterize it, with the tips of the fingers of his right hand he touched the occipital bump of the subject who was in front of him. He had already started to look slightly to one side of the Sun and saw nothing unusual. But as soon as the physical contact between both experimenters was established, the dance was perceived by the one who had not succeeded in perceiving it before. **Thus, phosphenic telepathy is facilitated by touch.**



□

THE POWER OF INITIATION AND THE HEREDITY OF ACQUIRED TRAITS

Here is a phenomenon which would be very important to study in greater depth because we understand that forces of a particular nature have been able to accumulate in places like the temples of Zarathustra, where from time immemorial the believers and the Zoroastrian priests pray every day while focusing on a flame or the Sun.

We must not forget that these Irano-Caucasian regions are the only ones to the world where, in former times, oil flowed on the surface of ground as if coming from a natural spring; there was so much of it that up until the industrial era, on feast days, the oil was spread on the sea and set on fire.

Some of these natural oil springs flowed in high altitude regions where it was therefore cold; forest fires started by lightning must have often been propagated from these springs. So it is certainly for hundreds of thousands of years before historical times that prehominoïd men had the habit of gathering together around these sources in flame, at the beginning to warm themselves at the same time as animals. Long before the other populations of the planet, those living in these regions must have realized that it was possible to manipulate fire and that it could be spread by firebrands, which put their rudimentary civilization ahead of the others.

Furthermore, through studying the Pygmy sorcerers we know what the first of all the religions was: they focus on a flame to see where to find the hunting ground rich in game. And this is done not using a small flame, but a very big fire. Here, in a place where fire required no effort of preparation and did not need to be tended, prehominoïds must have noticed very quickly that focusing on the flame, while thinking of the desired game, triggered visions related to the location of this game, thus very useful for winning their subsistence.

To do this, it was not necessary for them to have analyzed the details of the phosphenic mechanism that provoked this clairvoyance: the association of mental visualization of the desired game with the co-phosphenes that always accompany focusing on a strong light source and the phosphenes in trails behind the flame dancing in the wind.



Later, the motives for developing this clairvoyance became more elevated. In "Phosphenism in Burkina Faso (formerly Upper Volta) ", I showed that in the populations which have remained the simplest and poorest on the earth, Phosphenism was still used there, not so long ago, for trying to solve problems posed by various disasters. Obviously in prehistoric times, this custom was more common in places where it was possible to have a big and brightly burning flame without preliminary effort.

And even better than this, these practices were able to act on heredity. Because contrary to what we often believe, Lamarckism, the hypothesis of the heredity of acquired traits, has not been completely rejected by science: if we raise a living species in a new environment, the individuals adapt themselves. This adaptation is done increasingly better over the succeeding generations. If we then put their descendants back into the primitive environment, the necessary modifications for readapting are not made in the first generation but gradually over several generations. Thus, there is a **MOMENTARY HEREDITY** of acquired traits.

In addition, it now seems that the heredity of acquired traits exists in certain unicellular beings.

From this point on, it can be conceded that, in the primitive populations living around the sources of oil which flowed in former times on the surface of the ground in these countries, a lineage of human beings formed in whom the qualities connected to Phosphenism were particularly developed. Then, the beneficial effects coming from meditating on a flame having been noticed, when the natural sources of oil stopped flowing, in the center of the temple a big fire fed with wood was kept burning. Every day the believers would come and pray before it, and this continues even today.

Experience has proven that the visions which appear under the influence of the laying on of hands by a person who has really accumulated this phosphenic energy will reveal to the newcomer what direction to take in life and the best subjects of meditation for his evolution.

And there are several testimonies specifying that the laying on of hands becomes a need for those who practice Phosphenic Mixing with dedication over several years. This leads one to believe that they sense a force that emanates from them.



In places like these Zoroastrian temples, there is probably more than this: the power of Phosphenic Mixing which is also, as we have seen several times already, a subtle substance which must accumulate over generations through channels of transmission. The most material part of this phosphenic substance must fill these places, thus there are more powerful and more important initiations in temples, which are carried out by the living representatives of these human lineages whose force has accumulated from generation to generation.

E

THE DANGER OF TRANSMISSION OF INITIATION BY POWERFUL SUBJECTS WHO HAVE NOT UNDERSTOOD THE MECHANISM

But there is the other side of the coin. In our opinion, the mechanism of this transmission had not been understood until the present research on Phosphenism. Being "Initiated" by these persons who have received the spiritual heritage of a very great power in this area but who have not analyzed its mechanism, means entrusting oneself to a person who detains the force without knowing how to control it; the dangers which result from this are very big.

Unfortunately, because of a phenomenon of "overcompensation", well-known in psychology, these subjects have a tendency to hypertrophy this power more and more and let other regions of the brain atrophy in such a way that other intellectual faculties are left behind, from many points of view.

The phenomenon is very frequent and will continue as long as the subject has not understood that Phosphenism is the basis of these experiences and that each person can do the same thing with a bit of training. Until he realizes this, he will take himself for a phoenix, saying that he is the reincarnation of Zarathustra or Isis, but everything he says and all of his acts, except the power of being able to transmit curious and strange inner experiences through touching, prove that there are serious gaps elsewhere.

In effect, there is another mechanism to be added to the previous one: the power which flows into the pupil and was not acquired by his own efforts,



but passed on through an accumulation of this special force over generations, engenders an exuberance of the imagination which, if it is not controlled by a calm and scientific mind, will lead him to fantasize with a dangerous boldness. In “Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions”, we have seen the case of the fisherman from Berck, Mr. PENTIER, who was endowed with an extraordinary and undeniable clairvoyance but who had made a mistake regarding the origin of his clairvoyance. Although, it is true that in this case it was not dangerous for others.

A person endowed with this power of initiation, because he has received this power in a traditional way, generally makes a mistake regarding the real origin of this power and gives advice on exercises which can be totally useless and sometimes even criminally dangerous, as in the case of Arthème Galip and the head sways.

In effect, following this transmission of power, the candidate will have in turn the power to induce the same state of mind in beginners. If the new initiate then recounts stupidities concerning these practices, he will give importance to them through the telepathic transmission of surprising inner states. The new candidate, flabbergasted by the power of his initiator, will think that he is obliged to accept all the proposals he makes, including false initiatory exercises, without using his own judgment.

I have seen at least seven cases which have allowed me to isolate a syndrome, in other words "a group of symptoms" that up until now were confused with delusion of interpretation, a psychiatric disorder with chronic hallucinatory psychosis; I have called this syndrome: "POST-INITIATORY DEMENTIA".

I am obviously saddened that this hint of professional habit obliges me to take the romance out of certain forms of "esotericism".

The difference with insanity ending in delusion of interpretation originating in hallucinatory psychosis, is that here, the hallucinations were provoked by "phenic telepathy" (phosphenic or acouphenic and so on).

The fantastic power of this phenic telepathy having accumulated over the ages in the lineages which practice daily prayer accompanied by focusing on a flame, the visions and modifications of the body image (sensations of out of body experience or immensity) were really passed on telepathically by the initiator.



From a certain point of view, the mechanism is comparable to that of a drug because certain deformations of the traditional exercises trigger states which in certain aspects are similar to those provoked by drugs (here I refer particularly to the exaggerated flexions of the neck, such as they are practiced by certain Persian sects, very pleasant due to the massaging of the sympathetic ganglions, but this is not the objective which is to provoke rhythms in the encephalon by very gentle movements of the head - see "Whirling dervishes and Phosphenism").

A testimony on these deviations of the true initiatory power is moreover presented in an article by Günter C. Vieten on Zoroastrianism, published in the magazine "Géo" in August, 1979. He clearly brings to light the deviations which these populations introduced into instinctive gestures which allow, even certain animals, to stay in touch with invisible worlds. In effect, he says (p. 22): "the funerary litanies... last for many hours during the night and require so many genuflections and contortions in the sitting position that for the clergy slipped discs are a real occupational disease".

Once we have understood that the neurological purpose of all these "initiations" is to release energies of synchronization by means of rhythms, and that then it is necessary to know how to direct them towards the upper regions of the brain, we can understand that for peoples who were still halfway along the path of evolution from this point of view, they could have negligently let these terrible forces pull them into materialism of the body and produce disorders.

This deviation of the energies of synchronization towards physical movement is (almost by definition) an epileptoid phenomenon. I noticed myself that in Upper Volta (Burkina Faso), where the populations are closer to primitive contact with nature, the rhythms of these dances remain frenzied but without exaggerated flexions, thus without danger of disc displacement.

In going deeper into the physiological mechanism of the initiatory effect sought after, in other words a state of consciousness strengthened by the release of energies of synchronization, we can understand that this can be obtained even better with rhythmic thinking using the metronome.

It is obvious that when these exaggerated flexions concern the neck, there results a mechanical action at the base of the encephalon which provokes



serious and irreversible psychological troubles, instead of the initiatory phenomena. These disorders are irreversible, to a certain extent, in other words stopping these erroneous practices is not enough to prevent the damage because these movements of flexing have probably caused anatomical lesions or at least histological damage (in other words affecting certain brain cells).

Some of the effects of this exaggerated flexing on the central nervous system are similar to those of drugs, mainly in the deterioration of the social relations. Now, the use of this leads sooner or later to various forms of insanity. It is not surprising that consequently in certain cases, these "Initiations" immediately engender the delirium of interpretation which, in the long run, evolves into insanity in other words the progressive decline of all the mental faculties, starting with that of the capacity of judgment.

The risk is quite high, until we have understood that the origin of these initiation transmissions is purely phosphenic and that anyone can become easily such an "initiator" through diligent practice of Phosphenic Mixing and rhythmic thinking practiced using a metronome.

F

A FEELING OF IDENTIFICATION

During these experiences, it can happen that we have the impression of being outside our physical body, in a shape other than that of a human being, for example in the form of a nebulous cloud or a sphere.

The Asians call this "Identification" (it is implied that this is with another human being or an object) and neuropsychiatry calls these impressions: "body image distortion".

Let us continue with the notion of distortion of the body image. Confucius said that he had dreamed that he was a butterfly (He even added: "and if I were a butterfly dreaming that it was a man?" But discussing this point is outside our subject.) I experienced this kind phenomenon only once in my life: I dreamed that I was an enormous black bird, bigger than the condor of the Andes Cordillera region. I was flying in a flock of birds of the same kind. Alas, the reality was less poetic and I think that my



subconscious had interpreted the various small signs, which from an objective point of view in the waking state would have shown me that there was a quarrel brewing in the family atmosphere: that was the black bird.

Bergson had already pointed out that the spontaneous phosphenes in sleep play an important role in the genesis of dreams: I was able to verify this by being careful not to open my eyes when waking up just after a dream and thus observing the phosphenes in the visual chaos which I had at that moment. Often, they evoked the shape of the main object of the dream.

Because phosphenes are so closely tied to dreams, it is not surprising that their assiduous use in the waking state can trigger images of the same nature as those of dreams. We have seen that a strong discharge of "phosphenic telepathy" can produce phenomena of the same nature as diligent practice of Phosphenic Mixing over several years, but it has an extraordinary intensity of brief duration. For a subject who has never experienced anything similar beforehand, this can result in a powerful feeling of identification with a being or an object. For example, he may have the impression that he suddenly becomes a luminous spinning globe.

François Brousse recounts that he experienced this sensation during his initiation by Cajzoran Ali (Zorah). This sensation, according to the declaration made by Brousse, was the same impression that was produced by the concerted mental efforts of three Masters during his initiation in a cave on the Himalayan slopes.

Now, the appearance of a brilliant spinning globe is very frequent during Phosphenic Mixing. The connection between these phenomena is obvious.

Plato had already stated that souls are spherical. He had been initiated in the Mysteries of Eleusis whose essential element consisted in the teaching of Phosphenic Mixing, as we shall see farther on.

If one falls asleep while practicing Phosphenic Mixing, after a few days of this exercise, not only are dreams more numerous, more colorful and better structured, but the objects in dreams are also bigger, often even huge. Thus, the post-phosphenic phase is magnaturizing. Under the influence of a big discharge of "phosphenic telepathy", one can have an impression of being big and round like a planet. These experiences are enjoyable and without danger on condition of not granting them more importance than they deserve, at the risk of being led into a delusions of



interpretation (as we have seen in the cases cited in the previous section or in less serious cases), or induced into errors which are obvious to common sense but that one stubbornly persists in, as we shall now explain.

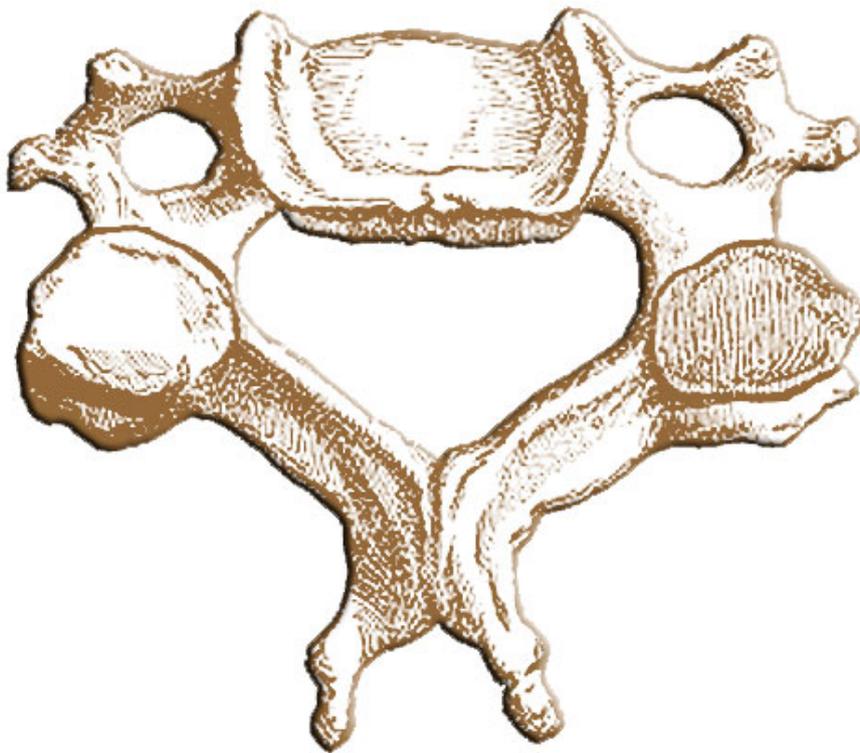


FIG. 7: cervical vertebra, showing two small lateral openings which the vertebral arteries go through, irrigating the base and the posterior region of the brain, as well as the spinal cord. The neurologist Alajouanine showed that if we bend the neck too much, in any direction whatsoever, we completely cut the blood flow in the arteries; the repetition of such an error has the consequence of creating serious brain disorders.



G

THE FALSE FOURTH DIMENSION

From time to time, an experimenter who has been practicing Phosphenic Mixing for some time says that he has had the impression of looking "through the fourth dimension". I have received written testimonies on this subject.

Be careful of the misuses of language. Among these, we would point out that calling "the space-time continuum" of Einstein four dimensional space is a one of these misuses of language.

Four dimensional space is a space in which we can draw four perpendicular lines from the same point. There is no other definition.

The simplest way to see if we are capable of imagining four dimensional space is to take a cube and to write a different figure on each of the six faces, then hide it AND TO TRY TO IMAGINE SIMULTANEOUSLY THE SIX FACES OF THIS CUBE WITH THE FIGURES ABOVE. It is highly improbable that we will succeed in doing so. Of course, with a bit of training, you never know, but at what price!

In effect, we can see an object drawn on a plane, thus in two dimensions, a triangle for example, because we are looking at it from three dimensional space. Likewise, for seeing three dimensions of space simultaneously, it would be necessary to look at them from the fourth dimension.

Thus, these subjects who say they have looked "through the fourth dimension" are employing this term in a poetic sense for saying that "the impression was rather bizarre" and above all unusual.

In this case, it would doubtlessly be more correct to speak of looking through another density of matter.

Among those who made this error in the use language, it is necessary to cite Cajzoran Ali, an error that François Brousse seemed to have felt obliged to perpetuate in turn, having been so impressed by the effects produced by the "illuminating touches" of this Zoroastrian.



Here we quote, p. 15 of "Isis - Urania or the Major Initiation ": Zorah gave me a means to communicate with the fourth dimension: "In front of your eyes you imagine a transparent sphere having the size of a melon and you make it turn. It rotates and shines, tracing a new figure in space. Any volume which moves engenders another volume, except for the sphere, perfectly round and without harshness. But the axiom being absolute, it traces another figure in another space, a tesseract".

Imagining an object in rotation is one of best means of developing clairvoyance, and all the different traditions agree upon this, calling it by different names: we have showed this throughout this book and we summarize it here: Kundalini for the Hindus, the rotation of chakras for the Theosophists and Anthroposophists, a whirlwind around the center of the chest for the Moslem Sufis, spontaneous appearances of this rotation, as in the case of Mr Spicq (Cf. Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions) in whom the outbursts of clairvoyance, whose authenticity we have been able to verify, always begin with the vision of a white ball which swirls. Nothing new in this assertion made by Cajzoran Ali, and the chapter X of the present book (Cyclogene Breathing) makes this meditation easier and perfects it.

