

Doctor Francis LEFEBURE

PHOSPHENISM AND DEVELOPING CLAIRVOYANCE



**EXPLANATION OF THE ORIGIN
OF RELIGIONS**

PHOSPHENISME Publishing

PHOSPHENISM

Explanation of the origin of religions



Phosphenes are subjective lights: post-phosphenes, which persist in the dark for three minutes after focusing on a lamp and co-phosphenes, or colors which appear (also while focusing) around the lamp if it is focused on a little longer. The mixture of thoughts and phosphenes produces amazing results in education. Thus, dyslexic children can read completely normally after three months and have an average even higher than normal for their age.

This phenomenon has been used instinctively by all peoples, at different stages of evolution, in cults of the sun which associated prayer to focusing on the sun. This is true even today for the Zoroastrians, whose priests are called "Magi". Magic, in the original sense of the term, is therefore the science of phosphenes which has been lost.

Similarly, children shepherds often have the habit of playing with phosphenes and mixing prayers with them. And so, all the main events of the Roman Catholic Church originated with children shepherds. Other children instinctively use the sun's reflection on water. This was the case of the poetess Minou Drouet who was a prodigy at a very young age. There are also fishermen who have 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 main categories of phosphenic specialists in Antiquity; and Christ sought out four fishermen from the Sea of Galilee when he began to preach. Therefore, Phosphenism played a major role in the birth of Christianity.

And this is also true for the religion of Mithra, where the future initiate had to observe phosphenes in a cave. We also find their use by the Tibetans. In every temple, they kept a book for interpreting the signs that appeared when focusing on the sun. Pygmy sorcerers focused on a flame to see the best hunting ground for game. And quite often, an explorer sitting next to one of them would have the same vision at the same time due to the high transmissibility of phosphenic phenomena by telepathy

Phosphenism constitutes therefore a global ideological revolution.



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BY THE AUTOR



- **THE SUBUD INITIATION**

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

- **PHOSPHENIC MIXING APPLIED TO 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 other world, followed by PHOSPHENISM and rhythmic thinking.

- **CEREBRAL DEVELOPMENT**

through Alternating Hearing.

- **THE INITIATION OF PIETRO**

- **THE YOGA OF TWO SECONDS**

- **FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO**

or the KUNDALINI Triggering Device, Volume I

- **KUNDALINI Volume II**

- **THE KEY TO SUPERNATURAL PHENOMENA**

Lourdes and Phospheneism

- **PHOSPHENISM AND DEVELOPING CLAIRVOYANCE**

A new explanation of the origin of religions

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- **THE DEVELOPMENT OF SUPRANORMAL POWERS OF THE MIND**

with thinking at a rhythm of one sixth of a second

- **OM,**

the Natural Name of God and the Mantras

- **PHOSPHENISM AND WHIRLING DERVISHES**

- **HOMOLOGIES**

or the light of Asia confronted by Science

- **RHYTHMIC BREATHING**

and Mental Concentration



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

The extraordinary discovery made by Dr. LEFEBURE is that:

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

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

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

Doctor Francis LEFEBURE

PHOSPHENISM

EXPLANATION OF THE ORIGIN OF RELIGIONS

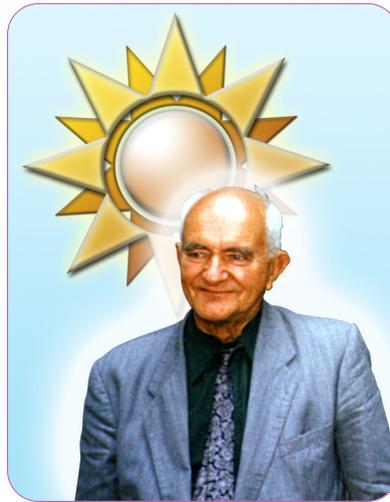


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Docteur Francis LEFEBURE

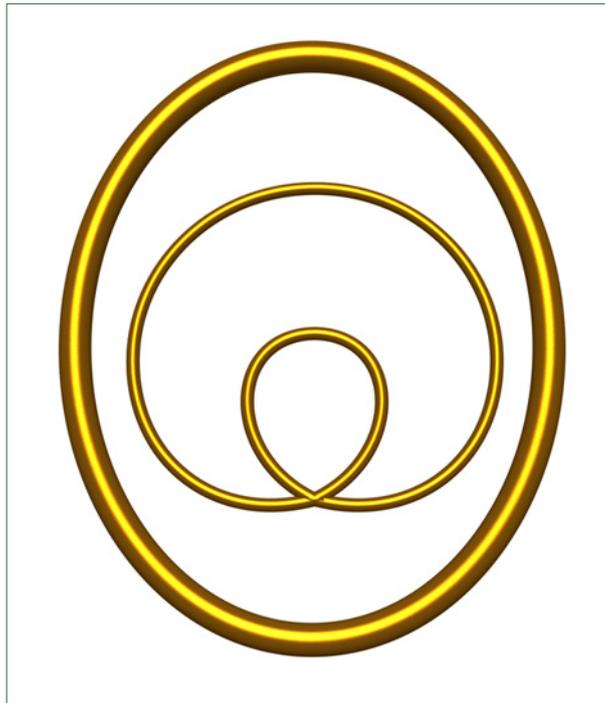
- Former Extern of the Hospitals of Paris, France.
- Former Physician at the School Health Services.
- Gold Medal and prize at the "Lépine" contest, 1963.
- Gold Medal at the International Inventors Fair in Brussels, for the action of the Alternating Hearing Device on the brain, 1964.
- Silver Medal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



For further information contact: **PHOSPHENISME Publishing**
The School of Dr. Francis LEFEBURE
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The Symbol of PHOSPHENISM

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

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

Origin of the word PHOSPHENISM

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



The Sunflower represents
The PHOSPHENIC REVOLUTION



FOREWORD

Phosphenism is not a new sect, nor a kind of attack by materialist communism on the spirit of religion.

Phosphenism is a new explanation of the origins of religions, of all religions, including Christianity, an explanation based on discoveries in intellectual physiology which have brought to light a function of the brain which went nearly unnoticed until these past few years: the rythmo-phosphenic function.

The interest of this explanation, founded on a scientific and experimental base, lies not only in the fact that it leads to a wide religious ecumenism, but also in reconciliation between the believers and their opponents.

The development of this function, which is not accidental but methodical and with full knowledge of all the facts, brings an unequalled intellectual blooming in all the cerebral faculties. In the intellectual domain at first, it brings: attention, memory, associations of ideas (in other words intelligence). On the emotional level: the spirit of initiative, patience, perseverance and good social relationships. In the area of higher faculties of the spirit and parapsychological gifts: intuition, thought-reading, mental action acting at a distance. Phosphenism, far from denying religious events, on the contrary, puts the possibility of reproducing the most magnificent ones within the reach of everyone.

The present work does not suffice by itself for practice. The techniques being identical in educational applications for acquiring spiritual vision, reading *Phosphenic Mixing Applied to Education* is a must for all those who would like to go beyond the stage of intellectual understanding of the origin of religions and form a personal opinion through experimentation based on the thesis upheld here.

We would like to draw particular attention to the fact that focusing on the sun is dangerous if it is not accompanied by the precautions outlined in detail in *Phosphenic Mixing Applied to Education*. And on the contrary, correctly done, they are excellent for sight.



I

WHAT IS A PHOSPHENE?

Phosphenes are all the subjective sensations of light, in other words, those which are not directly caused by a ray of light striking the retina.

The two categories which interest us here are primarily: the post-phosphene or phosphene consecutive to lighting, whose interest is primarily educational, and the co-phosphene or phosphene which is already produced during exposure to a light source, and which is more particularly related to the explanation of the origin of religions..

1 - The post-phosphene:

To obtain this, you need to procure a “pearl” light bulb, in other words white or silica layered on the inside of the bulb. A light bulb for a photographer's enlarger is the best. On the contrary, a light bulb which is simply frosted is less adapted and a clear light bulb (transparent glass) is very poorly adapted. This light must be about 75 Watts. If possible, the light bulb is to be placed in a reflector without a painted coating. It is necessary to have a cord equipped with a switch allowing one to turn the light on and off at a distance of approximately 4 1/2 feet (1.5meters). After switching off the light, the room must be completely dark, or else it is necessary to use an eye band held in place by an elastic band. Focus on the light for approximately thirty seconds without shifting your eyes, but you can blink.

Then, remain in total darkness. You will see various colors. Most often, after a latency time of several seconds, a yellow or the green color will suddenly appear surrounded by red, which is modified by abrupt starts.

And sometimes the phosphene even disappears completely, and then it gradually resumes its form again. In general, the red increases, so that the phosphene becomes totally red after a minute and a half. After an equal amount of time, this red color becomes dark blue or black. At this stage, in half the cases, one perceives a pale white cloud around this dark nucleus: a cloud much more stable than this central nucleus, three or four times wider and with degraded edges, while the edge of the nucleus is



much more sharply defined. We will see that this cloud, which we call the diffuse glow, has a very great importance in our experiments.

The nucleus, which is darker than the rest of the field of vision and persists after the vivid colors have disappeared, is called "the negative phosphene". After a bit of training in Phosphenism, in general it no longer appears, the diffuse glow covering it at the moment of its apparition.

2 - The co-phosphene:

Instead of focusing on the lamp for thirty seconds, let's focus on it for three minutes. After about 20 seconds, we will see a pale blue light appear especially in the periphery, and which sometimes covers the lamp. After a minute and a half, small pink spots appear which rapidly melt into a pink ring which replaces the blue gleam. Then, after another minute and a half, sometimes, although rarely, a little bit of green follows, followed by a widely spread grey tint which is not the natural white color of the lamp, but the grey color of the diffuse glow, already mentioned concerning the post-phosphene.