But where we run into a problem is when we involve the fourth dimension. Above, we have defined what this is: a space where we could draw four perpendicular lines from the same point, and there is no other possible definition.

There is no reason for a rotating sphere to engender such a situation. As for the reason that is given, it has no sense. It rests on "Any volume which moves engenders another volume... the axiom being absolute..."

Now,

- 1) There is no proof that this axiom is absolute;
- 2) It is quite normal that the sphere does not engender another volume while rotating because:

A - The more the number of axes and planes of a symmetry increases, the more the chances increase that in a given direction the body can rotate without creating another volume around its principal axis, such as the cylinder, the cone. The number of axes of symmetry of the sphere being infinite, this possibility becomes infinite.



B - The more the number of axes of symmetry increases, the more the space decreases between the rotating volume and the volume created by the rotation (example: the cube and the dodecahedron) In this manner, when the number of axes of symmetry becomes infinite, as in the case of the sphere, the intercalary volume becomes zero.

For at least two reasons, and there is no reason for bringing the fourth dimension into this operation.

This is a good example of what we stated above: it is not because an "Initiator" triggered strange and unusual states of consciousness in you by using "illuminating touches" that you must feel obliged to accept everything that he tells you in addition.

This attitude considerably slows down the understanding and its spreading of this initiation instead of helping it.

H

PHOSPHENIC TELEPATHY AND ANIMALS

Another indication that these "Initiations" do not belong to an "esotericism" reserved to a kind of super-humanity which would govern the fate of the planet in secret, and that it is rather a question of a biological energy within the reach of all, is that animals seem to be very sensitive to phosphenic telepathy.

Some of our pupils have noticed that if we project a phosphene on a dog's nostrils while he is sleeping, he wakes up. According to these experimenters, the experiment would not be successful if it were projected on another part of the body. The tip of the dog's nose, being without hair, would be a region particularly sensitive to this projection.

I carried out the same experiment on a lioness in a zoo. Each time I projected a phosphene on her flank, she scratched herself on that particular spot. Coincidence?



The most interesting documents on this subject are the ones provided by Minou Drouet, in an anthology "Confidences Fantastiques" by Jean-Pierre Dorian (Ed. Presses de la Cité, 1969).

During her childhood, Minou Drouet would focus on the Sun's reflection on the water for hours every day, while swaying her head from right to left.

There is a link between the two phenomena. Mr. Jean Rémy, our best research assistant, observed that the first time he took his two-year-old daughter before a stretch of water where the Sun was reflected, she began to rock from one foot to the other one while looking at this reflection. For Minou Drouet, it was following the period spent focusing on the Sun's reflection on the water that people realized she was a genius, and moreover she even told a Swiss friend that at the beginning inspiration came to her during this focusing.

Now, here are cases of her power over animals which she cites in this anthology:

P. 189: the action she exerted on snails: "by instinct, I made my mind empty and was able to emit vibrations similar to theirs" and she was covered with snails which crawled up on her. As people had doubts as to what had taken place, she carried out a second experiment with just as many snails, in front of several witnesses: "I lay down and closed my eyes and a white vapor rose around my small body: I stopped being Minou to become a snail among snails". And once again, she was the only one to be covered with snails which crawled up along her arms. This phenomenon was considered to be extraordinary by the other participants, none of them having been able to reproduce the same thing.

We note here the feeling of identification with something other than oneself, and which we have previously mentioned.

P. 191: The action she exerted on a chameleon named "Pharaoh": "This is my chameleon and nobody can come near him except Marcelle. Francis tells me that his name is Pharaoh."

"The milky area which isolated me from the others let me know that our vibrations, those of Pharaoh and me, had just found each other and were synchronized. The chameleon, slowly, crawled along my arms, then my shoulder, then my neck..."



In these two cases, we notice the presence of a milky mist which appears to be none other than what we call the diffuse glow, or the third phase of the phosphene. In my books “The Initiation of Pietro” and “Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions”, I call "Physical Phosphovision" the property possessed by this diffuse glow that allows to us to discern the objects which pass through it like shadows, even more clearly the darker it is, and even with several blindfolds covering the eyes. All our experiments on this subject, verified by hundreds of persons, tend to prove that this diffuse glow is a substance outside the brain.

Furthermore, by insisting on the search for a detail within this diffuse glow, it very often becomes the center of rhythmic movements and vibratory phenomena. This is one of aspects of what I have called "the rythmo-phosphenic function of the brain".

If the diffuse light is composed of a subtle substance, it must intervene on other occasions but we do not perceive it and we cannot act upon it. Nonetheless, the diligent practice of Phosphenism opens us up to this "intermediate universe" between thought and the matter.

In addition, in several of my books*, I have cited cases which prove that if we begin young, this opening to "the intermediary universe" is acquired definitively, without having to continue practicing the exercises. That is why it is necessary for one to practice Phosphenism while the pineal gland is still activated, which decreases noticeably after the age of 17.

Minou Drouet, having instinctively forced herself in this practice using the Sun's reflection on water in her early childhood, had become the master of this subtle substance which is the diffuse glow, being able to control it even outside phosphenic phenomena and recognizing its vibrations. Thus her influence on animals, of which other examples follow.

P. 103: “in Brittany, people took me for a witch. Grass-snakes came to me, staying wrapped around my neck...”

P. 201: She speaks again of "these bright thick clouds which follow banks of mist" in “l'Ailleurs, ma vraie patrie” (“The Elsewhere, my true homeland”); and farther on "a real bank of mist had flowed between us"

**See in particular "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions".*



and she had understood that this meant the foreshadowing of this person's death.

P. 205: In the Cirque d'Hiver (the Winter Circus), she tamed a very dangerous python which she doubted she would be able to master. "Maybe I shall not manage to emit this imperceptible lasso that my breath always throws at the base of the animal's head at the end of breathing out". Here we see an instinctive method, very comparable to pranayama in Yoga which we can call "the setting into action of spiritual breathing".

P. 206: Emile Bouglione, director of the Cirque d'Hiver, wanted to engage her because, as he said "since I have seen her with the python, I am persuaded that she has a fluid which allows her to tame any wild animal".

P. 129: At the Sufi center in Suresnes, she was put in the presence of a hawk almost impossible to tame: "I made the void within me so as to pick up the vibrations of the hawk. Between us there formed a kind of white zone similar to the thick mist which rises over the meadows in the morning during the summer... The hawk then came and perched on my closed fist and remained there as gentle as a dove".

In the same center, she was asked to come back one year later to calm a very wild golden eagle, for the time of a photograph. She walked through the garden with the eagle perched on her fist, "lost, just like me, in this "elsewhere" of milky mist where only he and I existed".

In "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions" I showed that Christianity was founded on a science of phosphenes which existed, at that time, in all of the Western part of the Mediterranean Basin and which was more or less lost afterward. How can we not compare the case of Minou Drouet to that of Saint Blandine delivered to the arena amid the lions that came and licked her feet! And also the prophet Daniel thrown into the pit filled with lions.

It is in noticing how receptive animals are to phosphenic telepathy that we realize that there is no need to go to go chasing after so-called masters in black or esoteric arts in a distant country for acquiring the power to pass on "initiations", in other words provoking very curious inner experiences in a newcomer by means of a simple touch. To do this, it is enough to practice Phosphenic Mixing and its related exercises with a certain diligence for some years.



I

MY COLLEAGUE IN THE TROPICAL RAIN FOREST

The rythmo-phosphenic system forms a whole which is based on instinctive and physiological energies. That is why, while visiting the zoo of Ouagadougou (Burkina Faso, formerly Upper Volta), which is garden respecting the primitive environment of the animals as it was made within a part of the adjacent equatorial forest, a chimpanzee stared at me fixedly and then began swaying using the various ways which my best experiments on phosphenes showed as being the most favorable: the anteroposterior and transversal axes of the head remaining perfectly horizontal. The movement thus contains a horizontal sliding of the cervical vertebrae and shoulders which accompany the movement in the same direction, and also a sliding of the dorsal vertebrae, and even the lumbar vertebrae, without there being any flexion. In these movements, the axis joining the two shoulders remained horizontal. I thus thought that the monkey and I had recognized each other at once, both being great initiates!

These two movements executed by the chimpanzee were a lateral sway and a posterior hemi-circumduction (horseshoe) sway. This last movement, which is very special, was practiced by the Indonesian magus Pak Subuh, as I was able to observe myself, as well as the extent of its beneficial effects.

Now, the sacred dance of the Indonesians is called "the Monkey Dance", undoubtedly because they imitated these animals.

Here we find a series of strange facts which deserve to be studied in greater depth.

Seeing the monkey in the zoo carrying out sways which put the entire being in touch with higher forces did not surprise me because I have cited, here and there in my books, cases of animals using the rythmo-phosphenic system particularly in its phosphenic aspect, like the elephants who focus on the Sun while swaying after having drunk water in the evening, or in its "swinging pendulum" aspect as in termites. In effect, those we can call the "Monks" in the termites' nest are hung from



the ceiling of the queen's crypt and sway their heads continuously. Another case that is quite well-known is that of crows letting their heads drop while closing their eyes after having focused on the Sun.

Let us add to these examples the article that appeared in the American magazine "National Geographic" of Mars 1982: the primate named "Verreauxi coquereli propithecus" has the habit of sitting on a branch of tree, at sunrise, with its arms raised in the air. Many other kinds of monkeys make salutations at sunrise.

J

OPPOSITE EFFECTS OF PHOSPHEMISM AND DRUGS

Objectivity obliging, above we spoke about "post-initiatory insanity".

But this is a phenomenon which occurs only when the initiator makes a mistake regarding the cause of his power.

This has been mentioned previously but it is necessary to insist upon it to avoid discrediting the true initiatory phenomenon which produces, on the contrary, only magnificent results.

Not having understood that this is due to the phosphenic energy, accumulated through the generations that have prayed while focusing on a flame or the Sun (a mixture of the thought and the co-phosphene and post-phosphene), a power which can also be caused by the equivalents of this procedure in the other sense organs, the initiator can give the candidate exercises having no connection at all to this power, and they can either be useless or provoke a great waste of time and even be quite harmful. The pupil, as we have said, becoming overly dependent on the initiator because of the trust he has in him provoked by the effects of the laying on of hands, risks heading in a completely opposite direction to the goals sought after. A mixture of good and bad effects is then produced which call to mind what occurs with hallucinogenic drugs.

But in its essence, Phosphenic Mixing, and consequently the telepathic transmission of the power which emanates from it, provokes exactly the



opposite effects to those produced by drugs and we are going to describe precisely the veritable symmetry of the effects.

First opposite effect:

The impressions created by the absorption of drugs are surprising, "stupefying", thus the other word in French "stupéfiants" for "narcotics".

We have seen on the contrary that during self-initiation, under the influence of Phosphenic Mixing we are guided by the Ariadne's thread of the feeling of obviousness.

The second opposite effect:

Under the influence of certain such drugs as peyote, certain subjects have a feeling of supranatural intelligence: they have the impression of "understanding everything". But if we then subject them to tests, we notice that they are on the contrary in a state of insanity, in other words a global decline of the intellectual faculties.

It is the opposite which occurs with the practice of Phosphenic Mixing: at the beginning, the subject does not realize the beneficial effects on his intelligence and character and the circle of acquaintances will notice it before he does, as brought to light with children in the improvement of grades at school, both in schoolwork and behavior, as shown by a case in Hauterive (Quebec).

The third opposite effect:

Drugs always separate the subject from his social environment, primarily because they decrease his creativity, making him incoherent and create emotional dissonances with the environment and inability to adapt.

On the contrary, Phosphenic Mixing always improves harmony with the person's environment through greater emotional flexibility and benevolence toward others, but above all through a considerable increase in creativity, this last point being probably the most important.

We could develop much further all the opposite points between the effects of drugs and those of Phosphenic Mixing.



K

A HALLUCINOGENIC DRUG: HYPERPNEA

It is necessary for us to include among drugs the method of prolonged hyperventilation: it should be noticed that the basic respiratory exercise we recommend, breathing with a slight lack of air associated to a thought, is the opposite of a practice which is in fashion at the present time which uses "hyperpnea", in other words very rapid breathing done with the mouth open. This is well-known in medicine. It provokes alkalosis in the blood, in other words it becomes too alkaline due to an excess of oxygen and the expulsion of carbon dioxide. This alkalosis produces diverse disorders, mainly because it results in a drop in blood calcium: itching in the extremities, the feeling of pins and needles, cramps, and if the practice is pushed further, tetany (a form of convulsive fit).

In the area of visual imagination, hallucinations can occur.

Sometimes, this respiratory mode can be accompanied by euphoria comparable to that provoked by certain drugs, but with a drop in the level of consciousness which becomes slightly obsessive. We have just described the symmetrical and opposite character of drugs and the effects of the mixing in the phosphene or one of the "phenic" elements of the body. This hyperpnea creates states of consciousness which have nothing in common with those provoked by spiritual development. One has only to compare the two of them to become aware of this. The method of prolonged hyperventilation, on the contrary, belongs to the category of drugs.



L

THE INITIATION OF THE FUTURE

The ideal is obviously to have, at the same time, exercises that are perfectly studied and set and a big surge of fluid at the beginning.

We have already seen that an immense progress is the use of a simple metronome for regulating the visual, auditory or cenesthetic (the repetition of muscular contractions in the mind) exercises of rhythmic thinking with great precision.

But this is just a beginning that one must force oneself to go beyond it.

We shall be able to do this, on one hand, through deepening the research on phosphenes carried out in laboratories, primarily concerning its aspect of being a substance outside the brain, also studying its equivalents in the other organs and effects produced by the exercises, and on the other hand, through determining the connection with populations of Zoroastrian tradition in whom this phosphenic energy has accumulated since prehistoric times, populations in which certain subjects possess strong powers of being able to communicate inner states through the transmission of "phosphenic salt", but being accustomed to this, these persons have never looked for a scientific approach to these phenomena.

At a time when the young are so fond of spending their holidays in faraway places, those who have studied Phosphenism and practiced according to our indications should take advantage of the opportunity and get in touch with an authentic Zoroastrian temple where people still pray while focusing on a flame every day.

In the days of the Moslem conquest of Iran, the major part of the Zoroastrians took refuge in Bombay.

Their main temple, very well-known in the city, is the "FIRE TEMPLE" (temple of the fire).



You can write to them in English, on behalf of the "Phosphenism" association, at:

ZOROASTRIAN
STUDIES

K.R. Cama Oriental Institute Building, Ground Floor
136 Bombay Samachar Marg, Bombay
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CHAPTER IV

THE VISION OF ULTRAVIOLET IN THE PHOSPHENE

A

SENSIBILITY OF THE RETINA TO ULTRAVIOLET

The retina is sensitive to ultraviolet light having a wavelength close to the last frequency of visible violet. It is the crystalline lens that is opaque to ultraviolet rays. That is why, after a cataract operation which consists of removing the crystalline lens, the subject often sees more violet around him and a special violet, so to speak, that is more violet than the violet he is used to seeing. After a few days, this perception of ultraviolet light rays decreases or fades, as a result of the brain's reaction to an unusual situation (in the same manner, if we wear glasses that make us see objects reversed, after about two weeks, we will see them the right way).

B

THE ULTRAVIOLET COLOR IN PHOSPHENES

Let us study the relation between this perception of ultraviolet and phosphenes.

The fact is that from time to time a subject reports "a very beautiful color that he has never seen before". If we ask him what it most looks like, he will often answer: "it would be a kind of violet", but sometimes the experimenter insists that it is different from any known color.

This color generally appears at the end of the phosphene and does not last very long. Sometimes it appears in a ring between two colors, green and red, at the moment they are about to change, but this is rare.



Often this color seems to be very brilliant, whereas the ordinary violet color is a little bit faded. Thus, it quite well seems that it is a question of the "ultraviolet color".

C

INCREASING DISSOCIATION OF THE ACTION OF THE CONES AFTER A BIT OF PRACTICE

Here is the most probable explanation of this phenomenon:

We know that the post-phosphene, obtained with a light bulb set in a reflector, has a very well-defined border at the beginning, but around this delimitation a small halo quickly appears. Then the precise central zone decreases in surface and finally towards the end, the diffuse glow develops around it. Around the beginning of the fourth minute, this diffuse glow is much bigger, on average two to three times more than the phosphene was at the beginning when its border was very precise, which implies a spreading of the chemical activity, at least on the surfaces of the cerebral cortex around those corresponding to the areas of the retina stimulated by light.

In this study concerning the colors of phosphenes, first of all it is necessary to point out a very strange fact that is still masked by the "feeling of obviousness" to such a point that, to my knowledge, no other author has thought of taking note of this oddity.

The fact that white light produces a multicolored phosphene is very surprising: we would have thought it more likely that the simultaneous stimulation of three groups of cells, each one reacting to one of three basic components of white light, would result in a simultaneous reaction of these groups during the presence of the phosphene, giving it a permanent white tint. Now, it is just the opposite which occurs: during the phosphene and in the same zone, each of these groups comes into play separately, in irregular alternations, except in the final phase of the diffuse glow. But we have showed elsewhere* that when the diffuse glow is left alone at the end

*Cf.: *"Exploring the brain through the study of the oscillation of double phosphenes"*.
Chapter: *"The zigzag oscillation"*.



there is no longer any retinal activity, and there is only brain activity characterized by several successive crossings of energy from one hemisphere to the other, with an increase in the whole of the energy at every passage. This mechanism is probably related to the creation of the sensation of the white color.

Thus, there has been a spreading of the phosphene in space, we do say "in space" and not only on the surface because quite often this diffuse glow appears to acquire a definite form, which could be a small flake, a cloud. On the other hand, following exposure to white light, at the beginning of practice sessions the colors are yellow in the center and red around the outside. After a minute and a half the phosphene becomes completely red, and then another minute and a half later it becomes dark blue. After a few days of practice, there is no longer any yellow, but only green (all of this description is on the average).

This is interesting to note. In effect, the three primary colors are green, red and blue, each one having a corresponding type of cone (visual cells) that reacts in a specific way. Yellow is a mixture of the activity of the two groups of cells: those which detect green and those which are sensitive to the color red.

We have here a curious fact: **through the practice of Phosphenism, the three groups of specific visual cells, each one being able to recognize one of the three primary colors, acquire the habit of working more and more independently, each group being sensitive to only one of these colors** according to a cycle that always follows the same order in time: one group waiting for the disappearance of the previous one before entering into action with some alternations but without any mixing between them. So, this explains that the yellow at the beginning of practice, after a few days, gives way to a green followed by a very strong red, with the yellow being a result of the simultaneous stimulation of both groups of cells corresponding to red and green.



□

DISTRIBUTION OF THE CHEMICAL ENERGY OF THE PHOSPHENE ON THE RETINA

But there is also a distribution of the first excitation on the range of colors.

We have just looked at the spreading of the diffuse glow around the areas which were directly struck by light rays. This extension is explicable only by a diffusion of the brain's chemical energy around the areas corresponding to those of the retina.

But what is even more curious is that a strong monochromatic excitation produces the same succession of colors as a phosphene obtained using white light, and in the same order. These colors are just a bit less bright.

Through this strong monochromatic light source, we thus bring to light the fact that the appearance of the complementary color alone, having focused on a particular color, occurs only if the light projected on this tint is weak.

However, this is what we usually say about a color which creates the complementary phosphenic color, as proved by the experiment using cards with colored circles on a white background and which are removed after a short period of focusing. But this rule is false as soon as the colored light is very strong.

Thus, if the distribution of energy of luminous origin on the surface of the retina, which is a chemical distribution after turning off the light, could easily be demonstrated, why wouldn't it affect the chemical reactions at the origin of sensations that are occasionally triggered by ultraviolet rays in persons who have had a cataract operation?

In effect, on one hand this energy is not the energy of ultraviolet rays, being purely chemical; and on the other hand, even if it were so, however unimaginable this is, it would not have to cross the crystalline lens because it would be of retinal origin.



E

THE LAW OF "ALL OR NOTHING"

LACK OF BRIGHTNESS IN PHOSPHENES DUE TO COLORED LIGHT BULBS AND THE ADVANTAGE OF VERY WHITE LIGHT BULBS (HALOGEN)

There is a law of nature which we run into in the inanimate world as well as in living things and which we call the "law of all or nothing".

In the inorganic world, this is so obvious that it sometimes makes people smile when we talk about it: if we have a porcelain jar full of water and we strike it with little taps using a hammer, first of all nothing happens. If we strike it with increasingly stronger taps, still nothing happens up until a certain threshold where the jar breaks and all the water pours out.

And if we begin again with another jar and we tap it four times harder, there will not be four times more water that pours out.

Now, we were very surprised to see this law occurs very frequently in biology.

For example, if we take the heart out of a body and we perfuse it with a sustaining liquid so it does not die and then we give it weak electric excitations, it will not contract. It will still not contract even by gradually increasing the intensity of the current up until a certain threshold is reached where the heart will contract completely, normally. Afterwards, if we transmit a stronger current, the contraction will be similar and not more energetic.

In the same way, if we castrate a chicken and then at the age when it should develop its secondary sex characteristics we inject it with weak doses of hormones, this will not make any of the secondary sex characteristics develop and not even by gradually increasing the doses, until the threshold where "all" is activated (thus the expression "the law of all or nothing") and then, it will become pubescent showing secondary sexual characteristics.



And if we inject it with a hundred times more hormones, the crest will not be a hundred times bigger: it will be similar.

Now, the phosphene obeys this law of "all or nothing". As long as the retina has not received a quantity of a light that is strong enough and lasts long enough, the appearance of a phosphene is not normal. This quantity corresponds roughly to focusing for around thirty seconds on a seventy-five watt bulb with a filament placed at a distance of four and a half feet (1.5meters).

It is to be noticed that looking for a much longer time at a light bulb that is too weak, for example like the windows lit from behind for reading x-rays, will not produce a normal phosphene, even if the total quantity of light is the same. It is the same thing for a ball that is thrown over a wall. There is a minimum threshold of light energy that must be respected, whatever the duration of focusing. And we have already pointed out its relation to photoluminescence concerning the aspect of "phosphorescence", that is in the dark, the persistence of a luminosity of an object that was exposed to a strong light.

Moreover, this phosphorescence evokes phosphenic phenomenon due to a kind of echo of the light energy on the chemistry of the retina.

If we focus on a 75-watt light bulb for three minutes, even though the total quantity of light received is six times greater, the phosphene will not be better. Since it is a question of a biological phenomenon and not a mechanical one, if we focus on it for ten minutes, for example, this produces fatigue and the phosphene is not as good. It is the same thing if we increase excessively the intensity of the light source: this explains that if we focus on a bright sun even if it is only for two seconds, the resulting phosphene is less brilliant. We have already explained these facts but it is necessary to call attention to them again in order to understand why the phosphene obtained using a colored light bulb is always weaker than one obtained with a white bulb, even if the colored bulb is very strong.

In effect, the brightness of the phosphene, consecutive to exposure to the light of a white bulb, results from the totality of the phosphenes created by each color composing this white color. This implies that each of these phosphenes, taken separately, is weaker and because the phosphene of the totality, in other words the white, cannot go beyond a certain limit even by increasing the intensity of the light source, this implies that the



intensity of the phosphene of each separate color is much weaker than the brightness of the phosphene produced by the color white.

These facts are independent of colors of the phosphene because we have just seen that if the colored light is very strong, the cycle of colors is about the same as that resulting from white light but just much less bright.

The corollary of what we have just explained is that the more the light is white, the better the phosphene will be. That is the reason why we obtain magnificent phosphenes with halogen lights (also called quartz lights). Although these lamps have a shape which generally produces an elongated phosphene, it is strongly recommended to use them. The inconvenience is that the installation at the beginning is a bit expensive but the replacement of the worn-out bulbs is hardly more expensive than a common bulb.

The most beautiful white color that I have ever seen was that of a piece of iron burning in pure oxygen. It seemed to be whiter than the color of the Sun, without it being overly intense.

Let us recall that the notion of the color white is very imprecise, purely subjective: it is a sensation whose physical base we do not know. There is no point of comparison possible with chords in music: we know that we obtain the pleasant sensation of an octave when notes are in a frequency ratio of one to two. But it is not because of a constant wavelength ratio that two complementary colors create the whole color white.

Thus, each person remains free to judge for himself whether one light seems whiter than another.

F

INCREASE IN THE PROBABILITY OF PERCEIVING THE ULTRAVIOLET COLOR IN THE PHOSPHENE

Many experimenters want to see ultraviolet light. Is it possible to increase the frequency of this appearance?



1 - By brief exposure to light

From the beginning of my researches on phosphenes, I have observed that even an abrupt indirect light reactivates them and I carry out the experiment with my pupils. When the phosphene has nearly disappeared, I ask them to keep their eyes closed, each subject being seated with his head held straight, and then for a fraction of a second, as short as possible, I switch on the 60 watt ceiling light just above their heads. Immediately after turning off the light, the phosphene is reactivated during its third phase which is blue; for several instants it recovers a color as bright as it was at the beginning.

Now, I observed that if we choose a subject who seems to have this perception of the ultraviolet color from time to time, and if we reactivate the phosphene by a brief indirect lighting, then the luminosity consecutive to this reaction is, according to the declarations of the subject, this "violet" which is more violet than anything he has ever seen before in the world outside.

Using this procedure roughly in the middle of the blue phase, one has the maximum chance of success.

It is to be noticed that the indirect lighting should not be too strong because then this sensation, which is probably that of the ultraviolet color, will not be produced.

2 - Using Dervish dances

We can increase the chances of success even more: we can practice Whirling Dervish dances using a phosphene having, of course, previously looked for the speed which renders the phosphene more luminous due to the accentuated friction of the cerebrospinal liquid on the cortex, thus it is better irrigated and slightly electrified. This speed varies according to the subject, and in the same subject this depends on his state at the particular moment.

While whirling, when we are in the middle of the phosphene's blue phase and we suddenly lie down on our back, very flat, in other words with the head aligned on the axis of the body, the blue phase will then acquire a luminosity and magnificent clarity. The convolutions connected to the genesis of the phosphene being occipital, it is important to respect this position.



It is the variation of pressure on this region, already excited by the dancing, that seems to abruptly stimulate the phosphenic function.

Then, if we use the brief indirect lighting, during a short moment we will have the greatest chances of perceiving ultraviolet in the phosphene.

3 - Using concentration on the border of the violet color

There is another way to approach the perception of ultraviolet. We know that when we focus our attention on a detail of the phosphene, this effort produces a spreading of its energy in the brain.

For example, if we put all our attention on the smallest possible detail of the post-phosphene (consecutive to a light source), and then as soon as it has disappeared, we concentrate on another one, and so on, we will often see precise geometrical forms appear in the phosphene, for example a square or a five pointed star. Now, in a trepanned but conscious subject, if we electrically excite the tip of the occipital region of the cortex, the subject will see a formless phosphene appear; if we excite the area which surrounds this region, the subject will perceive figures in the form of broken lines.

Thus, the concentration on a detail of the phosphene triggered the spreading of the excitation from the first area to the second one.

The results of concentration on a detail of the visual chaos are even clearer. We know that if we stay for a long time in very complete darkness, very small unstable brilliant spots and barely perceptible sparks still persist. This is what we call "visual chaos" or "residual images".

Now, if we focus all our attention on one of these details, and then as soon as it has disappeared, we focus on another one in the same region, and so on, after one or two minutes, a well-defined luminosity appears in this region; then, if we persist in looking for a detail, an excitation appears in this luminosity in the form of whirlwinds, flashes of lighting or vibrations. If we do not let ourselves be distracted from our efforts by this excitation and if we continue to hunt for the details within this, suddenly a precise vision will appear. This corresponds to the spreading of the phosphene to the third area of the posterior tip of the occipital zone of the cortex because the electrical excitation of this region provokes hypnagogic visions, in other words like those of half-sleep.



If it is so easy to provoke a distribution of the phosphene's energy by concentration of the will on a part of it, then by putting all of one's attention on a nuance of the phosphene, we will stimulate the perception of this nuance and it will spread to the neighboring areas of color sensation. In other words, by putting all one's attention on what is the most violet in the phosphene, we shall see "increasingly more violet" until the moment that the diffusion of the excitation acts on the neurological mechanisms capable of reacting through a sensation of ultraviolet.

G

THE PERCEPTION OF ULTRAVIOLET DURING ZOROASTRIAN INITIATION

Is this perception of ultraviolet by phosphenic means a simple physiological curiosity or does it possess a spiritual value, because violet is the perception whose vibrations are the fastest and that of ultraviolet even faster than under the chromosphere (the luminous layer of the Sun), the solar matter which emits ultraviolet vibrations?

For the moment, no evidence has come to light to support a correlation between perception of the ultraviolet color in phosphenes and any given intellectual or moral quality. Nonetheless, until there is greater experimentation, we can bet on this hypothesis for practicing. But as everything that is phosphenic is highly transmissible by telepathy, this can explain that the person who initiated François Brousse, Cajzoran Ali, was able to make him see this ultraviolet, a tint which he found sublime.

Nonetheless, we must reject the expression "the color of the fourth dimension" employed by Cajzoran Ali regarding this subject, which was then used by F. Brousse. In effect, we explained in the preceding chapter that the expression "four dimensional space" can be applied only to space where we could draw four perpendicular lines from one point or, what ends up being the same thing as being able to see the six sides of a cube simultaneously. Supposing that this space is not simply a mathematical abstraction and that it really exists, there is no reason for it to have a particular color. All the electromagnetic visible or invisible vibrations must be able to move in it as well.



On the other hand, as it was proved a long time ago, even in three-dimensional space and under certain conditions, ultraviolet becomes perceptible to the human eye. Thus, for designating this perception there is no reason to create the expression "the color of the fourth dimension", unless it is for poetic purposes.

Nonetheless, we owe it to the work of Mr. F. Brousse to have drawn our attention to the fact that perception of ultraviolet is rather frequent during the phenomena which he calls "major initiation" and which we consider to be of phosphenic nature. It frequently happens that ultraviolet is perceived.

H

HYPER-VIOLET LUMINOSITY USING THE SYNCHROSCOPE

Finally, in "Exploring the brain through the study of the oscillation of double phosphenes", we have described a device with alternating right-left lighting, the Synchronoscope, which can go up to very fast rhythms, close to the fusion of sensations thanks to a disc with sections whose leading edge are parallel to the rectilinear filament of both light bulbs.

Now, as we gradually accelerate the rhythm, the phosphenic colors which appear follow the order of colors in the rainbow. This is particularly clear for the higher speeds where a beautiful violet color is quite visible. It would be useful to study the amount of sensation in common with the one provoked by ultraviolet on a person who has had a cataract operation when the Synchronoscope creates this color.



CHAPTER V

FLAMES WHICH BURN WITHOUT CONSUMING AND THE WHIRLING OF THE SOLAR CO-PHOSPHENE

A

MOSES AND THE BURNING BUSH

Everyone knows the story of the burning bush of Moses who was the prey of very visible flames but which nevertheless did not burn and destroy him. The voice of God called out from this bush. This revelation was the beginning of the mission given to Moses. This extraordinary phenomenon occurred at a time when the prophet was still a shepherd. The passage deserves to be studied from the point of view of connections between Phosphenism and the power of Kundalini. In effect, in "Exodus 3" we find: "Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert... (and came to Horeb, the mountain of God)".

In "Phosphenism and Developing Clairvoyance, a new explanation of the Origin of Religions", we gave the results of our investigation on children shepherds: all of them acquire the habit of playing with phosphenes because it is the only distraction which is at their disposal. This game is very pleasant and they are naturally led to doing this by their environment. If these children have received religious education, they get into the habit of praying while focusing on the Sun or they pray afterwards with their eyes closed during the presence of the post-phosphene. In this book, many examples are given describing subjects who have developed their clairvoyance without understanding why, using this phenomenon as a game by instinct or due to exceptionally favorable circumstances.

Now, Moses had been educated in Egypt, probably during the time of Akhenaton who had created a powerful flourishing solar religion in the ancient city of Heliopolis, the city where, as tradition has it, the Holy family took refuge on its flight to Egypt. Thus, this is additional proof of the connections between Christianity and the cults of sun worship (Larousse).



Thus, it is likely that in Egypt Moses had already learned the technique of prayer associated with focusing on the Sun.

Furthermore, Zoroastrians require that their future priests make a solitary retreat in the sands of a desert for one month. The landscape is even brighter, facilitating phosphenic absorption during meditation. Furthermore, in a sand desert, there is the rhythm of the ground: not only is the curve of dunes roughly sinusoidal, but with the wind they advance slowly but surely. How many villages have been buried this way! Such as Merlimont (Pas de Calais, France).

Furthermore, the light of the sun hitting the sand creates ammonia with the help of the small quantity of titanium oxide and iron oxide which play the role of catalyst. Now, ammonia is a compound in inorganic chemistry which is already on the path towards organic chemistry (Science & Avenir - April, 1979). And also, sand can send back echoes under certain conditions, after a long lapse of time, in a way which remains unexplained (Science & Avenir - March 1981 - "Les poudres à mémoire" by Laurent Broomhead). Are all these curious properties of sand related to the fact that Zoroastrian initiation must take place in a sandy landscape?

However, a desert of sand is a place particularly propitious for the spontaneous manifestations of rhythmo-phosphenism. Thus, it is for a very good reason that it was stated that Moses led his flock "behind the desert" (to the far side), in other words he must have had to cross it or at least go around it along its edge, before the occurrence of the strange phenomenon of the burning bush.

Then "And the angel of the Eternal appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed".

The angel appears in a flame. This is not without a certain similarity to the Vision of Bernadette Soubirous which was always preceded by a luminous cloud, and then the image "of a white lady the size of a girl" formed in the center, according to her declaration to the authorities. Then (Exodus 4), still facing the burning bush, to Moses who was holding a rod, the Eternal said "Cast it on the ground. And he cast it on the ground, and it became a serpent..."