Right away we can see the relationship between the co-phosphene and the post-phosphene, the beginning and the end being similar, and the duration of the diverse phases being identical. The only difference is certain degree of symmetry in the succession of colors within the two-colored nucleus, the blue marking the end the post-phosphene, while it is at the beginning of the co-phosphene.

These are the two primary phosphenes that we use. But it is also necessary to add the visual chaos or residual images: these are the very brief sparks and the small very pale dots which we see dancing before our eyes in the dark and which can appear either right away, or at the end of a quarter of an hour of attention.

Finally, we point out that there is an equivalent for phosphenes in every organ of the senses. For the ear: it is the physiological acouphene (otherwise called tinnitus), that is the humming or buzzing which we perceive during silence when we block our ears with our fingers. For bone sensitivity: it is the osteophene, that is, for example, the feeling that rises up and which persists along the length of the vertebral column if we let ourselves fall on a seat that is a little bit hard, after a slight jumping movement.



Religious rites and rhythms of phosphenes:

When we observe a phosphene, we have the impression that it has a chaotic agitation. However, in a certain manner it is possible to dissect a phosphene and thus show, separately, several very regular rhythms whose respective interference gives an impression of disorder at first sight. This study of the rhythms of phosphenes plays an important role in understanding their connection to religious rites. If we think while observing a phosphene, the thought tends to acquire the natural potential rhythms of phosphenes. This is so, even if we have, on the contrary, the subjective impression that the phosphene adapts itself to the rhythm of the thought. As we will see further on, we can understand why prayer combined with focusing on the sun was at the origin of all religious rites. In fact, the rhythm of the solar co-phosphene induces the rhythm into the prayer, the whole engendering currents of energy in the body which are manifested in dances and postures.

Among the main rhythms of phosphenes, let us note:

1 - The trembling movement at a sixth of a second, occasionally visible when we focus on the sun which then appears to flicker. The main interest of this rhythm comes from its property of being able to enter into resonance with the electrical oscillations of the muscles which are on the same rhythm. It then engenders in turn phenomena of a fantastic beauty.

2 - The zigzag oscillation of the diffuse glow:

The experiments described in *Exploring the Brain through the Study of the Oscillation of Double Phosphenes* show that this last phase of the phosphene does not come from the retina, but from an interhemispherical oscillation.

3 - The alternation of the double phosphenes opens new doors in the understanding of the influence of medicines, diets and physical exercises on the brain.

Many other curious observations are possible concerning phosphenes, such as the effect of a thunderstorm on the post-phosphene: at the same instant as the thunderclap, the phosphene is more or less disturbed, disintegrated, fragmented. Immediately afterwards, as if to compensate, it forms again with greater brightness and more stability for several moments.



II

THE SWAYING OF PHOSPHENES

The first of their properties
related to the origin of the religions

We know that, in the religions of all peoples who have remained quite close to nature, religious ceremonies are accompanied by sways of the head alone or sways of the head and the body.

It was so for the Breton bards, for example, the Celtic priests. In the same way, Moslem children sway when they learn the Koran, and occasionally the hypothesis has been given suggesting a relation between this practice and their astonishing memory capacity. Films have showed us this custom in African sects, just like Tibetan lamas whose initiation is more sophisticated. This is often found in the practices of the Australian aborigines, in its simplest form. During the passage from the state of adolescent to the adult state, the young man, for his initiation, in the ethnic sense of the term, participates in a ceremony during which he performs large sways of the entire body. He is then supposed to know the law of reincarnation through his personal experience. All these initiations, and particularly the Tibetan one, are reputed to confer supranormal mental powers.

The practice of ritual sways linked to a religious idea is found in the Jewish religion and certainly existed at the origins of Christianity, because it still exists in certain Coptic Christian practices. About fifty years ago, Father Jousse had reintroduced this for accompanying the recitation of the parables of the Gospel. And so, phosphenes are connected to these sways in a mysterious way.

The first strange discovery on their subject was discovered in 1959. If you create a post-phosphene and then you sway your head on the rhythm of two seconds per movement (one second in one direction, one second returning back in the other direction, back and forth), the variation of the movement being like a pendulum, the phosphene seems to be pulled along by the head's movement. If the movement is too fast or too slow, the



phosphene seems to remain fixed on the axis of the body. If we make sure, using various techniques (such as raising eyes and tensing the periocular muscles), that our eyes move as little as possible in relation to the head, we will notice that during the head movements the eyes' reflex actions, far from being the cause of abnormalities in the phosphenes, on the contrary tend to compensate for them. In 1959, having demonstrated this fact to professors at the Sorbonne, they declared that this was unknown and inexplicable.

Thus, the movements of the head facilitate the awakening of the inexplicable powers of the mind and have an inexplicable action on phosphenes. There was just one step left to conclude that there exists a direct relation between the inexplicable powers of the mind and phosphenes, and the following experiments easily allow us to do this, for example:

One of our colleagues, Mr. Raoul Delay (Montevideo - Uruguay), who verified certain experiments for our book *Exploring the Brain through the Study of the Oscillation of Double Phosphenes*, noticed the following fact: if we band the eyes of a subject and a dozen persons simultaneously project a phosphene into his stomach, the subject has an impression of heat and begins to sway in spite of himself, from right to left, on an oscillating rhythm of two seconds.

Thus, the variations in the pulling along of the phosphenes depending on the speed of the head's movement are not just a physiological curiosity: they belong to the **parapsychological properties of phosphenes**.

This experiment may seem surprising. It can be explained by other experiments carried out by the same author who demonstrated that phosphenes are much more transmissible by telepathy than ordinary thoughts, and that this transmission does not obey the laws usually recognized for telepathy. The transmission of phosphenes depends on the distance and the position of the receiving subject relative to the sender. It is much better when the former is placed directly in front of the sender and at a close distance.

For all the details on strange phenomena of the phosphene's spontaneous movements, the experiments which analyze them and the hypotheses we have proposed in explanation, see *Phosphenic Mixing Applied to Education*, by the same author.



Another experimenter, Mr. Raoul Violay, has showed that telepathic transmission of the rhythms of phosphenes amplifies their movements and regulates their rhythms, therefore in the experiment described above, the transmission of this potential phosphenic rhythm possessed by the sender to the motor system of the receiving subject. Further on we shall return to the very high telepathic transmissibility of phosphenic phenomena.

Raoul Montandon, in his book "Death, this Unknown ", relates the case of a doctor who was in a state of apparent death and remembered what he had experienced in the other world, when he was resuscitated. It is the beginning of this experience which interests us: he perceived something resembling white threads inside his body, sometimes swaying from front to back and sometimes from right to left. This movement gathered together his personality, which then identified itself with the strands. Then, these threads grouped themselves together and exited through the top of his head, to then take on the shape of a ghost in whom he had the impression of living for several hours. According to the description, it seems that the sways followed the rhythm specific to phosphenes, which is highly transmissible by telepathy.

The strangeness of the movements of phosphenes (movements which we have also studied at length) leads us to think that the phosphene is one of the first steps in the direction of the other world, what we often call "the etheric body". We will see other indications of this, but the above observation confirms it. We can verify, with practice, that one of the best ways of provoking the sensation of separation of the body from the soul is by imagining that we are rocking when we fall asleep, even though the physical body remains immobile.

If we are sitting on a rotating seat and if we abruptly stop it from turning, we have the impression that we continue to turn. We can call this sensation "**statophene**" which is the equivalent to the inner ear (where the sense organ indicating our position in space is located), just as there is an equivalent phosphene for sight. We shall see that associating phosphenes to meditation leads to spiritual vision. Also, associating thoughts to statophenes leads to a purely spiritual notion of our position, in other words astral projection or conscious separation of the body and the soul. We can already perceive the statophene for a brief instant at the end of each swaying movement, if it is practiced at the rhythm which pulls along the phosphene.



III

PHYSICAL PHOSPHOVISION

or perception of objects in the dark
using phosphenes

We have given the name "physical Phosphovision" to a very curious property that is found in the phosphene's last phase: the diffuse glow. It is a property that nearly all persons can verify when they observe this phase. It allows one to see physical objects which go through it as if they were shadows. Thus, it is accompanied by a phenomenon outside the brain.

In order for the experiment to be of complete value, obviously it is necessary to be in a room that is as dark as possible, and furthermore have at least one band covering the eyes, or even two, one on top of the other, to be sure that there is no remainder of physical perception. Beforehand, we will practice passing our hand in front of our eyes, very **flat and even stiffened**, its flat surface being **perpendicular to the forehead**. Thus, the side view of the hand, being the thickest visible side, is to be placed at the level of the eyes and of forehead.

Next, we shall create a phosphene, put on one or several eye bands and an assistant will make the room completely dark. Then we shall wait patiently for the phase of the diffuse glow. At this point, we shall pass our hand in front of our eyes, sometimes vertically, sometimes horizontally, and sometimes diagonally. Sometimes the movement can be done at an average speed of two seconds for traversing the entire field of vision, sometimes faster, sometimes slower. We will become aware that we can discern the hand like a shadow when it goes through the diffuse glow.

Certain people will object that this is a suggestion because we know that it is traversing; that we try to suggest to ourselves that there is a shadow and we see nothing. And to go further, having practiced passing our hand before our eyes, we can do the same thing using a rectilinear object with its edge facing us, for example the edge of a book (its thickness), and we will be able to discern perfectly the rectilinear curved edge of a magnifying glass.



Even better, an assistant can pass an object before our eyes, for example a box containing salt: the experimenter will perceive the level of the salt through the cardboard box. We can now understand that, if it is easy to see that this phase of the phosphene is located outside of the brain, from time to time this property can manifest itself spontaneously, presenting aspects so strange and unexpected that we qualify the fact as "miraculous".