Now, the tradition of the "Snake of initiation" is in relation to the resonances of rhythmic thinking in the brain which engender sinusoidal undulations in the visual imagination. We find this in the Hindus who call this power "Kundalini", the sleeping snake rolled up in the middle of the perineum, and which is awakened through the regular repetition of syllables (mantras) having no conventional sense in a given language but which act by means of their rhythms and analogical resonances.

We have seen that today this phenomenon of the "rising of Kundalini" is very easy to attain and without danger by using a metronome in order to have a very good regularity in the mental repetition of mantras, a regularity which is the key to this phenomenon. It is the same as giving a push to a swing: it must not be done out of rhythm.

Now, numerous experiments have shown the connection between Phosphenism and the effects of rhythmic thinking. This has permitted the isolation of a brain function which forms a whole: "the rhythmophosphenic function".

So, occasionally in the practice of Phosphenic Mixing, a spiral whirlwind appears inside the phosphene.

In a reciprocal way, the repeating of mantras in the dark sometimes creates phosphenes without any preliminary light source being necessary, due to the energy of synchronization freed by rhythmic thinking, an energy which spreads through the various regions of the brain. In the area related to vision, it engenders phosphenes or visions.

Thus it seems that this rhythmophosphenic "initiation" is hinted at in the passage from the Bible concerning the burning bush.

Let us add that Moses was afraid that he would not be believed at the moment of describing these events to his tribe, the Eternal added "And it shall come to pass, if they will not believe also these two signs, neither listen to your voice, that you shall take the water of the river, and pour it on the dry land: and the water which you take out of the river shall become blood on the dry land".

Does this mean that it is a law of rare phosphenic phenomena that the narratives of those who have experienced them are taken seriously only after disasters have arisen and primarily the eruption of wars? It is



necessary make a comparison with the fact that the "Solar Miracle of Fatima", which we demonstrated as being an uncontrollable surge of phosphenic rhythms by telepathic resonance, took place towards the end of World War I. Geologists have proved that when a mountain sinks, the laws of equilibrium have it that another one rises in the same region. In the same manner, this massive communication with the other world characteristic of massive rythmo-phosphenic phenomena which spring like eruptions is the compensation for the moral collapse which a war always represents.

But what we want to study here, in a more detailed way, is the process of the formation of flames which burn without consuming, based on other examples.

B

THE TORRENT OF FLAMES IN ZOROASTRIAN INITIATION

Manifestations of this kind still occur today, from time to time.

Thus, François Brousse, in "Isis - Urania", speaks of his encounter with an envoy from the Himalayas who was capable of conferring this torrent of flames and light which we call "the major Initiation". On page 5, he describes in greater detail the states of consciousness that he experienced under the influence of this torrent of flames. This passage, among others, interests us: "my soul left my body and merged with the Earth in its immensity... at the same time, I perceived the waddling of the earth – my waddling - in a sort of prodigious dance ".

Here we shall not go into a discussion to determine whether he really melted into the Earth or if there was only a fusion, or more precisely a dissolution of the coenesthetic image of the body in the visual imagination with hypertrophy of both of them, which is called in neurology "body image distortion" under the influence of a paroxysm in the synchronization of brain cells.



We have gone into this at length in "Development of supranormal powers of the mind with thinking at a rhythm of one sixth of a second"* on the fact that epilepsy is a paroxysm of synchronization in the motor areas of the brain, which can be provoked by periodic sensory stimulation. This is the case of a motorist driving along a line of trees planted at regular intervals, with the Sun shining through from the other side, who loses consciousness without any cause other than this.

P. 120: "A great number of epileptics present, during their fits, strange distortions of body image, and in these persons the phenomena of autoscopy (medical name for out-of-body experience) are not unusual...and this is manifested by a feeling of tearing, serpentine undulation".

P. 42: "certain subjects affected by dizziness caused by disease of the inner ear (the labyrinth) suddenly feel themselves become immense". One subject "could not blow his nose, nor sneeze without feeling, as a result of opening of one of the Eustachian tubes, a violent shock in the inner ear on the right-hand side. He immediately had a short period of dizziness. He had the impression of being divided into two persons".

Such sensations of immensity are also seen in cases of typhoid, because this disease frequently affects the organ of balance of the inner ear.

One of our pupils, before learning of our works, had undergone a session of treatment using electricity on the inner ear. In the evening after this session, she felt that she had an out of body experience, being outside the body and conscious. That had never happened to her before and it has never reoccurred.

In this work, we have showed that rhythmic thinking provokes paroxysms of synchronization of the same type, but in the areas associated with thought, so that was holding of losing consciousness the subject instead has on the contrary a paroxysm of hyper-consciousness with strange and diverse manifestations, depending on the person, because the fantastic

**Note: cf. "L'image de notre corps" (The body image) by Jean Lhermitte - Ed. De la Nouvelle Revue Critique - Paris 1939 - p. 191: "this projection of the feeling into the double by a subject whose "consciousness seems to go out outside himself" is sometimes accompanied by a strange phenomenon: the exteriorization of the movements and the attitudes forced and imposed by the epileptic fit which causes the image of the double to move, and it convulses exactly as an epileptic would but without the subject making any abnormal gestures".*



power of synchronized energies, a power which can exceed millions of times the usual activity of the group of nerve cells concerned, diffuses a bit at random in the various regions of the brain.

This energy of synchronization can be directed by the will sufficiently concentrated on achieving a goal, on the activities that we want.

The Greeks had already observed the connection between epilepsy and mystic states because they called epilepsy: "sacred disease". Why?

It happens that certain epileptics, by accident, instead of having a seizure physically, have a seizure purely mentally, next to themselves and as if they had left their body. It is the same sensation as the out-of-body experience during "initiations".

Other epileptics sometimes feel their body undulate, even though in reality they remain immobile. We have studied at length in all our books, the various aspects of the mental sinusoidal undulation of the rhythm of two seconds. In a form of epilepsy called Bravais-Jackson, which is preceded by a warning sign and always the same for the subject, the sign is quite often the vision of a flame.

It is not surprising that those who practice rhythmic thinking, what we call "prayer", "litany" or "mantra", show this type of phenomena.

It is not surprising that Mr. F. Brousse who recited formulae such as "Mithra, Zoroaster, Ahura, Mazda" experienced states similar to some of those provoked by paroxysms of synchronization: visions of flames and identification with the "waddling", in other words swaying on the rhythm which pulls the phosphene along (see "Exploring the Brain through the study of the oscillation of double phosphenes", "Whirling Dervishes and Phosphenism", "Lourdes and Phosphenism" and the addendum of "Phosphenic Mixing applied to Education").

But what is most curious of all is that Phosphenism exerts an action (still inexplicable) on cerebral synchronizations, a complex and contradictory action, as if it sometimes inhibited them and in other cases as if it triggered them.

And so Professor Cruz, of Lisbon, having used Phosphenism on groups of children for taking tests on attention, observed that children affected by epilepsy were cured by the practice of Phosphenism.



The same beneficial influence on epilepsy was noted in experiments carried out in Canada by Mrs. Pauline Labrecque. And here, the practice prevented pathological synchronizations.

This concerns primarily those of the motor area, but it facilitates numerous condensations of energies in the areas connected with the visual imagination. This is quite logical, mainly because the phosphene is a visual phenomenon. But, while seizures are generally accompanied by a loss or a decrease in consciousness, the paroxysms in visual imagination trigger strong emotional reactions which become mystical fits that mark the subject for life.

How to explain this apparent contradiction: at times Phosphenism slows down phenomena of the epileptic type, and at times it triggers them?

We have seen in Chapter I of Part Two, that the brain is built to work in periods of "thunderstorms", "the stroke of genius" being proof of this, and epilepsy is simply an exaggeration and deviation of the normal mechanism of the brain towards motricity. The proof is that persons with spasmophilia are often more intelligent than the average person.

This energy of synchronization can be more or less controlled by the will of the individual.

It seems that Phosphenism helps the subject to use his energies of synchronization in diverting them from the muscular system and directing them towards thoughts, particularly the sensory imagination.



C

"THE NIGHT OF THE HOLY SPIRIT" THE MYSTIC FROM NEUVES-MAISON

Here is the case whose study explains phenomena like "the burning bush" of Moses or the torrent of flames of Mr. F. Brousse.

This concerns Mrs Ferrari, who lives near Nancy. She is French and was born in Algeria. Her grandmother was very pious and had taught her to pray for the dead from the age of six. Mrs. Ferrari had continued all her life to pray this way; she prayed a lot but had never exhibited any particular phenomena. After the Algerian War of Independence, she came to live in France with her husband; they ran a Café (bar) in Neuves-Maisons. Even so, she did not drink alcohol.

She spent the whole day under the bright light above the counter. In the evening, after switching off the lights of the café, she would walk up a long dark staircase (because the house was old, in spite of the name of the town, meaning New Houses); in addition, she went up the stairs very slowly because she suffered from pain in the hip, all the while continuing to pray for the dead.

Now, as she went up the stairs, she had observed the presence of phosphenes consecutive to turning off the bright light above the counter, although she did not know the name given to this luminosity. She had noticed that her prayers were particularly intense and fruitful when she prayed in these conditions, so much so that she would sometimes continue to pray, while lying in bed, using the phosphene she triggered by using the wall lamp placed above the bed, and so she fell asleep this way.

Now, even though she prayed no more and no less than she did before, it was from this moment on that numerous phenomena occurred and whose magnitude continued to grow.

I made her acquaintance thanks to a long article on Phosphenism published in the daily paper "l'Est Républicain" on the occasion of an inventors' fair in Nancy where I had done thousands of demonstrations while explaining the beneficial effects of Phosphenic Mixing. Upon reading this article, she understood why magnificent but strange



phenomena had appeared to her following her arrival in France. First of all, she began to read people's thoughts from time to time, or she announced events to them which came true a bit later on; she even showed powers like those of the Tibetan lamas with a very high degree of spiritual elevation, as reported by Mrs. David-Neel. And so in this way, certain persons motivated by bad intentions, in an obsessive way, cured by using the radiance they had received or using her words, but according to their obsessions.

She was led towards a deeper initiation by her revelations. One day, having fasted, she went to church. At a moment when she found herself alone, she asked God what he would like her to give him. She heard this answer: "Give me your head". Then she placed her head on the altar, her cheek against the stone. Then suddenly, she felt herself standing near the altar, looking at her inanimate body lying at its foot. She had thus been guided, without any physiological knowledge, on the path of out-of-body experience through accentuating the effect of Phosphenism and fasting combined with a sharp pulling on the medulla oblongata.

Professor Lhermitte cites the case of a subject on whom a suboccipital puncture was practiced and the medulla was touched inadvertently; he then felt overcome with enormous happiness, floating next to his body, and he saw all the memories of his life.

In the case of Mrs Ferrari, the traction exerted by the weight of the body on the medulla was enough for activating a similar phenomenon, because of the preliminary preparation through fasting and spontaneous Phosphenism.

But in this case, what is related to the burning bush of Moses is the following phenomenon: she experienced what she called "her night of the Holy Spirit".

One night, while she was in bed, completely awake and in total darkness, she saw something like flames that came down from the sky. She was not at all afraid because she understood that it was a question of a magnificent spiritual phenomenon. These supernatural flames reached her house, appearing "to burn the walls without consuming them". It is exactly the same as in the case of the burning bush of Moses.



Mrs. Ferrari's vision is comparable because of the flames that burned without consuming; it sheds new light on the spiritual event which seems to be the foundation of the Jewish religion.

The comparison with François Brousse's torrent of flames is also necessary here: likewise, in the Pentecost the Descent of the Holy Spirit in the form of flames on the Apostles.

We have examined at length, in "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions", the proof that Christianity was originally the science of phosphenes which was lost. Not surprising, consequently, that this phenomenon of spiritual flames descending from the sky was known at that time in history.

While Mrs Ferrari saw her walls burning without being consumed, she also had the impression that she could see physical objects through stone walls, although she did not make an objective verification of this.

This event can be compared with a case that was published in the "Reader's Digest": during the month that followed the solar miracle of Fatima, in Canada, during the night there were persons who had the impression that there was a sudden illumination of their bedrooms and that they were able to see through walls at that particular moment.

We can explain the phenomenon of Fatima by the formation of clouds of phosphenic substance while the crowd focused on the Sun during its famous dance. These clouds would then have circled several times around the Earth, like clouds of volcanic dust after eruptions. When I was an adolescent, there was a big volcanic eruption in Japan. On the terrace, on the sixth floor of a building located at the top of 'Montagne Sainte-Geneviève' in Paris where dust practically never fell due to the height, we were able to collect a good 3/8inch (1cm) of this volcanic dust during the days that followed the eruption.

Many times I have cited cases giving proof that the phosphene is a subtle substance outside the brain. We can thus concede that it forms a "phosphenic egregore" when a crowd focuses on the Sun and the cloud thus formed will produce phenomena at a great distance, similar to those triggered by a long period of practicing Phosphenism, in persons sensitive but not trained in Phosphenism, even without them having analyzed it, as it was in the case of Mrs. Ferrari.



We remark that the case of Mrs. Ferrari was particularly instructive. In effect, this person presented all the most renowned mystic phenomena: clairvoyance, out-of-body experience, beneficial influence on sinners, the dancing of the Sun as in Fatima and even visions of flames which burn without consuming, as in the burning bush.

Now, none of these phenomena occurred for the time that she contented herself with praying for the dead. It was only from the moment that her prayers were mixed with phosphenes that all these gifts came to her.

So, prayer alone is not enough. It must be mixed with the phosphene in order for spiritual evolution to begin and grow on an exponential curve.



HEBREW TRADITION CONCERNING THE SUBJECT OF THE DANCE OF THE SUN

Finally, Mrs Ferrari perceived the dance of the Sun, similar to that of Fatima, under conditions which confirm our observations on the causes of this phenomenon.

Indeed, at certain seasons, from her window the Sun could be seen just on the verge of setting, to one side of the bell tower of the church in Neuves-Maisons. It was in looking at the hour on the bell tower that she sometimes saw this dance begin, a dance which we determined as being a rhythmic excitation of the solar co-phosphene.

Now, looking slightly to one side of the Sun creates an imbalance in the field of vision which facilitates the triggering of this dance, which I have indicated in the addenda of the latest editions of "Phosphenic Mixing Applied to Education " and in my poster "Telepathic Storms".

For producing phosphenic phenomena, thus spiritual phenomena, there is an advantage in looking not directly at the Sun but a bit to one side and it seems that this has been known for a long time.

We owe many thanks to Dr Kamkadji (Marseille) for the following piece of information: in one of the sacred books of the Jewish religion,



"Shulchan Aruch" (that is "The table set by the law"), we find in the chapter "The laws of prayer" (Halakhot Tefila paragraph 94, 1 and 2): "We do not pray on the exact side of the shining of the Sun, because it is the custom of idolaters, but next to the Sun, at a distance that the Sun would have crossed in an hour and a half after rising".

This Jewish tradition is another indication, showing that the means of provoking phosphenic phenomena have been at the origin of fundamental religious rites.

E

THE OBSERVATION OF THE DANCE OF THE SUN FOR THE CELTS

Regarding the case of Mrs. Ferrari, let us point out that these apparent movements of the Sun, in reality being most often a rhythmic movement of the solar co-phosphene, had been remarked by all peoples and even more so in former times where the entire population spent the major part of the day outdoors.

In "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions", I noted that the telepathic transmission of phosphenes and their rhythms diminished with distance; the bigger the crowd and the denser it is, the greater the chances of triggering this movement which is fundamentally a whirling of the solar co-phosphene. This explains the fact that these phenomena were nonetheless rare, and undoubtedly occurred mainly during the winter solstice feast-days because the populations impatiently awaited the sunrise which marked that the days would begin to lengthen. The "Dances of the Sun" particularly struck the imagination of these peoples.

How else is it possible to explain that for the Celts, the solar disc is represented not by an immobile circle, but by a "solar wheel" which unmistakably turns because its movement of rotation is indicated by the incurving spiral of the beams which emanate from it? It would be completely absurd for these symbols to represent the usual disc of the Sun. They could only represent the manifestation of the apparent rotation of the solar disc and its surroundings, an apparently supranormal manifestation because it was exceptional and appeared mainly during the solar feast-days.



Here, we show figures representing "Solar Wheels", extracted from the book "Le Secret des Celtes" by Lancelot Lengyel (Ed. Robert Morel), which will convince the reader.

Let us also cite the tradition related to a custom in the region of Quebec City: on Easter morning, if we go and draw water from a very pure spring and then we fix the rising sun, we will see it dancing with joy because of the Resurrection of Christ. Here, it is obviously a question of the movement of the solar co-phosphene that has always tended to be connected, and for good reasons, to mystic ideas.