If we pass a hot-water bottle before our eyes, it is also visible, whether it is warm or cold. Thus, it is not a question of perception of infrared. In the dark if we do not put on eye bands and we keep our eyes open, and if we try to find the maximum distance at which a watch can still be read and if we begin again with the diffuse light of a phosphene, the legibility of the dial is much worse. Thus, it is not a question of increasing the sensitivity of the retina through the presence of the diffuse glow.

Mr. Albert Mochon noticed that physical phosphovision is much easier to obtain the morning after a good night's sleep. This is related to the fact that the alternation of double phosphenes is extraordinarily more regular in the morning, after resting, than in the evening after a tiring day of work. At the time of publishing the second edition, we made an observation which, if it were to be confirmed, would have without a doubt as much importance as the photography plate discovered by Becquerel that was veiled because of the presence of uranium ore.

We wanted to experiment the effect of fasting on physical phosphovision. It was the evening of the seventh day of complete fasting, in a perfectly dark room and an eye band on. We noticed at first that fasting does not appear to act on physical phosphovision in the center of the phosphene, but on the other hand, it seems to improve it laterally: the movements of our arms were very visible on the periphery of the field of vision. Then we tried to observe the furniture of the room through the phosphene. The results were ambiguous. But then a surprising thing occurred: when we spun in place, the phosphene appeared to always stop in the same place, as if it were hanging on something: this point was surrounded by a bright illumination.

Removing the eye band and turning on the lights in the room and placing a finger on this point, we noticed that hidden on a small shelf there was a fluorescent light that was turned off, but which must have been crossed by a small loss of current because it was still a bit warm.



IV

PHOTOGRAPHING PHOSPHENES

This characteristic of phosphenes being a phenomenon located partially outside the brain, in spite of their purely subjective appearance, is confirmed by the fact that they can be photographed. We have obtained roughly one hundred photographs of phosphenes.

To do this, it is necessary to use plates of at least 400 ASA(ISO).The plate can be kept in its packaging or put in a frame, but there is no need of a camera, all the more so as the image obtained is not modified by a lens.

In front of a strong light, place a card with a square opening or the shape of a still cut out to avoid the risk of taking a defect in the plate or its packaging for a photograph of a phosphene. It is necessary to choose a source of lighting as strong as possible, as strong as you can stand, and focus on it for one minute. Thus, the phosphene will have roughly the same shape as the opening cut out in the card.

Then, stay in the dark. Touch the edges of the packaging of the plate with your fingers to make certain that the phosphene is projected correctly on the plate. It is necessary to think of the plate during the experiment, picturing it clearly in your mind, because it seems that this directs the phosphene's energy towards it. Stay this way until the phosphene completely disappears. Then, the developing time of the plate must be at least four hours. Quite often, one obtains a beautiful photo of the phosphene, of great clarity, and it shows its shape in the vague outline of its border.

It must be noted that it is necessary to have done phosphenes for approximately three quarters of an hour before beginning to try and make photographs.

Various methods have shown that towards the end of the third quarter of an hour of the exercise, the brain reaches a peak of activity and then tires very quickly. It seems that it is particularly at this peak that the phosphene is able to be photographed. (1)



These photos of phosphenes, about a hundred, were made by Mr Cuttica, a professional photographer, 44 rue Lucien Moreau - 59 Waziers (France). He was the person who determined the circumstances for increasing the success of the experiment.

If we wanted to repeat this experiment, it would be necessary to carry it out under conditions that would increase its chances of success. The most obvious of these conditions would be to gather a group of a dozen experimenters together, seating them around a table and having them all project a phosphene on the plate at the same time.

Not only would the chance be multiplied by 12 that the phosphene of one of the subjects would be photographable, for reasons we ignore, but more particularly THE PHOSPHENIC EGREGORE of the group would probably be much more photographable than each phosphene itself.

By "phosphenic egregore", we mean this: the phosphene being considered as a substance located outside of the brain, it seems likely that if several persons project their phosphene in the same direction, they all merge together, by coalescence (just as drops of water close together on a blade that is shaken will form a small puddle). This mass tends to condense, and decreasing in volume it acquires more energy, thus becoming more photographable than each phosphene taken separately.



(1) For a more detailed study of physical phosphovision and photographing phosphenes, see *The Initiation of Pietro*, by the same author.



V

TELEPATHIC TRANSMISSIBILITY OF PHOSPHENES

The telepathic transmissibility of phosphenes is extremely high, and cannot be compared to that of transmitting thoughts, under ordinary conditions of experimentation. We have already seen the transmissibility of the rhythm of two seconds, which is like a rhythm of resonance characteristic of phosphenes.

If we put a red circle on a white wall, and then remove it, we will see a green circle appear, the complementary color which is also a phosphene. Mr. Delay, practicing experiment with disks of different colors focused on by the sender one after the other, noticed that another subject at a close distance with a band over his eyes, perceived a phosphene, not while the sending subject focused on the disk, but during its perception as a complementary color. The phosphene of the receiving subject had the color of the phosphene of the sending subject and not that of the disk.

In relation to this experiment, he noticed that the transmission does not conform to the laws usually admitted for telepathy. It depends on the distance and the relative position of both subjects. The receiving subject receives better when he is closer to the transmitter and placed facing him.

We can provoke rhythms in phosphenes which are characteristic. For example: we can shine light into a subject's eyes using two lamps placed in such a way that each eye perceives only one, and then shine the lights one after the other in alternation on a rhythm of two seconds.

If shining the light is done on this rhythm, the two consecutive phosphenes, instead of coexisting, alternate not at the rhythm of the lighting but on a rhythm inherent to the subject on an average of eight seconds per side for three minutes.

This rhythm, moreover, provides a great deal of information on the state of the brain and the effects produced by medicines and diets. But what interests us here, it is that during experiences in telepathy we happened to provoke this alternation in a subject. Another subject, in the next room,



nevertheless not forewarned of the kind of phosphene which we wanted to transmit him, perceived two phosphenes alternating on the rhythm of the sending subject, even more clearly than the transmitter. (Experiment done by Mr. Raoul Violay).

We shall see further on that these two properties of phosphenes, telepathic transmissibility according to the distance and the orientation and telepathic transmissibility of their rhythms with an increase in them through telepathic resonance, constitute the main part of the explanation of the famous miracle of Fatima, the "Solar Miracle" or the "Solar Prodigy".

But if we do not want to launch into experiments of such complexity, it is possible to observe that if we have a phosphene consecutive to focusing on a light source, it is rather easy to trigger a phosphene in a person close to you who has not focused on the light. Furthermore, once your attention has been drawn to the fact of the very high telepathic transmissibility of phosphenes, you will notice spontaneous cases in everyday life which usually go unnoticed.





VI

PROPERTIES OF PHOSPHENES APPLIED TO EDUCATION

Phosphenes have applications in education which are now used methodically. This explains why in the past, when subjects used phosphenes instinctively without having analyzed its mode of action, they seemed to be inspired, endowed with supernormal powers, a moral strength and continuity of action giving the impression that they were moved by a power outside themselves, as in the case of the children of Fatima who were able to face up against doctors, administrators and various adversaries who made the worst threats.

First of all, we shall observe that the presence alone of the phosphene facilitates mental void. Thus it is restful. But the educational applications of phosphenes are above all based on the effects of mixing thoughts and phosphenes, a mixture that we call "Phosphenic Mixing".

The simplest example of Phosphenic Mixing is that of a child who uses it for memorizing a geography map. He begins as he usually does, by studying the map in his book and then closes the book and prepares go over it in his mind.

But at this point, having closed the book, he focuses on the lamp for thirty seconds and then switches it off. It is when the phosphene appears that he will memorize the entire details one after the other. Then, everything takes place as if the phosphenes were plaster and the thought was a sponge. When the sponge is plunged into the plaster, it seems to be less visible.

Then it will take on a certain density. Also, during the mixing of the thought and the phosphene nothing in particular happens. It is only following this that we notice that the thought associated to the phosphene acquires a density, an unusual solidity, such that it will remain engraved in the memory.

When it is a question of a long chapter in History, obviously it would not be possible to mix phosphenes with all the visual images that can be suggested, but only the most difficult ones to retain: lists of dates or proper names.



In fact, everything takes place as if there were a chemical combination between thoughts and phosphenes. This explains why the thought becomes denser, as a salt is denser than the acid and the base that created it. But also, as in half of all chemical combinations, there is a release of energy. In this case it is focused on the mental image chosen, which will then benefit the most. It will then spread to the closest thoughts, the same way solar heat concentrated by a lamp on a piece of metal is maximal at this point, but is propagated around it diminishing in intensity. Likewise, the thoughts closest to the one put in the phosphene being the images which are connected to it by association of ideas, thus those in the same chapter, will be the first ones to benefit from this operation.

To solve a problem in mathematics, the process is a little bit different. It is necessary to repeat the given information of the problem and think about it during the co-phosphene. In other words, one focuses on the light source, not for thirty seconds but for three minutes. We shall use the post-phosphene (in other words the one resulting from the light source) simply as a support to help us stay in a state of mental void. It will be noticed that its presence facilitates subconscious assimilation better than a night of sleep, and that afterwards we find solutions to problems more easily, with the impression that everything falls into place, characteristic to phosphenic phenomena.

To increase the number of ideas, in view of narrating a story or composing a philosophic essay, we use post-phosphenes in series. For the former, we mix an image which symbolizes and sums up the subject for homework. In general, two or three ideas will come during its presence. Choose the clearest one which is represented by a mental image quite different from the first one. It is this new image that is to be put in the second phosphene.

Generally, during this one, four or five new ideas will appear. Choose the clearest one and form the theme of this Mixing in the third phosphene. Ten or twelve new ideas will appear, and so forth. Their stream is like a river which begins from a small spring that continues to grow, creating tributaries. A child told us that in quarter of an hour he had had more ideas using this method than he usually did after half a day of studying.

With the first few phosphenes one might be a little bit worried about the quality of associations of ideas, but after several, an idea that is deeper and more philosophical appears and connects everything in such a way that in the end the child produces a homework assignment which is more detailed, longer and of better quality.



An English teacher noticed that a pupil will acquire an accent more easily if he listens to a recording in a foreign language while using phosphenes. In order to memorize texts, he must recite every sentence with phosphenes, once aloud, twice in his mind. For mental calculation, the child must do the operations aloud using phosphenes.

Finally, the effect on the child's defects in pronunciation is so spectacular that certain teachers do not hesitate to carry out the first experiment on a child in public because it is so convincing. First, the child recites a poem at without phosphenes, and then he continues with phosphenes. Right away, the tone of his voice is louder, firmer, the flow of words is more rapid, the pronunciation is better, and then the child says that he was able to remember it more easily from the moment he did a phosphene.

Results in school appear rapidly due to the effects of using Phosphenism. And thus, we had a case of a nine-year-old child who was hopeless in mathematical calculation and whose ability became normal within fifteen days.

In Saint-Denis de la Réunion, there was a case of about forty children whose report cards notes improved within a month. A captain, an airplane pilot in the French armed forces who lived in the North of France in Faches-Thumesnil, informed us that he was ready to testify to the fact that one of these children, who was in a catastrophic situation at school, passed into a higher class very easily three months after starting to use Phosphenic Mixing for learning his lessons. There are now thousands of these cases. (1) Mrs Koulibaly, an educational counselor in Ivry (France), obtained astonishing results in applying Phosphenic Mixing with normal children or children with a slight mental deficiency.

In normal children, she observed a considerable amount of time that was saved in learning lessons, sometimes even three hours a day for the periods dedicated to revising. One child acquired increased self-confidence in a gymnastic demonstration to such a point that it amazed the organizer who put him in a category higher than the one for his age. This illustrates quite well the greatest social success of those who practice Phosphenism and one of the means for spreading it.

(1) For more documentation concerning applications at school using Phosphenism, see *Phosphenic Mixing Applied to Education*.



Three dysorthographic children all had zero in spelling at school. Various remedial education methods had already been tried but without success. Their professor was not forewarned that outside of school, a remedial education method which they had already tried was being applied again, but this time using phosphenes. And so, two and a half months after starting this application, these children had respectively 13, 14 and 16 out of 20 in spelling. In addition, we noticed an improvement in pronunciation, enriched vocabulary, a greater precision in the expression of ideas. Furthermore, we noted a disappearance of fears during the night due to the effects produced by phosphenes at the moment of falling asleep, and in the daytime the disappearance of daydreaming or reveries.

An educational psychologist in Quebec carried out the following experiment: he applied the method of Phosphenic Mixing with a child who had difficulties in reading. He read thirty words per minute. Three weeks after beginning the application of the method, he was able to read sixty five words. This result was considered to be remarkable by his parents and the pupil's professors.

This was the case of a nine and a half year old child who had made no progress in reading in four years, but who had nevertheless a normal intelligence quotient (IQ). It was the mother herself who applied the method following the directives of the educational psychologist. During a quarter of an hour, morning and evening, she had the child read a sentence from a text and then she had him think about this sentence again during the presence of the phosphene, visualizing the words printed in the book and then rereading the first sentence, then passing on to the next one, and so on. Within a short time she noticed that the child read more and more quickly.

Very interesting results were also obtained in cases of psychomotor retardation. For example, a twelve-year-old child, who had had meningitis encephalitis, drooled in spite of all the attempts using reeducational therapy. The same methods, applied for approximately an hour and a half using phosphenes, produced the result that the child was able to stay without drooling for four days. A second session was done. Since then, the cure seems to be definitive.

Even more important are the works of Prof. Antonio Cruz from Lisbon, appointed by the government to modernize Portuguese educational methods. He worked with groups of children and had them do attention



span tests before and after sessions of Phosphenic Mixing. He thus was able to verify that this faculty is better after the session, and after several weeks of training the improvement in attention remained between sessions. Furthermore, these experiments provided the opportunity of observing the favourable influence that the practice of Mixing exerts on sight, on condition of respecting the standards of lighting which we have indicated.

We have already seen that certain complicated phosphenic experiments are easier and more successful when they are done in the morning following a good night's sleep rather than in the evening after a day's work. The difference is considerable, and even surprising. This suggests that there is advantage to using phosphenes for educational purposes, in other words by practicing Phosphenic Mixing preferably in the morning.

We know that mentally retarded children make smaller drawings with fewer details than normal children. A primary school teacher in Antibes, Madame Rique, did the following experiment with normal children: she asked them to do a first drawing on a given subject, she then let them do a phosphene, and immediately afterwards, she had them do the same drawing again on the same theme. The second drawing is inevitably much bigger than the first one and contains many more details. The colors are also more varied and brighter.

THUS IT HAS BEEN PROVED THAT AT LEAST AFTER A SINGLE PHOSPHENE, THE MENTAL AGE OF THE CHILD IS SUPERIOR TO HIS MENTAL AGE JUST BEFORE.

The fact that the drawing is bigger after phosphenes than before is related to the fact that images in dreams are larger than normal, when one falls asleep while practicing Phosphenic Mixing (See the technique for this in *Phosphenic Mixing Applied to Education*). It is also closely related to the fact that those who regularly practice Phosphenic Mixing have much larger projects than before they started using this practice.

These facts give yet even more proof of the relation between religious thought and phosphenic phenomena. In effect, divinities such as elves and sylphs are miniaturized for the Germanic peoples, just as the small images of Gods on the chakras for the Hindus. Or else, they are represented as giants (magnaturized), such as the Gods of Olympus. So, the phosphenic phase is miniaturizing: if a vision appears in the phosphene, it seems very small. The post-phosphenic phase, as we have just seen, is magnaturizing.



Through these different examples, we can see that phosphenic mixing produces genuine and objective increase in intelligence which can be proved by tests. This effective increase in intelligence is thus the opposite of the result produced by the use of certain drugs, such as peyote, for example. Under its influence, the subject has a strong feeling of intellectual superiority. But if he can keep his self-control long enough to write down the object of his meditations during this state of ecstasy, he will notice that they do not go higher than the ordinary state, and that they are much inferior, even demented. Very detailed tests have been done on this subject regarding mathematical calculations (See: Dr Rouhier, *The Plant Which Amazes the Eyes*).

In a so to speak symmetrical way, the subject who practices Phosphenic Mixing often does not see his own progress and yet it is quite real, as his circle of acquaintances will notice. In the case of children, this is shown by the notes in class.





VII

PHOSPHENISM AND ITS EFFECTS ON THE CHARACTER

But the practice of phosphenic mixing acts not only on the intellectual qualities and school work. It exerts a perhaps even greater and more important action on the character.

First of all, we can note an improvement in the capacity for attention. Attention is better kept during the experiments, from the very first tests. After a month of training, at the rate of just a quarter of an hour of exercises in the morning and evening, we can notice a better attention span between the sessions in other work or activities.

When we discovered the benefits of Phosphenic Mixing, we did not suggest any eventual effect to the persons who came to learn the method with us. We simply asked them to tell us, after a month, what the most striking thing they had observed was. This increase in attention span between the sessions was the answer we obtained most frequently.

We can also notice an increase in perseverance. This can go unnoticed by the subject himself and at first will be noticed only by the circle of immediate acquaintances. Like a person we knew very well, a person full of whims who changed his course in life at the slightest resistance. He now persists with calm and perseverance in his resolutions, never going off course in spite of the difficulties that may arise since he has been practicing Phosphenic Mixing. There is also a profound effect on the spirit of optimism and the steadiness of mood.

We knew a very depressive couple, whose main subject of conversation was that each one hoped to die soon. As soon as they discovered Phosphenism, they clung to it desperately, feeling that this was their life raft, and missed none of the daily exercises. Little by little, their depressive and pessimistic state disappeared, so much so that when we speak to them about it now, they refuse to believe that they were like that. With a great deal of courage, they were able to overcome the misfortunes which they were in no way the cause of.



But the most striking effect is seen in the spirit of initiative. Our society tends to put this capacity on hold, because in most jobs, it is sufficient to do what the boss wants in order to get paid at the end of the month. In the end, each person depends on one or more persons to decide what he has to do.

And, the release of energy which takes place during the practice of Mixing creates a need for additional personal initiatives as a complement to necessary everyday activities. So, we enrich our environment with original creations. One of the effects of this increase in the spirit of initiative is often an effort in the spreading of Phosphenic Mixing.

This was discovered in 1966 and since then it has spread faster than any other ideology. Furthermore, we can understand that the person who practices this method develops all his intellectual capacities, and will succeed better than the others. If the effects on intellect and character can be seen from the very first weeks, in general the consequences on social success are seen very clearly two or three years after starting to practice. The subject will take over the controls which society has put within his reach, and from there, he will spread Phosphenism further to his circle of acquaintances.

The spread of this method throughout humanity is thus henceforth inevitable on a short-term basis.

One of the most curious effects of Phosphenic Mixing, but one of the most useful, is that of facilitating the expression of feelings. Usually, and particularly with age, we will notice that we missed many important turning points in our existence because we did not know how to express our real desires at the right moment. We become aware of this even more easily if we are used to Mixing, because then our secret wishes rise to the surface of consciousness and express themselves firmly under the right circumstances. Thus, we are struck by the difference in behaviour before and after beginning of the practice of Mixing.

The practice of phosphenic mixing improves social relationships by harmonizing the subject with his circle of acquaintances. So, we knew a bank employee whose department head inspired such fear in her to the point that she considered quitting her job, even though she had not found another job elsewhere.