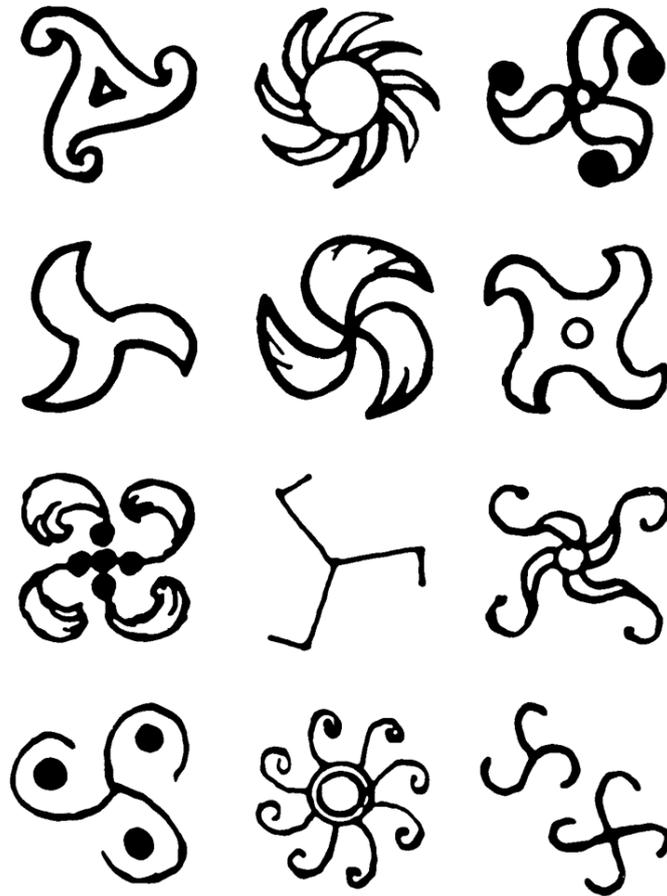


FIG. 8: Solar Wheels of the Celts: if they represented the Sun, not by a circle with its rays, but by a whirlwind, it could only be because they were struck more by this quite rare phenomenon, which therefore seemed to be prodigious: the whirling of the solar co-phosphene (engraving from " Le Secret des Celtes" " by Lancelot Lengyel; Ed. Robert Morel).



FIG. 9: Coat of Arms of the Pasche Family, of Greek origin. We remark three crescent moons, the symbol of the goddess Artemis, whose worship was practiced in clearings at night, and thus by focusing on the Moon for invoking her, which means practicing phosphenic mixing using polarized light, by the Moon's reflecting, which appears to greatly facilitate clairvoyance.



CHAPTER VI

DID THE CATHARS PRAY WHILE FOCUSING ON THE SUN?

A

THE CASTLE OF MONTSÉGUR, SOLAR TEMPLE

There were many debates as to whether the castle of Montségur was a solar temple or not. Being neither a historian, nor an archaeologist, I would not know which position to take on this matter (see the note by Dr. Verdier at the end of the chapter).

Let us simply note that the local traditions talk about it and that there is no smoke without fire.

But it would be very important to decide on the answer to the following question: did the Cathars pray while focusing on the Sun or not?

In effect, I showed, in my book “Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions”, that this practice was at the origin of all religions including Christianity, and it explains mystical gifts as well as the power that prophets held over crowds. But the Roman Church had voluntarily hid the key to supranormal powers, the key which we will call to mind. The use of phosphenic phenomena to subjugate and flabbergast crowds and its dissimulation was aimed at prolonging the Roman Empire so that the peoples formerly enslaved by the Roman armies would remain, without fully realizing it, under their dominion.

Mrs. David-Neel, the famous explorer, told us that "Supreme Pontiff" meant "guardian of the bridges of the city of Rome", thus the successor of the Roman emperors.

We mustn't forget that Julius Caesar was himself a Supreme Pontiff.



Thus if it were clearly proved that the Cathars prayed while focusing on the Sun, we can better understand the doggedness of the Roman Church to destroy them. Maybe through their ties with the Bulgarians, in particular with the Bogomils, they knew about this key that allowed certain "initiates" of the Vatican to impose the authority of Rome by means of a psychological hold on crowds? And perhaps the Cathars, like Christ, wanted to allow the common people to benefit from the marvels produced by this technique and perhaps they were put to death for the same reason that Christ was?

Let us recall that the Bogomils, whose influence in the Pyrenees is well-known, were a Christian sect which appeared in the 10th century; it was dualistic, which is an obvious connection with Zoroastrianism, an additional argument tending to confirm that the Zoroastrian practice of prayer associated with focusing on the Sun would have been introduced by them in the Pyrenees region. They also denied the divinity of Christ, a notion which was imposed at the Council of Nicea by the Emperor Constantine, which can partially explain the fury of the Roman Church against the Cathars.

In high school we learned that in the Pyrenees, statues of Buddha dating from this period had been found sculpted in the rock. This is good proof of the connections existing between certain Pyrenean sects and the East during this period. Now, the practice of prayer associated with focusing on the Sun is very wide-spread in these distant countries. It is another indication supporting the tradition of this practice by the Cathars.

B

A REMINDER OF WHAT PHOSPHEMISM IS *

The definition of the word phosphene in the Littré dictionary, which is the most precise, is "a subjective sensation of light". In educational practices, we have restricted this meaning to the "after-image" of ophthalmologists. Let us now define what Phosphenic Mixing is: in our opinion, it is the keystone of all said initiatory phenomena; it opens the door to a new

**This chapter originally being an article, we have kept the reminder concerning Phosphenism, but this is not meant for our usual readers.*



branch of brain physiology and in addition it gives each person the opportunity of building a prodigious mental structure.

Focus on a pearl light bulb with a power of 75 to 100 watts, at a distance of three to six feet (1 to 2 meters) for about thirty seconds; then stay in the dark. First, a beautiful green color appears; then, after a minute and a half it changes to red, then after another minute and a half it turns into a white cloud. It is the whole that we call the "Phosphene" (an after-image in ophthalmology).

Let us now imagine a child who wants to learn his lesson using phosphenes: he begins as he usually does. Then, when he wants to memorize, in order to better engrave it in his memory, he focuses on the light and then turns it off; then, he repeats his lesson mentally during the presence of the phosphene. Experiments have proved that the thought becomes filled with the phosphene like a sponge filled with plaster, and thus it will remain better engraved in the memory. And if we continue with this, a chemical combination occurs between the thought and the phosphene which releases energy in the upper brain regions. Thanks to phosphenes, the subject will have more associations of ideas and a greater spirit of initiative and thus he will be more intelligent.

Intellectual development is such that, for example, we had a case of a child hopeless in arithmetic who attained a normal level within two weeks, and a case of three children who had always had zero in spelling and who, three months later, had 13, 14 and 16 out of 20 in this subject. We now have reports of thousands of cases like this all over the world.

Furthermore, Phosphenic Mixing improves the character: in families where the children quarrelled constantly, a good atmosphere reigned from the moment their mother had them practice Phosphenism together every day.

Finally, there is a considerable therapeutic action because epileptic children have been cured during the period they used this technique for educational purposes.

But there are the other types of phosphenes. For example, if you focus on a light for three minutes, you will see various colors passing above it one after the other and even more colors all around it (the phosphene associated with the light source or the co-phosphene). Thus, during the



observation of the co-phosphene, if we repeat a thought prepared in advance it will undergo once again this beneficial transformation which we can call "Phosphenization", with just a few nuances compared with what occurs during mixing in the post-phosphene.

Now, simple experiments bring to light that we cannot focus on the Sun without having the presence of phosphenes at the same time.

On the other hand, we know that all peoples, at a certain stage of their evolution, practiced Sun worship as a religion. But when we are taught this, what we were not told is that it was not a question of abstract worship but on the contrary praying associated with focusing on the Sun. We can understand that with this practice the most diligent priests acquired supranormal mental powers due to the fact that, without knowing it, they practiced Phosphenic Mixing in the co-phosphene. They then imposed themselves as prophets. Shepherds, living alone in the midst of nature, also have this habit to a certain extent. If sacred texts speak mainly about shepherds and not farmers, it is because the latter have to stay bent over the ground all day long, whereas shepherds stand; and even better, the shepherd gazes at the horizon for watching his sheep; and if he recites several prayers at the same time, he will have much greater chances of doing Phosphenic Mixing without knowing it than the farmer. So this explains the presence of shepherds and magi, the priests of Zarathustra (religion of Sun worship) at the birth of Christ.

We find the use of Phosphenism among certain monks at Mount Athos (Greece) who focus on the rising sun while reciting the Bible, and then they project the solar phosphene on their navels.

In addition, the practice of Phosphenism purifies the soul: without conflict or self-suggestion, it makes people give up habits like smoking or to drinking alcohol; it gives detachment from the possessions of this world, makes persons tolerant and it leads us to giving back good for evil and practice nonviolence, on condition of persevering in this practice.



C

THE HOLY SPIRIT, THE SPIRIT OF CONSOLATION AND "CONSOLAMENTUM"

We can wonder if the Cathars, who considered themselves to be "pure", used this method of purification. Furthermore, the practice of Phosphenism confers a great power of transmission of energy through telepathy. It is the key to Zoroastrian initiations. But isn't it also the key to this spiritual surge conferred by the "consolamentum" of the Cathars, without them having clearly defined its mechanism, for lack of being able to carry out a scientific analysis of it at that period in time?

Even the word "Consolamentum", the main ceremony of the Cathars, recalls the expression "Spirit of consolation" which often designates the Holy Spirit.

We have seen in Chapter II, paragraph D of Part Two that thought associated with focusing on the Sun transforms sadness into positive thoughts. Prayer associated with focusing on the Sun is the best remedy for "depression" when it is of moral origin and not used as a word in fashion for hiding the failure to establish the diagnosis of a physical disease.

We have seen that this comforting aspect of Phosphenic Mixing results from the direct transformation of light energy into mental energy because the chlorophyllous function is short-circuited. In particular by using free prayer associated with focusing on the Sun, a formidable force penetrates into the psyche; among its effects, we note that this energy makes one see the good side of every situation, chasing away sadness and discouragement; it gives a glimpse of eternal life, for example transforming the sorrow of mourning into a mental conversation with the deceased, preparing us for meeting again and giving us the presentiment that we will be even closer to each other than ever before.

We have also seen, in the case of Mrs Ferrari, "The flames which came down from the sky" following a sufficient amount of diligent practice of prayer associated with phosphenes; this is not without recalling the Descent of the Holy Spirit on the Apostles.



Thenceforth, if the Holy Spirit is the "Spirit of consolation", it is because this term designates a very particular inner happiness which results from the practice of Phosphenic Mixing, a happiness which chases away all sadness, whatever the cause, or at least it makes it strongly diminish by making us discover a spiritual compensation.

The practice of free prayer associated with focusing on the Sun is just a variant. We have seen that these phosphenic energies are highly transmissible by telepathy. All this seems so similar to the "Consolamentum" of the Cathars that it appears to be the same exact thing.



ORIGIN OF THE WORD PHOSPHENE

For comprehending it, it is necessary to us to qualify the etymology of the word "phosphene". This word comes from the Greek "Phainein" which means "to appear" and also "to shine", thus its use mainly concerning luminous phenomena. But its use is also justified for the equivalents which "appear" in the other sense organs (acouphenes, osteophenes for example), giving rise to the concept of "phenic system" of the body, a system which contains all the "phenes" of all the sense organs.

The word seems a little bit shocking because it is used in chemistry. "Phene", in this science, means the nucleus of benzene, thus the naming of its derivatives which contain the same root, "Phenol" being the most important one, so named because it is bright as well. This word was created for the needs of chemistry in 1834.

In 1838, the same root is used again: the word "Phosphene" is used by two researchers in two different disciplines: the naturalist Le Lorgne de Savigny who gave the name to a very widespread variety of glow-worms in France and the psychologist Venzac who used this term to designate the visual phenomenon which we are studying.

We thus see that it was necessary to choose a phenomenon from the outside world resembling the inner sensation which persists after exposure to a light source, the glow-worm being yellow-green against a



black background, just as the visual phosphene is yellow-green against the black background of the field of vision.

Now, the same mechanism in vocabulary must have often occurred in former times. For designating a visual phosphene, an object having a comparable color in the outside world was looked for. But there were three reasons which led to the ensuing confusion concerning the term employed:

1) In former times, language was less precise than it is now. Thus, the Latin word "vinum" designated both wine and grape juice, which can lead us to imagine that Christ had consecrated non-fermented grape juice because unleavened bread, which was obligatory for the host, is non-fermented.

In a sentence like that in the Koran: "Imagine God as a light in the light", if we replace the second "light" with the word "phosphene ", we have precisely our exercise. But there were not two different words, one designating light, the other designating the phosphene.

2) The first dictionary was "The Encyclopedia" of Diderot. Therefore, words had a much more variable meaning depending on the countries and the periods in history than they do today.

3) Finally, as we have showed elsewhere, for the origins of Christianity as well as for the Mysteries of Eleusis, for example, those who possessed this key of Phosphenic Mixing's fantastic mental power wanted to keep this power for themselves and for a restricted aristocracy in order to create as much confusion as possible in the minds of the general public by using ambiguous terms.

E

CONNECTIONS BETWEEN THE WORDS "PHOSPHENE" AND "EMERALD"

Here, we adhere to the traditions concerning the Holy Grail and we present the following new interpretation.



We can observe that the emerald is a stone of a beautiful brilliant, translucent green and it is very much like the first phase of a phosphene obtained with a light source that is strong enough: it is green and gives an impression of a certain degree of transparency. Because of the shortage of vocabulary with these ancient peoples, it is very likely that what was at first a comparison then became part of the customs of language. The word "emerald" would have designated the precious stone on one hand and the phosphene on the other hand, in allusion to its first and most striking of its phases.

In support of this hypothesis one has only to read, in the ten volume Grand Larousse encyclopaedia published in 1962, the last paragraph on the word emerald. We find the following: Emerald, the stone of the magi: beneficial in endeavors of love, facilitates divination and prophetic dreams, gives vigour to old men and calms epileptics". **Now, these are all the main qualities which come from the practice of Phosphenic Mixing** if we consider that "improvement of the character and social relationships" corresponds to the expression "beneficial in endeavors of love". In addition, the practice of Phosphenism cures certain epileptics, as shown by Professor Cruz in Portugal and Mrs. Pauline Labrecque in Canada, with their experiments carried out with children (see above).

The coincidence is unsettling. I find it quite convincing.

What also pleads in favour of this interpretation is that the same process took place in all peoples concerning the word "emerald", which always designated the mysterious thing that gives powers of the mind. Such as "the emerald of the Incas", who also prayed while focusing on the Sun; once again a bizarre coincidence, and also the "green stone of the Scandinavians" cited by Maurice Guignard in his magazine "Hinheilaga normanska kirja" (Cf. Number 4 - March 1964).

As for the lore around the Grail, it was Celtic at first and Christianized afterwards.

The Grail became the emerald cup which would have served to collect the blood of Christ. It was said to be hidden under the castle of Montségur where Wagner had gone and stayed. The mountain that figures in "Parsifal" would be that of Montségur; the quest of the Holy Grail which is the theme of this opera would be the search for the secret connected with this emerald, in other words Phosphenism.



Moreover, we find it hard to imagine the blood of Christ being collected at the foot of the Cross in a cup made of precious stones. It doesn't ring true. In the atmosphere of humility and simplicity that he lived in with his followers, if his blood had been collected, it would have been more likely with a commonplace piece of earthenware.

We see that in all times and for all peoples, the stone which was considered to confer magical powers and spiritual elevation was the emerald.

The search for the Grail, the quest for the Grail, was actually the search for the technique of Phosphenic Mixing, the key which leads to the other world, which was rediscovered periodically, which even children found while playing, but which was repeatedly lost each time for lack of knowing how to explain it.

If the hypothesis on the links between Phosphenism and Catharism were to be confirmed, it would be a logical sequence of events for the village of Montségur to become one of the most important centers for the teaching of Phosphenism.

Note: Doctor Daniel VERDIER, a dental surgeon in Tarbes, was kind enough to provide us with the following documentation on the possible connections between the Cathars and the practice of prayer associated with focusing on the Sun:

Did the Cathars pray facing the Sun? Did they use Phosphenism? Historical references are totally lacking on this exact point but we will see, at least in certain circumstances, that it seems completely logical to admit this.

For modern historians, the Cathar religion takes its primary inspiration from **Manicheanism**. This doctrine was an attempt, during the third century A.D., to combine primitive Christian concepts with the religion of ZOROASTER. Chased from Persia where it began, Manicheanism spread with a prodigious speed over the entire known world, through Asia, Africa and also the countries of Southern Europe. The Roman Catholic Church naturally tried hard to stifle it by means of numerous councils and horrifying persecutions. Now, in the XIIIth century, when we thought that Manicheanism had disappeared forever, it reappeared under the name of Catharism, in particular in the South of France between Toulouse and



Albi. Because Catharism is none other than a slightly modified revival of Manicheanism. It is the reappearance of Christian symbols and ceremonies interpreted according to the meaning of the most ancient ideas of Persia and solar magism.