She put her boss in her thoughts in phosphenes, speaking to him in her mind. She rapidly acquired a calm assurance in relation to him. Was this the only thing which influenced him? Or in addition, did she exercise a greater telepathic influence on him and on his superiors who put this boss in his place? Nevertheless, she lost all fear and was able to keep her job and accomplish her work in a relaxed atmosphere.

It can occur that educational and emotional effects are involuntarily obtained by a subject who knows nothing about Phosphenism.

Thus, in 1973, we made the acquaintance of a young man who was the coordinator for the youth cultural center in the city of Saint Paul, in Réunion Island. He told us that during his studies, over the course of one year, the subjects he had studied came back to him with clarity of vision even during examinations, which was very convenient. Furthermore, during this year, he had a permanent feeling of a kind of well-being, almost bliss, and he deeply regretted being unable to find this again afterwards.

And it was in listening to one of our conferences that he understood the origin of these phenomena. During that year, and only that one, he studied with a lamp just above his eyes, which he switched off for repeating what he had just learned, in the dark. He had clearly observed the phosphene but had not comprehended that it was its presence, coupled with that of the thought, which was the cause of a better memory and a state well-being which lasted all day long.

If we think of a person regularly during the phosphene, we will be surprised to discover the number of occasions we had missed where we could have had more numerous and fruitful exchanges. We will be able to see more clearly the wrongs we have done to this person, and we will be more indulgent for his own wrongs as well. Each of these discoveries is accompanied by a FEELING OF OBVIOUSNESS very characteristic of phosphenic phenomena. We do not even understand how this obviousness was able to escape us in the world of modern life.

And above all, it is perhaps through this obvious discovery of oneself that the practice of Phosphenic Mixing constitutes an initiation.



VIII

VISIONS AND PHOSPHEMISM

We can understand that because the thought becomes charged by the phosphene, it can easily be transformed into vision. We can facilitate this process by a mechanism which allows automatic switching on and off, on a rhythm of two seconds for each time period.

During the seconds in the dark, a phosphene is formed that is a bit brighter than usual. If we keep the same visual mental image for quite a long time, a quarter of an hour for example, we will notice that it gradually increases in density, and that towards the end of the operation it has become an intermediary between the normal thought and the vision.

By doing this experiment several times in a row using the same image, it will acquire the density of a vision every time we evoke it, even outside of training sessions. We can consider that the method is of great value, for example, for engraving mathematical formulas in the memory.

In the technique described above, the thought chosen as the subject of Mixing is transformed into a vision. But there is another process in the appearance of visions in which they bear no relationship to the subject of Mixing. This occasionally occurs with the very first attempts in Mixing even if the thought placed in the phosphene remains weak and indistinct: a very clear vision can appear, very briefly. Its most remarkable characteristic is that it presents no relationship to the thought mixed with the phosphene, nor with any aspect whatsoever of the subject's psyche that he is aware of. These characteristics are the same as those of "hypnagogic" visions, in other words the state of half-sleep, which a large number of persons present spontaneously from time to time.

During Mixing, this is a question of an adaptation reaction of the brain and the number of these tends to decrease with training, while the effect on the basic qualities such as attention, intelligence and the spirit of initiative continues to grow. The thought, the subject of Mixing, plays the role of catalyst between the phosphene and the subconscious: without entering into the reaction, it triggers a very dense formation.



There are the other processes for making visions spring from the phosphenes, in a more constant manner which can be improved through training. One of these is the concentration on a detail of the phosphene. Indeed, one can notice that it is not uniform and that it is generally granite-like and presents globules or unstable shadows. Sometimes, sparks cross through it. In this exercise, instead of mixing a thought chosen beforehand with the phosphene, you will focus all your attention on a detail. The detail can be a grain of granite, a globule or if that is not possible, the angle of a moving shadow.

As soon as this detail has disappeared, you choose another one in the same region of the phosphene, preferably in the center of the phosphene. This exercise most commonly provokes the formation of lines in this area and these lines suggest a resemblance to an object or a being that we know. Generally, this resemblance is related to a good resolution we made and that we did not carry out to the end. This is another example of the connection between Phosphenism and the spirit of initiative.

This shows us that Phosphenism is also a method of psychoanalysis, but instead of addressing the lower regions of the person, it brings out the best in ourselves, what we had let whither, suffocated by the trivial details of life.

By repeating the exercise of concentration on one detail during several consecutive phosphenes, the designs become more and more clear and are often transformed into visions. In general, the first ones are geometrical designs, followed by very beautiful floral shapes and the faces of unknown persons.

We know a person who practiced this exercise for an hour every evening, then going to bed immediately afterwards. After just one week of practice, while lying down, she saw her body stretched out on the bed with the sensation of standing outside of her body, in her double. Concentration on the detail of the phosphene is thus the simplest means of obtaining psychic phenomena. But for most subjects, it is tiring because of the sustained mental effort it requires, while phosphenic mixing is relaxing and recharges one's energy.

A similar exercise is the concentration on a detail of the visual chaos. This is the name given to the small glimmers of light which continue to dance before one's eyes, even if one stays in the dark for a long time.



If we focus our attention on one of these glimmering lights, and as soon as it has disappeared we focus on another one, and so on, always in the same area in the center of the field of vision, after two or three minutes of doing this exercise a larger luminosity will appear around the area where we have been searching. We perceive the third phase of the phosphene, the diffuse glow, which we made come back without a light source. If we look for a new detail in this glow, and so on, it becomes increasingly clearer, whereas if we let our attention and disperse over the entire mass of light, it fades away. By continuing "to hunt for the detail", an agitation will appear in this luminosity which could be a whirlwind or flashes of light similar to the flashes of lightning in a thunderstorm. One needs to know how to seize the angle of a flash of lightning for example, and so on. The cloud will suddenly be transformed into a vision. And those that are created through this process are almost always prophetic: they come true a few days later.

When a vision arises, if we pay attention to the whole, the process comes to a stop. If on the other hand, we focus our minds on a detail of the vision, generally a new vision appears and thus we manage to set in motion a veritable inner cinema, at least for young subjects.

The magnificent progress made in methods of resuscitation has permitted an increase in the number of observations on cases of resuscitated persons who remember the states of consciousness they went through during their apparent physical death. And so, we are able to observe several points in these narratives which evoke phosphenic phenomena:

1 - The presence of a very beautiful light, occasionally vibrating. (Also occasionally, the sun trembles when we look at it: this is the phosphene's potential rhythm of one sixth of a second).

2 - An almost panoramic review of one's life, with the resurgence of memories forgotten in the normal state.

3 - After returning to physical life, a gift for reading thoughts can persist for a certain amount of time.

Likewise, the regular practice of Phosphenic Mixing strengthens the memory and procures the same gift.

It thus seems that the phosphene belongs to the first world which awaits us after death, and this explains that through it we can easily communicate with the deceased.



IX

PHOSPHENISM AND PROPHECY

We have stated that the visions which arise from concentration on a detail of the visual chaos are mostly prophetic. There is a definite relation between Phosphenism and prophecy in other words the faculty of being able to foresee events to come, other than through logical reasoning.

You can verify this by practicing Phosphenic Mixing while falling asleep. For this purpose, place a lamp above the middle of the bed, at the level of your head. So, while falling asleep, if you change the side you are sleeping on by rolling over and you turn your head and your eyes slightly, you will still see the lamp. The cord and the switch must be placed in such a way that it is possible to switch the light on without having to even raise your elbow.

You will notice that with this setup, it is very easy to fall asleep while practicing Phosphenic Mixing. This experiment proves that one never falls asleep while focusing on the lamp, but always during the presence of the phosphene and the associated thought. It is very pleasant and constitutes a remedy for insomnia. Dreams consecutive to falling asleep this way are more colorful, even for subjects who have already dreamed in color before. Objects are bigger. For example, if you dream about a mountain, it will be the highest you have ever seen.

This last point is due to the fact that a link exists between the phosphenic phase and the miniaturized thought. On one hand, if a vision appears spontaneously in the phosphene, it always seems very small. On the other hand, a kind of reaction occurs making the post-phosphenic phase magnaturizing. This explains the grandiose projects, nonetheless practicable, of those persons who are used to practicing Mixing (1).

Furthermore, if you practice Phosphenism while falling asleep, with a bit of perseverance, you will notice that many dreams, which are clearer and brighter consecutive to Mixing, come true several days later. The numerous details leave no doubt as to their premonitory character. Of

(1) This is frequent with blind persons.



course, many persons have such dreams from time to time, but their number and the precision of the premonitions increase in a considerable way with the practice of Mixing while falling asleep.

Finally, this practice, even if it is done with a purely scholastic purpose, awakens the gift of reading thoughts, a power which is related to telepathy and premonitions because the subject often guesses what we are going to say to him.

It has occurred that young people who have practiced Phosphenism for a purely scholastic purpose, at certain moments have a vision of their professor's aura, in other words, the usually invisible radiance of the subtle body, a radiance which is in function of the state of mind.

Concerning the connection between the colors of the aura, the mood and those of phosphenes, we know the case of a totally blind person presenting spontaneous phosphenes (it is frequent with blind persons). In effect, he had noticed the relation between the color of spontaneous phosphenes and his mood, happy or sad, aggressive or pensive.





X

SPONTANEOUS PHOSPHENISM

According to what we have presented, we anticipate that the most classic mystic and religious experiences can be reproduced through the practice of Phosphenism.

Now, the subjects who spontaneously present such inner states have arrived at this by following more or less explicit traditions depending on the period in history, or without having analyzed it simply by instinct or even as a result of completely fortuitous circumstances.

Thus, we shall first study the most common cases in which, like Mr. Jourdain who spoke in prose without knowing it, persons practiced Phosphenic Mixing without knowing it, in other words by mixing thoughts with phosphenes.

First of all, we will remark that one cannot focus on the sun without triggering co-phosphenes of several kinds. One becomes aware of this, for example, when the sun rises over a roof with a chimney outlined against its disk. It is surrounded by a brighter border. This border is not stable, but on the contrary, the right-hand side and the left-hand side of the chimney alternate on the rhythm of the oscillation of double phosphenes, which we have just mentioned. Thus, it is a question of the border of phosphenes. It has the same color as the border which surrounds the sun. And thus, this is also phosphenic.

Another way of demonstrating phosphenic phenomena which accompany focusing on the sun: if we focus on the sun when it arrives towards the highest point of its course, where the air is dry and pure, such as in the mountains, and if we hold up an unlighted match (1) horizontally, for example, we will perceive it before and after it passes in front of the sun; but at the moment of its passage, we perceive nothing.

(1) See also *Exploring the Brain through the Study of the Oscillation of Double Phosphenes*, the method which permits the study of the effects of yoga postures, diets or medicines on the brain and which greatly facilitates many neurological and psychological diagnoses.



If the colors of the contrast alone played a role, we would see at least a dark line. In this case, through the proximity of colors along the edges of the match, the phosphene is wide enough to completely cover the space, and furthermore, it is very white and so we perceive no discontinuity in the solar disk.

It is not a question of diffraction of physical light along the edges of the match because the level of diffraction depending on the wavelength, and therefore on the color, a small rainbow should appear around the wooden edges.

In a sky free of mist and with a very bright sun, occasionally we can observe a white halo around the sun so strong that we have difficulty in discerning the edges of the celestial body.

It seems that the diffuse glow is a large part of this halo. The diffuse glow, being the last phase of the phosphenes, has the same tint. In effect, we have proof that there is a modification in the order of the phases due to the influence of the sunbeams' intensity. And so, when we focus on a very bright sun, it can occur that the disk seems to be black.

This is not at all fatigue of the retina, because its color becomes normal again several moments later. It is the last phase of the central nucleus of the phosphene that is a black disk, called a negative phosphene in ophthalmology. We speak very little about it because it no longer occurs after a bit of training. It appears as darker zone on the bottom of the retina.

This is indeed a phosphenic phenomenon because it is highly transmissible by telepathy, which explains that several times in history when a crowd of persons focused on the sun, it appeared to darken without reason.

Another indication concerning the frequent appearance of co-phosphenes when we focus on the sun: rather often, it appears to tremble. One becomes aware that this trembling takes place on the rhythm of approximately one sixth of second (1). Nonetheless, this is not fatigue of the retina, but the trembling of the phosphene related to sight perception. Let us put on a headset equipped with two earphones and an adequate

(1) See: *The Development of the Supranormal Powers of the Mind Using the Rhythm of 1/6th of a Second in Thoughts*, by the same author.



sound separation, then we send signals alternately to the right and the left on a variable rhythm. With the rhythm of one sixth of second, the phosphene begins to tremble. This trembling stops if we accelerate or slow down this rhythm. Everyone knows that when we are "dazzled" after focusing on the sun, and then if we focus on another object, we will see a white disk appear.

So, while we are focusing the sun, a phosphene with nearly the same surface and the same tint sometimes superposes itself in our perception. If the lighting is harsh, the excess in energy can trigger the rhythm of one sixth of second and a trembling is perceived.

Once again, this is highly transmissible by telepathy, being a phosphenic rhythm.

In Fatima, the miracle of the dance of the sun, which we will study, began by the darkening, then the trembling of the sun which spread by telepathic resonance through the crowd, freeing the other phosphenic rhythms.

But the focusing on the sun is not the only way of triggering co-phosphenes without being aware of it.

On a clear day and with a calm sea with the sun halfway up to the top of its course, if you face in its direction and focus on the sun's reflection on the water, with a little patience you will see sparkling appear with an extraordinary brilliance. You can observe it better by using a book as a visor so that the sun's rays do not shine directly into your eyes.

Above all, it is necessary to try to keep your eyes still, which requires a bit of training because the agitation of the waves tends to influence the movement of eyes.

This kind of fireworks appears after two or three minutes of focusing this way. At first, one has the impression that it is made up of only reflections. But very quickly, one notices that this is not so because, for example, it often contains numerous triangles, all equal, either right-angled triangles or isosceles triangles which appear to be just above the water, or other shapes depending on the experiment.

Furthermore, often the reflection on the water takes on a pink color. This is the characteristic mark of the phosphene's second phase which is red in



the post-phosphene and pink in the co-phosphene. But how is it possible to explain the appearance of precise geometrical forms with such remarkable angles, all the same and of equal size, in the same experiment, while waves are sinusoidal and the sun nearly circular? It seems that only neurology can provide an answer.

Indeed, the area of the brain which creates formless phosphenes is the cuneus or the posterior portion of the occipital lobe. Slightly in front of this is the area which creates phosphenes in the form of broken lines or geometrical figures. And a bit further forward, is the area which engenders hypnagogic hallucinations or visions in half-sleep when it is stimulated.

Moreover, in the brain there are certain cells specialized in the evaluation of right angles, for example, and others specialized in horizontal lines, and so on. This can be proven by raising animals in cages with right angles drawn on the sides, and in other cages with drawings of horizontal bars. Then we kill these animals and examine their cerebral cortex.

Thus, in focusing on the sun's reflection on the water, the sinusoidal movement of wavelets that is introduced into the brain triggers the spread of the stimulation from the area that creates formless co-phosphenes to the neighbouring area which gives rise to geometrically shaped phosphenes.

In everyday life, there are many other cases where phosphenes are created independent of our will or not even noticing it. For example, phosphenes created by proximity of colors, which are also quite comparable to the edgings of phosphenes that surround the sun in certain kinds of light.

We can show these phosphenes clearly in the following way: using two cards of different colors, for example one red and the other green, placed side by side. If we focus on the edge without moving our eyes, after several moments we will see a band of a more vivid red color on the red card and another band of a more intense green on the green card. These two bands of color alternate and fluctuate on the rhythm of the oscillation of double phosphenes. Therefore, it is a question of two bands of phosphenes.

It has occasionally occurred that certain fabrics cannot be sold because they tire the eyes: alternate bands of black and white being of such a width



that the phosphene by contiguity of colors covered them almost entirely, giving the impression of dancing.

A crystal ball, placed against a dark background, can be lighted in such a manner that a gray cloud will appear against the dark background. The resemblance of this cloud to that of the diffuse glow in the phosphene's third phase seems obvious; this is because the shade and the nature of the color are the same.

Focusing on a candle's flame, for example, produces two kinds of phosphenes: a co-phosphene and residual trails coming from the movement of its source, like the reflection of the sun on water. However, it is necessary to know this to be able to analyze the nuances of phosphenic colors mixed with the physical colors of the flame because, in many cases, if we are not aware of this beforehand we take the phosphenic colors for physical colors.

When they wake up, many children play with the phosphenes that have the shape of the window in their room, as they open and close their eyes in half sleep; and sometimes when they wake up in the middle of the night, they amuse themselves by focusing their attention on details of the visual chaos.

Thus, we are not surprised that mental phenomena appear in children, accompanying the use of Phosphenism.

It is quite obvious that certain professions, like that of the blacksmith, predispose to this because he has to look at the red hot iron almost all day long. It is the same for others which require the frequent manipulation of a soldering iron, such as that of plumbers. We will look at other ones as well.

In effect, the number of situations where we can practice Phosphenic Mixing without knowing it is very high. As the effects on the brain resulting from the conjunction between thoughts and phosphenes are very important, it has influenced many enterprises and decisions. Thus, they have acted strongly on the history of mankind, even though up until now this factor has gone unnoticed.

Here is an example: among the famous men having used Phosphenism without realizing it, we will cite Rasputin. At the end of a day of



ploughing, he was resting at the edge of a forest and he saw the Virgin appear for the first time **while he was focusing on the sun**. She informed him that he would have a great mission to accomplish for all of Russia.

Everything leads us to believe that if he saw an apparition that evening while he was focusing on the sun, he would have prayed under the same conditions as many previous evenings. His thoughts, charged with phosphenes, became intensified by a kind of integration (totalizing) of his previous phosphenic charges.

Other cases: we can wonder if the extreme psychological contagiousness of the phenomena arising around Mesmer's tub might have been due in part to the phosphenic telepathy engendered by the reflection of the surrounding lights on the water.

Here is another example which brings to light the frequency of Phosphenism, which is not too well known in children: a young man, Mr. Serge Verlance, presented himself because of his gift of clairvoyance. Right away, he gave us the details of a journey which we had just made, exact details of which he could not have had any knowledge.

We then questioned him about the beginnings of his clairvoyance. He told us that at the age of four, he saw his deceased grandfather appear as if he were coming out of the wall and this did not frighten him, quite the contrary.

We asked him to recall if he had already practiced Phosphenism. At first, it did not seem obvious to him. Then he remembered that at that age he liked to focus on the reflection of the sun on the highly polished parquet floor. Then he would lift his eyes towards the ceiling to follow "the circles" that were projected on it and amused himself by using his eyes to make them move.

He had acquired this habit because his small bed was placed against the partition facing the window, which was oriented to the southeast and because his grandmother had a passion for well-polished parquet floors. Playing with phosphenes thus became a pastime in half-sleep and when he lingered in bed. In this case, as in several others, we note that clairvoyance is rather the result of fortuitous circumstances having brought the person to Phosphenism during his childhood or youth and does not come from hereditary predispositions.



We can see that the instinctive use of Phosphenism is sometimes hidden behind curious habits, and if it is begun when we are young, even if it is in a rudimentary form, it definitively leaves useful traces.