THE MANICHEANS PRAYED ONLY FACING THE SUN. ZOROASTER HAD GIVEN THE SAME PRECEPT TO HIS FOLLOWERS. The famous historian DUPUIS, in his book "Origine de tous les cultes" (Origin of all religions), reveals that the Manicheans identified the Sun with Christ and they believed the latter lived in the Sun, in the same way that the Ancients placed Apollo and Hercules there. This fact is attested by THÉODORET, SAINT-CYRILLE and SAINT-LÉON.

It is a little known fact that we learn from Mr. DUPUIS: primitive Christianity was also a cult inspired by the sun. To such a point that Emperor Hadrian, who reigned around A.D. 120, called the first Christians "worshippers of SARAPIS", in other words the Sun. The ancient medals which bear the name of SARAPIS have the inscription "Sun - Sarapis". So, the mystical currents which inspired Catharism, Manicheanism and primitive Christianity are both based on solar symbolism; how could the Cathars not have given the Sun a predominant place? That is what they did, of course, but without ever sinking into superstition. In effect, it is quite certain that the Cathars never venerated the Sun as such, because their religion had attained such a level of abstraction that it protected them from any such confusion. But the Sun, the source of all light, was nevertheless the most perfect symbol of divinity. In one of the extremely rare Cathars treatises which have managed to reach us, the "Secret Last Supper", we find a point of the utmost importance: the whole of the material world, including man's physical body, was considered to be a creation of Satan with the **exception of the Sun** which appears as the divine essence. This fact is pointed out by Mr. Fernand NIEL in his magnificent literary work on "MONTSÉGUR". Now, the same author, who was educated as an engineer and an incredibly erudite historian, also knew how to make the stones of the castle of Montségur tell their secrets about this last refuge of "Cathar heresy". In examining and measuring the ruins with great attention over many years, he discovered they had extraordinary peculiarities in their orientation. So, the loopholes of the donjon whose position was completely unjustified from a strategic point of view, constituted on the other hand excellent points of reference for the position of the rising Sun at the summer solstice. Inscribed in the stone in



Montségur, there is truly a system which permitted determining the sunrises on important dates in the year, solstices and equinoxes corresponding to beginnings and the ends of the seasons. Even the intermediate positions were foreseen! At all times, even in foggy weather, it was possible to orientate oneself towards the Sun. For Fernand NIEL, like all serious historians on Catharism who have made the effort to verify his assertions, Montségur has nothing characteristic of a fort and everything that constitutes a solar Temple. Hidden behind the name Montségur, pronounced in local Occitan dialect MOUNTSÉGU and which means "the safe mountain", there is probably the primitive name MUNO EGU: which meant **the Mountain of the Sun** in the IBERIAN language.

So, did the Cathars pray facing the Sun, which inevitably leads to a form of (conscious or unconscious) phosphenic Yoga, associating rhythmic thought and prayer with the co-phosphene?

In the definitive literary work on Manichean history and philosophy, the author H.C. PUECH, tells us that THE MANICHEANS PRAYED SEVEN TIMES A DAY FACING THE SUN, the sunrise symbolizing the birth of Adam, and the sunset symbolizing the end of the world; their direct spiritual **heirs**, the Cathars, as we have seen, considered the Sun to be the only emanation of God in the created universe. **They built Montségur, the Temple of the Sun**, during the crusade and siege of 1244 and devoted themselves to it with a completely incomprehensible doggedness if the solar theory is excluded.

In the satanic darkness of the creation, could the Cathars pray to this "righteous God of good souls" without raising their eyes towards the big day star, this oasis of light made of pure divine essence and in which their Manichean spiritual fathers placed Christ?

It can be objected that no Cathar text found to this day expressly associates prayer with the Sun, nor mentions any form of Phosphenism. In fact, very few texts have reached us without passing through the hands of the auto-da-fés of the inquisition. At most, we can formulate hypotheses. **Among these, it is not impossible that a Cathar work survived entitled "The Star" that we know of only through its mention by a certain SALVO BURCI, and which talks about a spiritual experience similar to Phosphenism.** DÉODAT ROCH, who is certainly the man who made the best study of Catharism and experienced



it (he has been nicknamed the Pope of Catharism), but did not see a connection with Phosphenism, believed that this work contained the description of a **spiritual experience** during which a Cathar “**saw the star**”. This star is may be nothing other than a phosphene.

In fact, if Phosphenism was consciously used by the Cathars, it is likely that there was no written explanation given on the subject, as such practices "would have been highly unorthodox" at the time of the "very holy Inquisition".

So, is Phosphenism the object of a secret teaching?

To the documents of Doctor VERDIER , I add what was orally reported to me by diverse sources that DÉODAT ROCHE prayed every morning while focusing on the Sun, when the weather permitted.

He died when he was about ninety-four, which is to be added to the long list of beneficial effects of this practice on vitality and longevity.





CHAPTER VII

MYSTERIES OF ELEUSIS AND PHOSPHENISM

Ancient Greece is known for its flourishing of geniuses, as much in the sciences as in the arts. In high school it was formerly presented to us as a period of blossoming of human intelligence, unique in its kind, an evolutionary growth which since then has never have been surpassed, even if the amount of knowledge accumulated by man has continually increased, explaining his growing power over nature.

But the secret of this intellectual superiority of Ancient Greece seems to have been unveiled.

In effect, it is during this period when the Mysteries of Eleusis were at their height that Greece produced all its greatest geniuses. The ceremonies took place near Athens. It was a question of mysteries in the literal sense because the initiates were sworn to the most rigorous secret with the death sentence and deprivation of inheritance rights for the traitors.

But fortunately, there were a few traitors who left written accounts. The traitors were cursed by their generation but blessed by historians of the following generations.

When we study the narratives of these traitors concerning the ancient initiations, we notice that the customs and practices remain the same. Only the outer forms have changed.

These days in Paris it is often the same persons who take the subway, during the week or the month, for making the rounds of the societies that claim to be, for example, Spiritualist, Theosophist, Anthroposophist, Mazdaznan and so many others.

In Antiquity, instead of taking the subway, one took a donkey or a camel; instead of it being during the week or the month, it was in one or several years that one made the round of initiations in the eastern part of the Mediterranean Basin; the persons who offered themselves this tour were probably the same kinds of persons as those who now frequent the spiritualist societies in Paris.



Some of them have left us similar narratives of these diverse initiations. These narratives highlight quite well that if the outer appearances changed from one country to another, nonetheless the central element was still there: the practice of Phosphenic Mixing, its teaching, the supreme element which provided the key to the door of invisible worlds. It was "the sixty degree angle" found in all these initiations and common to all the known cults, all different like the infinite variety of forms of snow crystals, even though they all have identical angles.

Historians have attempted to describe each different snow crystal, in other words each manifestation arising from cerebral stimulation due to this practice and whose forms vary according to the ethnic group, geographical and historical circumstances. However, the identical nature of all the angles of all these crystals, in other words the practice which provoked the cerebral stimulation creating the various myths, escaped them.

A

In the "TELESTERION" of Eleusis

The Mysteries of Eleusis had two levels: the minor initiation which consisted in teaching the subject a magic formula to be repeated while falling asleep, for helping the soul to separate itself from body as much as possible during sleep.

It is useless to go and find a Hellenist in order to know what this formula was because today we know that what is active, is not so much the formula but rather the regularity of the rhythm of thinking, then the different values of this rhythm; and finally, through the study of analogical resonances we can create formulas that are more effective than those coming from any tradition.

During the major initiation, the ceremony took place differently depending on whether a single candidate or a group was initiated.

The single candidate, a blindfold over his eyes, was brought into a dark tunnel. In this tunnel, there was a torch. At certain moments, the blindfold was taken off and then it was put back over the eyes. It is not specified in



the texts we consulted whether he had to focus on the flame of the torch when the blindfold was taken off and then observe the phosphene. But as we have already mentioned concerning the Cathars, in these ancient times vocabulary was less precise than it is now; two different words had never existed, one for designating light the other for designating phosphenes, and the descriptions of the phenomena were not as detailed as they are today. But why was there this ceremonial, if it was not to teach the candidate how to observe phosphenes?

Because it was inevitable that the light would attract his glance before the blindfold was put back on.

When there were many candidates, they were grouped together in a vast room, an artificial cave dug into the rock for these initiations, which permitted obtaining complete darkness.

This room was called the "Telesterion". At the beginning of the ceremony, several torches were lit and then they were all put out at the same time.

In both cases, the single candidate or the group, **IN THE FIRST EXPERIENCE, DURING THE TIME OF DARKNESS THE CANDIDATES HAD TO THINK OF AN EAR OF WHEAT.**

Then, it was explained to them that **IT WAS DURING THIS DARK TIME THAT THE SPIRITUAL LIGHT WAS BORN.**

Isn't this exactly our experience obtained from Phosphenic Mixing and the transformation of the consciousness that results from it?

After this first experience, he was required to change the subject of meditation during the "dark time", that is during the presence of the phosphene.

Without doubt, the neophyte was taught the necessity of continuing this operation in his home, repeating it frequently to open his intelligence, thus the flourishing of geniuses in Greece at the time of the Eleusinian Mysteries.

But the initiate had to jealously guard this secret for himself, **SO THAT THE MENTAL SUPERIORITY WHICH WAS GIVEN BY THIS PRACTICE WOULD REMAIN IN THE HANDS OF A SMALL**



MINORITY. In trying too hard to hide the key, it was lost, and thus the power of the Mysteries of Eleusis diminished.

We mustn't forget that Pythagoras was not only a philosopher and a mathematician, but also a politician, and that in his city he had established a system so excessively aristocratic that towards the end of his life it led to revolts. If this aristocracy held the power so completely, it is because it jealously guarded the method allowing attainment of intellectual superiority: the main technique of the initiations of Eleusis, which today is called Phosphenic Mixing.

B

SIMILARITY BETWEEN CERTAIN INITIATION CEREMONIES OF THE KANAKS, ZOROASTRIAN INITIATION, THE PREPARATORY PHASE OF THE SOLAR MIRACLE OF FATIMA AND THE BAPTISM OF CHRIST

A person who brought back reports on these fundamental elements of the Eleusinian Mysteries then went and received the Zoroastrian initiation. The ceremony took place at sunrise.

For this ceremony, the neophyte had to stand with his feet in the water of a river. During this time, the Zoroastrian priest stood on the bank and prayed while focusing on the Sun in order to transmit the spiritual forces to the future initiate.

Here is a typical initiation by projection of a phosphenic substance, as we have studied.

Furthermore, this calls to mind what took place just before the solar Miracle of Fatima: it was raining, and then the eldest of the three children, Lucia dos Santos, asked to the crowd to close their umbrellas and kneel down. A crowd on its knees in the wet grass and with hair still wet, after the rain had stopped and when the Sun came out from behind the clouds is a crowd of lightning conductors. A current between the sky and the earth must have been created which greatly facilitated and intensified the



phosphenic phenomenon. This event has remained in history under the name of the "Dance of the Sun". In effect, we have experiments which show the links between phosphenic phenomena and weak electromagnetic fields.

Now, the Zoroastrian initiates had already used this law which was later found instinctively by Lucia dos Santos, the child who had given the order to the crowd.

The comparison with the baptism of Christ is obvious because he also was standing with his legs in the water of the Jordan River, while Saint John the Baptist laid his hands on him. It was at that moment that the sky opened and the Holy Spirit descended in the form of a dove.

A similar Kanak* ceremony existed in New Caledonia before the arrival of the Europeans: at the end of adolescence, the young men first took a ritual bath then went and prayed before a flame. All peoples thus instinctively found this means of strengthening their inner forces.

Moreover, during the nights which preceded their departure for the open sea, obviously a precarious operation with the very light and indispensable boats used for maintaining a certain contact between the islands, the Kanaks prayed in front of a big fire lit at the top of a mountain for asking that the weather remain good during their voyage. Whether the technique had an effect or not is very difficult to know, but what interests us here is that the feeling of power and magical action of the thought was intensified by focusing on a flame.

Note: Another indication of the connection between the phosphene and the navel, already noticed by the monks of Mont-Athos who projected the phosphene on the navel: not far from Eleusis, in the Temple of Apollo in Delphi, an egg-shaped stone wrapped in strips of cloth, called the "Omphalos", was considered to be the sacred navel of their religion.

**From the documentation of the "Société des Océanistes" (scientific publications on Oceania), Bibliothèque du Musée de l'Homme", (Library of the Museum of Man), including: "La sorcellerie canaques actuelle" by Eliane Métais (Present day Kanak Witchcraft), Liberal Arts Thesis, 1967; "Institutions et coutumes canaques" by Erick Blair, (Institutions and Kanak Customs); "Les Canaques de Nouvelle-Calédonie" by J.B. Vincent (The Kanaks of New Caledonia).*



This relation can be explained psychoanalytically because if the foetus feels sensations of light, they only can be phosphenic. Now, the navel is the only active organ in the embryo which becomes atrophied, and we can be conscious of it only by thinking of it. Furthermore, it is likely that the more an organ atrophies with growth, the more it acquires importance on the spiritual plane.

C

SUBLIMATION OF THE SEXUAL FORCES THROUGH PHOSPHEMISM

The ear of wheat in the phosphene was the first phosphenic method taught during the Mysteries of Eleusis, but the following image is of erotic nature.

In effect, Phosphenism allows us to influence sexuality in a beneficial way.

If we manage to keep a phosphene during the presence of erotic daydreams, the feeling becomes more subtle, lighter. All violence disappears. A luminosity that is half-phosphenic, half visual imagination bathes the whole and gives it a somewhat supernatural air. So, by means of the phosphene, sexual energy can be transformed into illumination.

We can magnify the effect by using the "current of thoughts".

It is a common principle that if we visualize a current which goes through an organ, something subtle which composes this organ is swept along by this current.

This current can be imagined as being composed of small luminous balls or sparks accompanied by a sound which would be the noise of this current, like that of a brook flowing in a series of small waterfalls one after the other. But here, the noise of the falls is a mantra.

For example, if we imagine sparks which penetrate into us through the tips of the fingers and the toes, then running through all the regions of the



body we are conscious of, in other words particularly the skin, the joints, the tendons, the zones in the subcutaneous tissues constricted by our body positions, if we reunite these sparks at the top of the head, then project them into a sphere above the head, sending waves of sparks at equal intervals for a certain length of time, we then easily obtain a feeling of identification with this sphere; the perception of the existence of our body will have merged with our mental image and we will feel as if we were outside the body, in a spherical globe.

This principle of "current of thoughts" - which is just one way of explaining Kundalini in Hindu Yoga - can be used for the transmutation of sexual energy into higher energies.

You should not seek mental sexual excitement because you will sink into a never-ending swamp; but when this arrives by itself, visualizing the current of thoughts - sparks, various lights - penetrating into all the erogenous zones, the skin of the genitalia and the surrounding parts, coming all together in a point situated approximately one inch (2centimeters) above the middle of the perineum, then rising up through the whole body, following the median axis, and blossoming into shimmering rays leaving from the head. It will be observed that heavy and coarse instincts are refined.

However, the effect always stays on the same level of intensity as at the beginning of the practice, in other words it remains weak unless it is associated with at least two techniques:

1 - The phosphene's presence

This transmutation of the animal sexual energy into spiritual energy becomes increasingly stronger and clearer with each session if we associate a phosphene with this practice and visualize the current which, once it has risen, crosses the phosphene and spreads to what we have chosen.

2 – Using a metronome for giving rhythm to the departure of each wave of the imagined light rising upward:

In effect, and we can never repeat this enough, only a regular rhythm in the mental exercises, as close to perfect as possible, will provoke the synchronizations of neurons which will free colossal energies put at the



disposal of the consciousness and the will, as long as these synchronizations are obtained by thought.

It seems that in beginning such an exercise when young enough, neurological patterns are created, which permit guarding one's chastity through an automatic transmutation of sexual energy into inner light which stimulates all the higher qualities of the brain.

It is possible to begin this experience of transmutation of sexual forces using a simpler exercise: we remark that it is rather easy to abruptly stop sexual reveries with a completely different thought and then part of the energy of these reveries is transferred to what was voluntarily chosen by the intelligence.

For example, this could be free prayer for the object of these daydreams but it could also be a thought having no connection with the object.

The parallel with Phosphenism is evident. The primary colors green, red, blue not only as a whole follow each other in this order but they repeatedly alternate abruptly, especially during the periods of transition.

You can exploit this rule of the brain functioning in abrupt alternations when you are drawn into thoughts "inspired by hormones" in spite of yourself, by suddenly turning the mind towards an important subject, without any connection to it and then a few moments later, letting the mind fall back into the "traps of this world" again. Through the repetition of this process, a certain amount of sexual energy will be transmuted each time.

Finally, the repetition of a fast mantra can be continued during these daydreams and imagining currents of vibrating light inside the subjects of daydreams, in addition to the mental sound. There is then a metamorphosis of the reverie which literally reaches a divine level.

This experiment is easy to do and it works each time if we associate it with superficial breathing (the most extreme form of breathing with a slight lack of air at the limits of tolerance) which is an intense form of mixing in the Pneumophene. If we have made a very great effort in practicing such a meditation during this breathing, the reverie that follows will quite naturally be illuminated by its combination with the rythmophosphenic system of the brain, without us having to make effort to reach this goal*.