These examples of spontaneous clairvoyance through involuntary Phosphenism help us to understand that if we think methodically every day of a deceased person associated to a phosphene, we will receive communication from him.

In general, these do not arise during practice, but rather outside the sessions and when we are no longer thinking about it. We have the impression that this soul in question suddenly projects a short phrase at us, which looms up in us like a thought coming from the outside and gives us another outlook on certain events in our life, just the way an observer on the top of a mountain can see that you are on a dead end path without you being aware of it.





XI

PHOSPHENISM IN ANIMALS AND THE TRANSITION FROM MONKEY TO MAN

The discovery of fire was probably the turning point where the influence of involuntary Phosphenic Mixing became important in the decisions of man. Ethnologists have often wondered about the difference in intelligence between man and the monkey, in spite of a minor anatomical difference in the brain. There is a breach which has never been filled.

We know, for example, that the monkeys of the savannah use three tools: a stick for knocking fruits down from the trees, a needle or long wooden splinter which they use for catching the termites they eat, and in guise of a sponge a porous liana for keeping a bit of something to drink at night.

From this point on, it is not at all absurd to imagine that some of them learned how to keep a fire burning that had been ignited by lightning when it was cold. The guardian of the fire had to focus on the flame a great deal of the time, which gave him a mental superiority as a result of the presence of the two types of phosphenes that accompany this. As a result, there was a leap in his intelligence in comparison to that of his congeners.

So this explains, at least partially, the hiatus between the intelligence of man and that of the monkey, in spite of the slight difference in the size and the structure of the encephalon.

Mr Messagier, a medical student, affirmed that he had observed that crows focus on the sun, and then let their head hang forward and backwards as if they were observing a phosphene.

If this observation is be confirmed, it would give greater credibility to legends about the eagle that focuses on the sun, and elephants that sway while focusing on the setting sun after having drunk in the evening.

Here is a set of facts whose verification and completion through the observation of other animal species would prove that Phosphenism is indeed a natural form of learning.



XII

PHOSPHENISM IN BABIES

If children from five to ten years old are able to benefit to such an extent from using Phosphenism, what happens if we apply it to children who are even younger?

Certain physiotherapists have gone as far as teaching children eight months old how to play with phosphenes. In order to avoid the risk of electrocution, we put a flashlight in their hands and very quickly they learn to focus on it for about thirty seconds, and then direct it towards the sheets to obtain darkness for three minutes, and so on. The fact that afterwards they are able to keep this rhythm easily seems to indicate that they enjoy observing the phosphene, as it lasts for three minutes.

One of these children was not able to lift his head up from the pillow, a sign of psychomotor retardation. Eight days after starting to play with phosphenes, he was able to do this without difficulty. Several comparable cases have been observed.

Obviously, there is a strong chance that the children thus treated will present not only higher intelligence, but also supranormal powers when they become adults.





XIII

PROPHECY AND POLARIZATION OF LIGHT

A Canadian lady, who was passing through Paris, came to see us and asked us to explain why she always had prophetic dreams at the same time of year, in winter. She was a secretary and she had to think about the subjects of the letters she was going to write. While she was doing this, she would look out the window. And so, in winter the landscape was covered with snow.

Mr. Cyrile Henrard, a painter who for a long time directed a spiritual group in Liege (Belgium) using the bases given in our book "Homologies" had a prophetic dream only once in his life which came true down to the smallest detail. This was during a period when he was doing paintings of trees by the edge of the water, which obliged him to see the reflection of the sun on the water all day long.

To their bewilderment, three young children who were focusing on the blue sky saw a procession go by... and because they were afraid of being laughed at, they recounted this only once they had become adults.

Mr. Marcel Pauly, a former shepherd who had become a clairvoyant in his village, focused on the moon all night long when he was a child, while he was guarding his sheep.

In all of these cases, Phosphenism is not obvious, but the light is polarized by reflection. Does meditation practiced with polarized light facilitate making prophecies? We can carry out the experiment simply by using polarizing sunglasses, to combine polarization with Phosphenism.

Mrs. Alexandra David-Neel recounts that one of the exercises sometimes given to the novices in Tibetan temples was to focus on the blue sky for days at a time.



XIV

THE POETESS MINOU DROUET

Everyone has heard of the child prodigy Minou Drouet whose poems astonished the world, when she was only twelve years old. At a certain time she was so famous that occasionally when she went to provincial towns, crowds gathered as if for a head of state.

All her biographers are in agreement and say that when she was in the orphanage she seemed to be slightly retarded. Her foster mother took her to a house by the ocean and instead of sending her to school she left her free to do whatever she liked. From her mother, we learned that she had a habit of looking at the reflection of the sun on the water for hours every day, and at the same time she would gently sway her head from right to left. After several years of this solitary game, people noticed that she had become a genius.

What had happened seems obvious to us and this will be confirmed further on by another case that we shall cite. By focusing on the sun's reflection on the water, she mixed the reveries of a child with phosphenes due to the movement of this reflection.

Furthermore, as we have already seen, swaying on an oscillating rhythm of two seconds is a natural rhythm of phosphenes. Phosphenism, through the aquatic mirror, pulled her along in this rhythm because the oscillating movement and that of the wave are of the same nature, that is, sinusoidal.

Experiments carried out on audition, hearing a sound alternately by the right ear and then by the left thanks to a device called the "Alternophone", have shown that the alternating stimulations are highly beneficial to the functioning of the brain. They create stronger attention capacity, sharpen the artistic sensibility, and also make thoughts appear in a polarized form, which facilitates writing verses. Like Phosphenic Mixing, this alternating hearing simultaneously increases the quality and the quantity of creative ideas. The effect of Mixing and that of alternating hearing therefore belong to the same category of phenomena and that is why we have isolated in the brain what we call its "rhythmo-phosphenic function".



Through her instinct, Minou was guided toward phosphenes due to the reflection of the sun on a moving wave. In turn, the rhythmic power, always latent in the phosphene and which waits only for an opportunity to manifest itself, awakened another instinct equally susceptible to make a more lively intelligence appear: the stimulating effect of head sways on the higher faculties of the brain.

We can understand the metamorphosis humanity will go through when Phosphenism has spread widely to the masses of people and then systematically applied in school: all normal children or even highly retarded ones will be able to attain a level presently considered to be that of a genius. Obviously new differences will appear. They will come more or less from the individual sensitivity to phosphenic phenomena. The hierarchy of our society will be changed drastically.

But at that age, Minou Drouet was not only a brilliant poetess. Her mother informed us that sometimes she foresaw visits from friends or deaths with exactness, and therefore she possessed a kind of clairvoyance at that time. Here is another case of a child who developed this faculty by using Phosphenic Mixing instinctively (1).

Finally, the fact that she swayed her head while observing the sun's reflection on the water makes us understand quite well why prayer with focusing on the sun is the root of all forms of worship and religious rites. The phosphenes underlying this practice have rhythms which are inherent, mainly the rhythm of 2 seconds and that of 1/6th of a second. Even if these rhythms are not perceptible, they are suggested to the brain. Thoughts will model themselves after them, because of the relation between the two phenomena. So, mental recitation of litanies and prayers will organize itself on the rhythms characteristic of phosphenes.

This set of rhythms creates dances and postures. There are as many varieties as there are forms of snow crystals, in other words an infinite number, and yet all their angles measure 60° . Likewise, it is with several simple basic rhythms, the same ones for everyone because of their phosphenic origin, that an infinite number of religious cults, rites, spiritual exercises and personal experiences have been engendered.

(1) She personally recounted her psychic experiences in "*Fantastic Secrets*" "*Confidences Fantastiques*" texts written by various authors and presented by Jean-Pierre Dorian (Editor: Presses de la Cité) 1969, p.181-214.



If we tried to imitate Minou Drouet by stimulating the brain using the sun's reflection on water, and if we do not have a large stretch of water available, a pond in a garden is enough. Place yourself at its edge, facing the sun. For a brief moment, turn your back to the sun and estimate the angle of the incline which runs from the top of your head to the top of the shadow. Then turn towards the center of the pond and direct your glance at an angle equal to the one you have just estimated. The point on the surface of the water that you focus on is where the image of the sun would form if the water were completely still. It is also the area where the greatest number of reflections will form on the wavelets.

Use your hands or book as a visor to avoid receiving the sun's rays directly in your eyes. Practice on not moving your eyes. This is the most difficult. After several moments, incredibly dazzling white sparks will appear. This can be compared to a hot iron burning in oxygen. This color can only be phosphenic and consecutive to the brief passage of the sun's reflection on the ridge of a wavelet. In the same way, after a photographer's flash a particularly brilliant phosphene persists.

In addition, you will see different forms appear, depending on the direction of the wind and the shape of the pond that reflects the waves: often very beautiful shapes such as arrows, triangles or myriads of serpentine lines of fire. Meditate during this show where physical perceptions are mixed with phosphenes.

If it is possible, place yourself in a breeze coming from jets of water because you will have a feeling of well-being due to the ionization of the air created by the droplets. The analysis of the solar miracles of Fatima and Kerizinen (Brittany) shows that this ionization facilitates rhythmophosphenic phenomena and consequently the effects of Mixing.

As it seems that the polarization of the light facilitates prophetic phenomena, there is an advantage to looking at the reflecting surface at the angle where polarization is at its maximum. In the case of glass, it is at an angle of 34° as one looks at its surface.



XV

PENTIER, THE FISHERMAN FROM BERCK

There was a case similar to that of Minou Drouet, particularly interesting for understanding the origin of psychic gifts.

There was a man who the population of Berck, (Pas-de-Calais, France) called "Father Pentier". His clairvoyance was quite well known all around, and we were able to verify that his reputation was well deserved. He spoke very little, but everything that he announced came true. He was retired, but he had been fisherman.