It is likely that in the future we shall perfect the methods of transmuting sexual energy into mental energy through the use of the rythmophosphenic system, to the point that even young people will get acquire a taste for living chastely on order to attain greater illumination.



A CASE OF PERSISTENCE OF THE ELEUSINIAN MYSTERIES IN OUR TIME

Mr. Pasche, an engineer, the director of a company near Neufchatel is Swiss of Greek origin. He lost his father when he was an adolescent. His father had taught him, as a method for learning his lessons, to go to a field of wheat and focus on the Sun while mentally reciting what he had to memorize. He had insisted on the fact that it was a family secret which he was passing on to him, whose origin was lost in the mists of time.

We have seen that the first experience in the Major Initiation of Eleusis consisted in thinking of an ear of wheat, after extinguishing the torches, during the dark time of the ceremony.

We can presume that when the Mysteries of Eleusis fell into decline, according to a cycle common to all human institutions, certain families saved its essence and transmitted it from generation to generation.

This interpretation is supported by the study of the blazon of the Pasche family which bears three crescent moons (see the figure, p. 213). Now, for the Greeks, Artemis (Diane) was identified with the Moon.

She was often represented with a crescent moon in her hair or in her hand. Now, long periods of focusing on the Moon, associated with meditation, produce mental effects comparable to the brief periods of focusing on the Sun which we have studied, all the more so because the reflected light is

**There are a considerable number of books on the Mysteries of Eleusis in the Bibliothèque Nationale (National Library). The documentation that served for the writing of this chapter was principally "Les Mystères d'Eleusis" "(Mysteries of Eleusis) by Magnien (BN 8-J9417) Payot, 1929; also the conferences given at the Faculty of Medicine in Paris organized by the Aupac, mainly that of the Reverend Father Siméon, priest from the Orthodox Church, Blvd Blanqui, Paris.*



polarized which seems to augment the effects of the mixing for developing clairvoyance (see in “Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions”, the case, among other ones, of a clairvoyant shepherd who had acquired this gift by gazing at the Moon).

In any case, the transmission of this secret belonging to the Mysteries of Eleusis appears to have benefited the intellectual blossoming of the Pasche family because, among other things, the grandfather of Mr. René Pasche was a professor at a university in Poland: Moritz Pasche born in Wroclaw (b.1843 – d.1930), a German-speaking logician, author of one of the first axiomatics of geometry.





CHAPTER VIII

THE RISING OF KUNDALINI USING MIXING IN THE OSTEOPHENE

We have stated that "Kundalini" is this energy that is half mental, half physical which Yoga tries to provoke in the consciousness of the follower. It is the deep, ultimate goal of this science because this force confers moral elevation and purification of the soul as much as supranormal psychic gifts.

It is often claimed that "making Kundalini rise" is dangerous. But this is not so if we have understood what Kundalini is: a rhythmic mental power resulting from the mixing of the thought and the "phenic" element of the body. We can also mix other useless exercises with it which are necessary and sufficient for making Kundalini rise; it is among these added elements that the dangerous exercises are found. Here is another example:

It is now quite well known that "to make Kundalini rise", in Tibetan temples the following exercise is given: sitting in the lotus posture, make jumps by completely lifting off from the ground and then falling back on the iliac bones.

Those who are not in the habit of the lotus posture can use a hard seat. The psychic effect is the same: we will now see why.

There are two ways of lifting off from the seat: the first one, like the Tibetans, by "reaction". In other words, feet off the ground, we project ourselves upwards in an abrupt movement, knees together and fists tightly closed. By reaction, the body tends to move backwards and downwards. It hits the hard seat which we bounce off of without realizing it and we are projected upward; the second way, for persons who cannot abruptly throw their arms and legs up in the air, a method which does not at all make one lose the spiritual benefits, consists in leaving the tips of the toes on the ground and pushing on them to jump up an inch or so (several centimetres), the feet not leaving the ground.

In both cases, the height of the jump will be between two and six inches (5 to 15cm), then we let ourselves fall back again on the seat.



It is necessary to be very careful that the back remains arched and very straight the whole length of the vertebral column, so that upon the shock of hitting the seat the intervertebral discs are projected more or less forwards where they are easily supported by strong pre-vertebral ligaments. However, if our back is hunched over, these discs are pushed towards the back where they risk compressing the sympathetic ganglions, which is the most frequent cause of lumbago.

As soon as one has fallen back on the seat, it is necessary to put all one's attention on what happens in the vertebral column.

In effect, we feel the shock wave rising up through it, from disc to disc, rather slowly. Numerous sensations contribute to this perception. They come not only from the discs but also from the cartilages, bones, ligaments, muscles, aponeuroses. It is the whole set that we group together up under the word "osteophene" because consecutive to stimulation, it is to the skeletal system what the phosphene is to sight.

As soon as we have understood this, we grasp the true meaning of these Tibetan exercises: after every jump, wait for some moments by putting all your attention on these vertebral sensations consecutive to the shock and visualize a light which rises up within the vertebral column at the same time as the osteophene; accompany this with a mantra, in other words an auditory rhythmic thought.

So, we have done a **mixing in the osteophene** which has introduced us to a particularly deep aspect of Kundalini. In effect, in our body, the bones are the symbol of eternal life. There are bones which go back to the dawn of humanity.

But we are not obliged to use an imagined light and a mantra for associating them with the osteophene. Just as during the mixing in the phosphene, we can choose any thought we want to strengthen: subjects that have to be memorized, resolutions, an emotionally charged memory for intensifying it or a telepathic emission.

Just as in Phosphenic Mixing, what counts is having a precise thought, **chosen in advance**, during the osteophene; it will then be considerably strengthened and all that we have described as being beneficial in Phosphenic Mixing will be found again with this last type of mixing. But until we have understood the true mechanism of this Tibetan exercise we



shall continue to be dumbfounded by the fact that "Kundalini does not rise" even if we make jumps that are increasingly stronger and with an increasingly faster rhythm... and in the end we will simply injure ourselves without having obtained the desired result.

Thus, no strong shocks for obtaining a good osteophene; just as the light source required for obtaining a good phosphene does not need to be very powerful and the phosphene will not be more intense if we increase the strength of the lighting. **But it is necessary to take the time to observe this osteophene after every jump, in the same way we take the time to observe the phosphene.**

So, once again, the study of phosphenes enlightens us on the mechanism of the traditional initiatory exercises.

Osteophenes are also obtained, especially in the knee joints, by rapid tremors of all the limbs and by swaying slightly from one foot to the other while standing.

We find this frequently in certain African religious ceremonies.

We also note that tradition has it that in the Barjols Church (Var Department) once a year what is called the "danse des tripettes" (dance of the small tripe) takes place; a not very elegant name for designating a jumping dance associated with prayers which triggers mixing in the osteophene. The local tradition has it that this custom goes back to the Middle Ages but we would be more inclined to think it is a question of a practice belonging to primitive Christianity which has been preserved, as this is a very isolated village in the mountains.





CHAPTER IX

HYDROTHERAPY AND PHOSPHENISM

A

THE BREAST STROKE AND DREAMING ABOUT THE OBVIOUS

There are many persons who have been marked for life by a dream having clearness and brightness that is exceptionally rich in detail and often accompanied by the feeling that its significance is obvious, even if one does not understand it at the beginning, this dream having occurred during the summer holidays, for example.

We have studied at length the relation between Phosphenism and the "feeling of obviousness". That is why it is practically certain that the dreams marked by this feeling were provoked by involuntary Phosphenism during the preceding days.

Now, in questioning these persons, we often learn that during that particular period, every day they swam using the breaststroke, in a calm sea and with the sun shining brightly. The breaststroke obliges one to look straight ahead, the eyes just above the level of the water, which is the best position for observing the multiple reflections of the Sun on the water. If by chance we think about something important at the same time, we will find ourselves in the same situation as Minou Drouet and Berck the fisherman who we studied in "Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions".

I had such a dream at the age of twelve, during my first stay in Royan, one summer when the weather was magnificent. And at the beginning of each afternoon, I would go and swim roughly 2/3 of a mile (1km) in the open sea, accompanied by an old sailor in his boat. The dream I had was about a sailboat, but instead of it being in the water it was flying above me in the air.



It was very much later that I understood the obvious significance of this dream which would have been a very big blessing in my life if I had made the effort of trying to understand this "obviousness" right away.

Nonetheless, it already prefigured my future study of the rhythms of the sea for better understanding spiritual exercises and also doing them better.

B

SHOWERS AND KUNDALINI

Among the "tips" for procuring the impression that we "make Kundalini rise", here are some based on the phenomena of contrast.

These phenomena exist:

- On one hand, among the physical perceptions: for example, a red seems redder next to a green, the complementary color;
- On the other hand, **between physical perception and thoughts, in other words the mental image of the complementary perception.** Thus, we will notice that it is easier to visualize a green color, a meadow for example, while we are looking at a vast stretch of red color.

There are innumerable experiments which corroborate this application of the universal law of polarity.

For example, we can observe that if we take a rather hot shower, and we make the water run down the vertebral column from the nape of the neck, the water thus running down and following the chain of the paravertebral sympathetic ganglia, with the flow being regulated so that we can clearly perceive the path of the water on the skin, it is then very easy to imagine a bright luminous current rising up inside the body. There is complementarity between the physical sensation of descent and that of the rising in spirit.



C

HYPERTHERMAL BATHS AND SPIRITUAL DEVELOPMENT

“... and the Spirit of God moved upon the face of the waters ” (Genesis 2). So ends the second sentence of the Bible, emphasizing the relation between water and the spirit, in other words the intelligence, and even more importantly the consciousness of existing.

We have seen that in the Zoroastrian initiation which is passed on from the bank of a river, the candidate is standing with the water up to his thighs, the priest being on the bank and praying while focusing on the rising Sun for transmitting the forces.

Lucia dos Santos, the eldest of the three children in Fatima, had an intuition of this factor facilitating rythmo-phosphenic phenomena when she asked the crowd to kneel down and pray in the rain (thus in the wet grass, their heads wet, therefore transforming the crowd into lightning conductors) and to then suddenly focus on the Sun when it came out from behind the clouds.

The Baptism of Christ by Saint John the Baptist, who remained on the bank while Christ stood in the water of the Jordan, was not different in its principle; it was when he came out of the water that Christ saw the sky open and the Spirit of God descended on him in the form of a dove (Mathew 111-17), which is an indication that the combination of bathing and prayer facilitates visions.

Our experiments have shown the sensitivity of phosphenes to certain very weak electromagnetic phenomena and this can be added to the proof that the phosphene is a subtle substance outside the brain (Cf. Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions). We have also observed that during an electroencephalogram recording the evacuation of cerebral electricity, for example, facilitates the repetition of mantras and their effects: in other words, primarily the spreading of the energy of synchronization in the area of visual imagination where they create various rhythms through resonance and harmonics, combining to create the whirling phenomenon called "Kundalini" in Sanskrit.



The electrical current of the brain thus appears to be a waste product which it would be best to eliminate.

These observations explain that the evacuation of this electricity also facilitates the appearance of the positive effects resulting from Phosphenic Mixing. Probably the simplest and most pleasant way to do this is to walk barefoot along the edge of the sea, in the water, while focusing one the Sun and making free prayers.

Christ said: "John the Baptist baptized with water but I, I baptize with the Spirit and fire". We have seen that in Aramaic, the language spoken by Christ, the same word can be translated by "and" or "with"; "Spirit" can be interpreted as "intelligence, thought, prayer". The words of Christ could also be translated: "I baptize by prayer associated with focusing on a flame".

In other words, Christian baptism is the first stage of Phosphenic Mixing. Let us remark furthermore that the most primitive sense of the word "Spirit" is "Breath", and therefore another translation would be acceptable: "I baptize by certain breathing exercises associated with focusing on a flame", which, for the practice of the exercises, ends up being about the same as the preceding interpretation, thoughts always being associated with breathing exercises for a spiritual purpose.

But it is not because of this that Christ exempted himself from giving baptism by water, a custom which has continued in all Christian Churches and found in almost identical forms for all peoples, including those who have remained very isolated from the rest of humanity since times lost in prehistory, which proves that there are deep physiological and cosmic origins in the ceremony of baptism.

We have seen in Chapter VII (paragraph B), that in former times, for the Kanaks the puberty initiation ceremony began with a purificatory bath. The bath was followed by praying associated with focusing on a flame so as to acquire the physical and moral strength necessary for the victory over enemy tribes.

In a bathtub, the evacuation of organic electricity is guaranteed if the pipe for evacuating the water is made of metal and there is a metal ring around the rubber plug. If the pipe is made of plastic, a metal wire plunged into the bathwater and connected to a metal pipe in the house will be



sufficient... nevertheless, to be disconnected if there is a risk of a thunderstorm at that moment.

It is to be noticed that very cold baths and the very hot baths, properly taken, exert a very similar effect on the circulation: increased circulation with strong capillary vasodilatation, in such a way that they are not separate from each other, but on the contrary they are complementary. Going quickly from one to the other is an excellent gymnastic for the vasomotor muscles; furthermore, it is the principle of the "hot and cold shower".

The relation between hyperthermal baths which provoke a bout of artificial fever and mystic experiences appears more clearly when we realize that even doctors, who do not believe in the objectivity of out-of-body phenomena, for example, acknowledge that strong fevers and sometimes even ones coming from a simple flu can trigger subjective sensations of exteriorization of the consciousness outside the physical body.

We recall that Padre Pio, whose power of bilocation was verified objectively many a time, was subject to very high prolonged bouts of fever, whose origin no doctor was ever able to determine.

We should not at all be surprised that hyperthermal baths, correctly taken, facilitate all spiritual experiences, intensify the effects of the exercises practiced during the time spent in the water, and all this without any danger if all precautions are taken. And on the contrary, there is a considerable physical rejuvenation due to the improvement in circulation and the elimination of toxins and waste. Thus, using hyperthermal baths we can combine the physical benefits with the spiritual ones: the increase in the temperature of the nerve cells activates all the chemical reactions that act on the intensity of the consciousness.

Do not imagine that the sauna can replace the hyperthermal bath, although the temperature of the vapor is around 175°F (80°C). The sauna makes one perspire a lot, which can be very good for certain skin diseases. But the artificial fever limits itself to this organ. The central body temperature does not rise, which can be easily verified using a rectal thermometer, whereas during a hyperthermal bath the body temperature rises up to about 102°F (39°C), more or less depending on the subject, especially during the first baths. This rise of the temperature begins approximately



half an hour after the beginning of hyperthermia from the water (104°F or 40 °C) which proves that it is necessary to be patient and wait for a certain amount of time (it seems that after some practice, the body learns to partially evacuate this increase in heat, probably through the lungs, because the central body temperature rises less). Thus, a sauna does not act directly on the brain. During that time, the circulation is not increased in a way that permits more intense activity in certain areas, for then leaving the vessels in a rejuvenated state.

This is due to the fact that the specific heat of water vapor is much lower than it is in the liquid state. In other words at 175°F (80°C), the molecules move at a higher speed (temperature) but if all of the vapor in a sauna were condensed it would not even fill a liqueur glass the number of molecules being the same so that the total quantity of calories remains approximately the same (on another scale, the temperature of the solar corona is several million degrees, which means a fantastic speed of the molecules in motion, but the condensation of several cubic kilometres of the solar corona would not be enough to heat a cup of tea because the number of molecules, and thus the total quantity of movement (calories) is insignificant).

Taking a hyperthermal bath is an art in itself and at the same time it is a sport which requires us to pay very careful attention.

As this book is a study of ways of spiritual development and not a medical book, we assume that we are dealing with healthy persons who are not too old.

First of all, as in many other domains, there is a progression in the practice that is quite clear: the reactions are not the same for the first baths and the ones that follow, whether during the bath or the days after.

It is said that very hot baths leave one with a sensation of languidness. This is only true of the first ones. Very quickly, the muscle structure of the blood vessels strengthens, and on the contrary, the day after a hyperthermal bath taken in the evening before going to bed we will have the impression of an astonishing increase in dynamism.

As for the effects during the bath, at the beginning, the entire hepatopancreatic regulation is to be acquired. That is why sensations are different after several baths. We will come back to this subject which is perhaps the most important one.



For taking this kind of bath, first of all it is necessary to equip oneself with two bath thermometers which are to be calibrated against a clinical thermometer beforehand. In effect, we are often amazed at the difference between the two bath thermometers and especially the divergence in the temperature rise beyond 102° or 104°F (39° or 40°C). Therefore, at first we will base ourselves on the clinical thermometer but it will not go up high enough for monitoring the hyperthermal bath until the end; nevertheless, it will inform us on which bath thermometer is the most reliable.

The best results with a minimum of drawbacks in the area of medicine are obtained with a temperature of 115°F (46°C). We have observed that in the regions of Japan where the inhabitants dive into water at a temperature of 122°F (50°C) every morning, the rate of cancer is the lowest in the world. For our purposes, we will not go beyond 111°F (44°C). Nevertheless, these are already temperatures where one must not make a mistake of four degrees Fahrenheit (2°C) in order to avoid unpleasant surprises; that is why the temperature of the water must be surveyed using the instruments that have been controlled.

As for the meals, eat a normal lunch at noon without drinking any alcohol and then about three hours before taking the bath, have a light meal with strong well-sweetened tea or coffee. In this way, the hyperthermia will be in better tolerated.

As hyperthermal baths are acidifying, just before or at the beginning, it is good to take two or three tablets of bicarbonate of soda (0.50grams or 0.017oz.) on an empty stomach.

In any case, for the first baths, on a chair next to the bathtub, it is necessary to place a half-glass of water with several sugar cubes dissolved in it and drink this at once if one feels the slightest tendency to somnolence.

In effect, normally the liver regulates the amount of the sugar in the blood coming from digestion. Thus, this organ is a real carburettor. It is the combustion of this sugar which maintains our body heat. But if in a abrupt and anomalous manner, it provides the blood with only the minimum amount of sugar for maintaining cell life, and more specifically the consciousness of the brain, because the heat comes from the bathwater instead of being supplied by cellular activity, the liver has to more or less inverse its usual manner of functioning, the whole under the pancreas's delicate control of the secretion of insulin.



There can be an exaggeration of this mechanism and hypoglycemia can occur, with such strong somnolence that we will not even have the courage to pull the plug out of the bathtub, even though we are aware of the danger. But instinct will then push us towards sugar and this kind of incident passes after having drunk the glass that was prepared. After such an incident, stop taking this kind of bath. Still, the body learns fast and there is little chance of it being repeated in the following baths if the temperature of the water is slowly increased.

What will play an important role in the training of the hepatopancreatic reflexes is the regularity of the intervals between the baths which can vary from two days to one week, because this regularity is one of major factors of the creation of all conditioned reflexes. Enter the water at the temperature which is the one you are used to, 100°F (37°C) for example. Then increase the temperature gradually. A hyperthermal bath begins at 104°F (40 °C). The first times, stay in the bath for only a quarter of an hour. After several sessions, this can be prolonged to one or two hours, with several peaks up to 111°F (44 °C), then between these high temperatures let it cool down slowly to 104°F (40 °C). From time to time, you can get out of the water totally or partially for a few moments, but do this as little as possible.

Obviously, in this case, the objective can be attained only if you have a strong 100 watt (or more) pearl light bulb in the bathroom for practicing Phosphenic Mixing during the hyperthermal periods of the bath. Focus on it for periods of thirty seconds.

Naturally, as there would be great risks of electrocution in frequently handling the switch with wet hands, and also risks of being in the dark for periods of three minutes during an eventual dizzy spell after focusing on the light, content yourself with simply closing your eyes or putting your hands over your eyes, all the while remaining very free in your movements. Do not use a blindfold. Take the opportunity to meditate and pray during the presence of the phosphene and even while focusing on the light. You will then remark that the thought is even clearer than usual, more intense, which is the aim of the experience. The entire duration of the bath can be dedicated to this exercise.

After one or two hours spent this way, go and lie down, preferably without eating, or eating very little because a hyperthermal bath already creates fatigue of the liver, for the reason we have already given. Remain well-



covered in order to prolong as much as possible the rise of artificial fever which acts as a depurative on the physical level and a stimulant for all experiences on the spiritual level. The period between the bath and sleep lends itself very well to the practice of rhythmic thinking using a metronome.

The practice of the hyperthermal bath combined with Phosphenic Mixing can be considered as the modern and perfected form of ancient baptism.





CHAPTER X

THE CLASSIFICATION AND ORDER OF THE EXERCISES OF THE ENTIRE METHOD

This chapter is addressed mainly to those who know our complete works and can be at a loss, when they have a bit of time, for choosing the exercises to use during the session.

There is first of all the most subtle method, allowing us to be unceasingly guided by intuition on the shortest path leading to the highest initiation, accessible to every individual.

This method consists in doing a first phosphene and during its presence praying to be enlightened on the exercise or the exercises to be done in the session. During the second phosphene we merely respect the mental void, all the while observing what can appear spontaneously. In this way we can either obtain a precise inner answer (which, it must be admitted, is nonetheless rare) or feel drawn by a natural impulse towards one or the other of the exercises.

This method allows the greatest freedom in the blossoming of the snow crystal "germ" which is in us, in other words to make the best possibilities of creation spring from the bottom of ourselves, possibilities that are all sleeping, like the details inherent to the structure of a leaf whose new forms we continually discover as we increase the magnification.

But on one hand, at the beginning very few persons appreciate dashing wholeheartedly towards self-discovery; they prefer to lean on outside information. On the other hand, the knowledge of the structure of our entire method helps in understanding the need to practice such or such exercise, an impulse which apparently arises spontaneously. But in general it is in compensation and in trying to find a balance with another exercise practiced beforehand.

For this reason, we will now present an outline of the whole set of exercises.



First of all, we are often asked "how much time should be spent doing the exercises?"

Now, the question should be asked otherwise: "according to the amount of time I have every day, how can I organize practicing the exercises with an initiatory objective?"

For that purpose, first of all it is necessary to consider classifying the exercises according to rational criteria.

Many persons reproach us for proposing too many exercises, saying they get lost.

Now, it is exactly the opposite. When we go into a pastry shop, we are not obliged to eat all the pastries. On the other hand, we are very satisfied to have a great choice. We will choose sometimes this one, sometimes that one, which allows us to appreciate them better and still respect the general principles of dietetics, according to our health.

Also, the multiple descriptions of the exercises we give are simply indications for helping each individual to adapt several general principles.

There are three basic principles:

1) The mixing of a thought with one or several "phenic" elements of the body: phosphene, acouphene, osteophene, gustatophene, gyrophene, cinephene (impression of the continuation of a movement that has been abruptly stopped; the gyrophene is a specific form of the cinephene) and the cenestophene. The coenesthetic sensations are the ones which give us the perception of the existence of our body. The cenestophene is the group of sensations perceived during physical activity at its minimum (in other words those felt during complete relaxation), the phagophene, if we allow ourselves to make this neologism, meaning the specific sensations that accompany fasting and as we have studied in the first part of this book, the pneumophene.

2) The search for rhythms most likely to remain in thoughts in conscious automatism and learning to practice these rhythms.

We have seen what an immense help the smallest metronome can be in the practice of these exercises because the regularity of the rhythm during



repetition is the necessary condition sufficient for producing the synchronizations of neurons in regions of the brain connected with thought, the energies of these neurons all being combined instead of destroying one another. This allows an amelioration of the intellectual faculties as much as the awakening of supranormal gifts by using a metronome for regulating rhythmic thinking. This amelioration is even better using a mantraton which covers a greater range of frequencies or the Alternophone which allows one to hear a sound alternately in the right ear and then the left.

All the exercises are only a means putting into practice these two principles as perfectly as possible. It is necessary to associate these mixings and mental rhythms with all the exercises, based on the third principle whose classification is as follows:

3) Turning an activity inward which is habitually directed towards the outside (with one exception, which is only apparent and which we will explain).

In effect, the physical exercises having an initiatory purpose are divided into four groups:

- I SWAYS
- II OCULAR CONVERGENCE
- III RHYTHMIC BREATHING
- IV STATIC TENSIONS

These four groups are divided into two main subgroups:

A) CENTRIFUGAL PHYSICAL EXERCISES: head sways.

B) CENTRIPETAL PHYSICAL EXERCISES: Ocular convergence - Rhythmic breathing - Static tensions.

We remark that all the exercises of the second group are based on the turning inward of a physical activity usually directed towards the outside. Ocular convergence consists in directing the axes of eyes towards a point located behind the forehead.

During rhythmic breathing, we place the main period of holding of the breath between inspiration and expiration, contrary to physiological



breathing where it is the end of expiration, which is so slow that it seems to be retention of air.

During the static tensions, the point of application of force, usually directed towards the outside, is turned to the inside of the body or the part of the limb concerned.

On the other hand, in the head sways, the encephalon is projected towards the outside. It is apparently the inverse movement. We say "apparently" because these exercises do not concern the skull, but the brain. The object is to provoke a variation of rhythmic pressure on this organ for facilitating the introduction of rhythms in thinking. Now, we call to mind that between the surface of the brain (the cortex) and the periphery of the body there is a criss-cross disposition from all perspectives.

The right hemisphere corresponds to the left side of the body. The upper regions (parietal) correspond to the extremities of the lower limbs. The posterior regions (occipital) correspond to the most anterior organs orientated forward: the eyes.

The midpoint of these crossings is situated at the joint between the cranium and the vertebral column.

For a centrifugal activity (we are talking about normal activity of the peripheral organs), let us inverse it. It will become centripetal (thus we obtain the exercises of eye convergence, rhythmic breathing, static tensions) and if we inverse this centripetal activity a second time, it will become centrifugal once again.

Thus, because the encephalon is constructed to the inverse of the periphery of the body, the centripetal movement of the peripheral exercises becomes a centrifugal movement when it concerns the brain. But it is a question of the same movement taken as a whole.

Thus, it seems that the sways form a group apart, but it is anatomy which sets the encephalon apart geometrically, and the general law concerning the reversal of activities remains true for all the exercises including the head sways.

It is obvious that this group is the most important because it is the only one which directly concerns the organ of the consciousness, in other words the brain, for creating a rhythm in it.



Consequently:

A) If you do not have much time, choose the lateral head sway as your only exercise because it is the one which permits acquiring the sinusoidal rhythm most easily, in other words that of a well-balanced pendulum that tends to prolong itself in the mind in a conscious automatism of rhythmic thinking.

This exercise is to be done preferably in the evening before going to bed because children rock themselves, mostly laterally, for falling asleep.

If you do not have enough time in the morning or the evening, do the lateral head sways in the evening, as above, and the anteroposterior head sways in the morning because it is the movement that children make spontaneously in the morning to make themselves finish waking up.

B) In the opposite case if you have a lot of time, during a period of holidays for example, if you want to practice the four groups of exercises in the morning and the evening, you will notice that when you fall asleep you will first lose the consciousness of your feet, then sleep reaches the top of the body and it is in the suborbital and inter-superciliary region that one has the impression, until the last moment, that one's personality is awakened. Conversely, when waking up and even before opening our eyes, we have the impression of being in this area; and if at that moment we wonder where our feet are, it is sometimes necessary to move them in order to realize where they are and finish waking them up.

Thus, falling asleep and waking up are two movements in the body which are made in inverse and symmetrical ways: they correspond to a kind of departure of the invisible bodies outside the physical body when falling asleep, and their return when waking up.

One effect of the exercises is to magnify this entering and exiting movement of the invisible bodies in the physical body and we will understand that if we do the complete series of four groups consequently: **THE EXERCISES MUST BE DONE IN INVERSE ORDER IN THE MORNING AND THE EVENING.**

In other words, in the evening, we will first do the head sways, then the static tensions, followed by the breathing exercises and end with ocular convergence.



In the morning, even before opening our eyes, we begin with ocular convergence with our eyes closed, if we have enough practice to be able to do it this way, then we can take advantage of the relaxation remaining from sleep and do the breathing exercises which will still increase this relaxation; and finally, we finish waking up with the static tensions. We revitalize the brain for the whole day by ending with the head sways.

C) If we have half the amount of time, the evening exercises are head sways and then static tensions because sometimes deep sleep at the beginning of the night is interrupted by a jolt that wakes us; breathing and convergence are the morning exercises.

D) If we have even less time, we set up a rotation of the exercises, doing one of them for one week and so on.

An exercise will begin to have an effect only if we consecrate at least a quarter of an hour to it.

There is a sect in Greece whose members are craftsmen having very little time; they meet every evening after their work. Every evening, for one month, they do the lateral head sway, and the following month: the anteroposterior head sway, and so forth.

E) The Whirling Dervish dances are not to be done every day, except for a limited time for therapeutic reasons. They constitute a supplement added to spiritual development and reserved for days of celebration in the life of the follower of Phosphenism, once a week or once during the lunar month, for example.

For those who practice exercises other than the ones we recommend, we would say that it is always good to respect certain symmetry between the evening and morning exercises. For example, if we do an examination of conscience every evening going backwards in time, in other words beginning with the last memory of the day and going back towards the first one in the morning when waking up, we set a schedule of activities for the day in the usual order.

Note: Pr. Rilos, from Martinique, who we have previously cited (Cf. 68), informed us that on this island, primarily during the period of All Saints' Day, just after nightfall people go to the cemetery where they light many wax candles on each grave and pray for the dead while gazing at the candle's flame.



This is another example showing that the populations living in close contact with nature feel the communion with the deceased by practicing an instinctive form of Phosphenic Mixing.





CHAPTER XI

THE HOLY LAND OF THE PHOSPHENIC MOVEMENT

“But Jesus stooped down, and with his finger wrote on the ground.” (John 8: 6)

“And again he stooped down, and wrote on the ground”. (John 8: 8)

According to lore, it was the adulterous woman’s sin that he wrote on the ground.

I said that my intelligence was awakened following a move at the age of twelve, the conditions of aeration and lighting having completely changed.

It was my mother, a painter, who had found us this place at a time when there were still small notices on the walls in Paris: "apartment for sale".

She could not have chosen better and no other place in the world could be so perfectly suited to scientific studies on the effects of focusing on the Sun associated with a thought and for spreading the method in scientific circles, for influencing the mentality of researchers and orientating science towards spirituality.

This apartment is located on the sixth floor, Number 20, Rue Pierre and Marie Curie – PARIS V.

From the street, we can clearly see its magnificent terrace facing full south, then the long balcony with a rotunda overhang which permits the practice of Phosphenic Mixing using the Sun, even in the middle of winter.

A curious coincidence: this terrace and balcony overlook the laboratories where the researches and discoveries were made leading to the release of atomic energy that we sincerely hope will be used only for peaceful ends. From this apartment, we also see the domes of three astronomical observatories: the Paris Observatory, the Sorbonne Observatory and the one belonging to the laboratories in this street. The terrace is the perfect place for organizing additional practical classes in astronomy for students



at the Sorbonne and general public astronomy courses. From the terrace we also see the bell tower of the Church of Saint-Jacques where Edouard Branly, inventor of the radio ('TSF', French abbreviation for 'Wireless Telegraphy'), attended mass.

So, Phosphenic Mixing is to human intelligence what disintegration of the atom is to physical energy; the rythmo-phosphenic system is the Wireless Telegraphy of the mind. From this extraordinary place, we can see also the Oceanographic Institute (Institut Océanographique) and in this book, as well as the previous ones, we have examined to what point the study of rhythms of waves and tides enlightens us on the mechanisms of rhythmic thinking and the best way of doing our exercises.

An even more curious coincidence: from the terrace and the balcony, we can see the Sun rising over the only Church in Europe where mass is celebrated in the language of Christ: Aramaic. It is the Maronite Chapel of Lebanon located in the Rue d'Ulm - almost facing the end of the Rue Pierre et Marie Curie. It is quite strange that in these premises, the long and painful gestation took place which would lead to a scientific explanation of Christianity.

But a person in my circle of acquaintances, a militant atheist, sought to belittle my work and that of my mother throughout his entire life, in every possible way and primarily through the destruction of our resources for carrying out our work.

And so, during the time I was conscripted for military service, this person sold all my science books without telling me (and yet he had everything he needed and had no need of money). Among these books figured original texts by Descartes, Kepler and books on acoustics that are irreplaceable at this point in time. Furthermore, this person also destroyed the most beautiful picture my mother had ever painted in her life: the Church of the Knights Templar in Luz St-Sauveur.

Seeing that I would risk using this admirable base at a later time in the heart of the scientific quarter for launching the movement of scientific spirituality that I had dreamed of since my childhood, this monster made terrible scenes before my father, in my presence, to make him sell the apartment. My father, weakened by a long history of cerebral congestion disorders, gave in even though this was a crime against humanity because of the capital importance of spreading Phosphenism in scientific circles,



mainly among students. In effect, it was at the moment that the connections between Phosphenism and origin of religions began to be analyzed using the alternation of double phosphenes that this demon made these unforgettable scenes.

Since the political movements, to which this person belonged, plotted the whole affair with the only objective that a powerful spiritualist movement, because it rested on scientific bases, would not have at its disposal the ideal place for carrying out researches and the spreading of its teachings in the very heart of the student quarter, this conflict goes far beyond the case of a family affair and it is a part of the confrontation between two opposing ideological groups on a global level. The terrace and its adjacent studio, which can be independent of the apartment by putting in additional door on the landing, must be returned to the phosphenic movement.

THE TERRACE AT NUMBER 20, RUE PIERRE ET MARIE CURIE REMAINS, MORE THAN EVER, THE HOLY LAND OF THE PHOSPHEMIC MOVEMENT.

This is in no way a personal claim because when this happens, I shall no longer be of this world. But Humanity needs to keep in memory the role my mother played in the genesis of my researches and in the expansion of Phosphenism throughout the world.



FIG. 10: *the Lake of Estom in the Pyrenees, by Claire de Saint Rémy (Mrs. Claire LEFEBURE).*



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