According to a custom at that time, he had always prayed while working and he attributed his clairvoyance to the fact that he invoked the Saints Cosmas and Damian (Saint-Côme and Saint-Damien), whom he felt had to be particularly powerful because they had their origins in primitive Christianity. But in our opinion, and as in other cases that we have had the opportunity of studying, however clairvoyant he was, he had made a mistake on the origin of his clairvoyance, strange as that may seem. In effect, the two syllables "Côm" and "Dam" marked the beat in his litany: through them he cultivated rhythmic thinking. But especially, he told us that at the beginning he was clairvoyant only when he was in his boat on the water.

It is indeed much later that we understood why: he mixed his litany to these two Saints with phosphenes using the sun's reflection on the water, and it is only after a long maturation of his brain through the use of this exercise that his clairvoyance persisted in the absence of phosphenes.

We will also cite the case of Mrs. Spique who, since the age of six, was subject to veritable surges of clairvoyance. For example, when she was speaking about a completely different matter she would see a white ball which started whirling, all the while becoming transparent. Inside it, visions appeared which she described. So, one time she gave us numerous details concerning a person whose description coincided exactly with our father, who had died long ago and of whom we had never spoken to her. The precise details were quite striking, because she described the essence of the relationship we had.



As a child, she frightened her circle of acquaintances by announcing deaths or accidents which followed a short time afterwards.

She told us that at the time she lived in Algiers and that between the ages of three and six she had rickets in her lower limbs to such a degree that she was disabled and could not walk. During this period, to strengthen her health she was taken to the beach where she played with a doll. As she very quickly grew tired of this distraction, she played for hours looking at the sun's reflection on the water.

It is to be remarked that this habit seems not only to have developed her clairvoyance, but also to have acted favourably on her character because she has remained very generous.

Somerset Maugham, in his novel "The Razor's Edge" which he presents as being somewhat autobiographical, tells the story in which the hero, having consulted the best yogis in India without experiencing anything in particular in their company, attained what he was looking for one morning at sunrise while sitting at edge of a mountain lake. As he was admiring the sun's reflection on its surface, he suddenly felt a mystic state so deep that he was unable to find words to describe it. For him, this state seemed to resemble what prophets and founders of religions experienced..





XVI

A CASE OF SPONTANEOUS INITIATION WITH THE SUN

It is not only with the reflection of the sun on the water that children acquire, by instinct and without having voluntarily looked for them, paranormal powers. It sometimes arrives by focusing directly on the sun.

The proof that this must have often been the case for the people of Ancient times is that it is sometimes the same in our times, even though the number of persons living in the open air is proportionally much smaller.

And so we learned of the case of Mrs Lilie Bergeron who did not want to make clairvoyance her profession, to avoid the risk of distorting her gift which her circle of acquaintances had noticed nonetheless. In effect, when she was a child, her companions in class already asked her which questions the teacher was going to put on the test.

She told us that it was during one of our conferences that she had understood why she had become a clairvoyant. She lived in a house which was far from school and the road was a straight line going in the direction of the rising sun. She had acquired the habit of reciting her lessons walking down this road and passing her hand before her eyes, between the sun and her eyes, with her fingers spread out, to see what she called the "beautiful colors", not knowing that they were called "phosphenes".

Thus, just the fact of having mixed the memory of her school subjects with phosphenes, by instinct and as a game, was enough to make her clairvoyant for life.

She would have made the same discovery as we had, if she had understood the connection between the two facts. This case makes the fantastic transformation that humanity will soon go through quite clear. Indeed, we shall be increasingly obliged to use Phosphenic Mixing in school because the children do not apply it will be at a disadvantage with regard to the others.



The development of clairvoyance will follow automatically. The result will be not only the dissolution of all dogmatic religions in a new branch of the intellectual physiology, but also the end of allegedly scientific materialism. This is because each person will have magnificent mystic experiences, without having to wait for the proof provided by tons of statistics, for example, which have never proved anything after all.

In remembrance of this case, we have chosen this natural and instinctive childlike gesture of passing the hand, the fingers spread out, between our eyes and the light source for practicing Phosphenic Mixing, as a kind of symbolic salute and the mark of the phosphenic movement.

As well, we have chosen the sunflower for symbolizing the phosphenic movement mainly because, as the name indicates, it turns towards the sun, following it in its diurnal course as if it wanted to look at the sun all day long. But it is also because of its beautiful golden color which evokes that of the sun, and its size because it is the biggest of all the compound flowers. And its geometrical harmony in which circles, straight lines and spirals (the latter ones seen in the design formed by the elementary flowers in the center) balance each other out, according to the extended theory of symmetry that we have developed in our book *Homologies*.





XVII

CHILDREN SHEPHERDS

It is obvious that those persons whose work is outside, far from everything and solitary are more inclined to phosphenic games than others. We made a study of shepherds: obliged to look at the horizon for watching the sheep, they discover quite young that playing with phosphenes is a pleasant pastime. We are acquainted with a shepherd whose parents were primary school teachers and also communists; thus he had received no religious education. In the summer he guarded sheep in the mountains and he had the habit of playing with phosphenes. In that occupation one cannot even read a book: the sheep could run away. So, even though he did not voluntarily mix thoughts, as in the case of Mrs. Bergeron, he had kept nonetheless a certain degree of clairvoyance which intrigued him until he met us.

We have noticed that in France, in the Pyrenees Mountains, there are still regions where shepherds have preserved the tradition of the beneficial character of phosphenes.

In former times, many of these children shepherds had only little bits of religious culture for education, like Bernadette Soubirous from Lourdes, who barely knew the Ave Maria. They recited these prayers all day long to occupy their minds, combining the benefits of rhythmic thinking with those of Phosphenism. In addition, the Angelus was instinctively placed at the rising and the setting of the sun because these are the two moments that are both richest in colors and easiest for observing. Not only shepherds, but also many farmers, did Phosphenic Mixing without knowing in former times. At the hour of Angelus they took advantage of the break to stand up and rest their backs which had been bent all day long, at the same time recharging their energy by focusing on the sun and associating it to prayer.

We will remark that the entire history of the Roman Church rests on children shepherds: Fatima, Lourdes, La Salette, Joan of Arc. These are the events that revived the faith more than any others when it began to fail.



Each detail of these mysterious events which took place in these circumstances can be reproduced in phosphenic experiments, and we are able to make the synthesis of the famous "Dance of the Sun" of Fatima at will. We point out that Inaudi, the prodigy in mental calculation, was also originally a shepherd.

Concerning Bernadette Soubirous, from Lourdes, we point out that the first apparition occurred when she was taking off one of her stockings before crossing a mountain stream. The position was propitious for perceiving the reflection of the sun on the water. The sun could have played a triggering role, as seen in numerous examples, due to the fact that Bernadette had perfected her rhythmo-phosphenic function a long time before.

In fact, she had been in Lourdes for only a few days, but the previous months and years she had spent in Bartrès, alone with her sheep, praying and looking at the "landscape" all day long (1), and very probably often looking at the sun.



(1) Lourdes, sa bienheureuse et son curé, "*Lourdes, the Blessed and the Priest*", written by a Canon of Cambrai. Editor: Librairie de l'Oeuvre Saint-Charles, Bruges (Belgium) 1932.



XVIII

SOLAR RELIGIONS

All peoples, at different stages of their development, pass through a phase of solar religion, worship of the sun which is by no means abstract, but during which the sun is focused on during prayer. We can explain this practice by the big well-being which it brings. During prayer with focusing on the sun, thoughts are mixed with the different kinds of phosphenes which we have analyzed. The liberation of energy, which accompanies the combination of the thoughts and the phosphenes, provokes a pleasant feeling of euphoria and state of hyper awareness.

Once one has begun one tends to continue, finding pretexts of a religious nature, before noticing the other effects.

But, in addition, those who devote themselves to this focusing on the sun accompanied by prayers quickly attain highly developed supranormal powers and are guided by intuitions or even visions. They become the persons whose opinion we ask because we notice very quickly that their advice is relatively good in comparison to others.

The most well-known of these solar religions was probably the one founded by Zarathustra. It is undoubtedly due to the fact that in these regions of Iran, oil flowed freely on the surface of the ground, so that in certain sanctuaries the flame could burn night and day without even needing to be tended. For certain religious celebrations, oil was even spread on the sea and then lit. Fire worship and sun worship are thus associated to one another, instinctively adding the two causes of Phosphenic Mixing. And so, the definition of the word "Magus", according to dictionaries, is "Priest of Zarathustra ". Thus, magic, in the original sense of the word, is a science of the phosphenes which was lost. We have noticed, without being able to explain why, that magi had particular mental powers, intellectual as much as parapsychological, such that the deeper meaning of the expression "magic powers" is "powers resulting from the practice of Phosphenic Mixing through prayer associated to focusing on the sun or a flame".

It is not only directly with the sun that the popular masses acquire the habit of practicing Phosphenism collectively without knowing it. When a



place particularly lends itself to this, crowds will instinctively choose it and the custom will continue to crystallize this instinct.

And so in Varanasi (Benares), the Ganges is oriented in such a way that the reflections of the rising sun are there particularly numerous (1). Under the pretext of worshiping the sacred river, at this hour crowds come and pray there by focusing on the waters. Also, many "miracles" occur there, in other word parapsychological phenomena created by the instinctive use of Phosphenism. It is in this way that the Mecca of daily collective Mixing has become India's most important sacred city.



(1) Its Eastern bank is considered to be "sacred earth", and all construction is forbidden. On the opposite bank, the crowd in prayer sees the first rays of the sun reflecting on the water, thus in optimal conditions for receiving the greatest amount of reflections.



XIX

PHOSPHENISM AND THE ORIGINS OF CHRISTIANITY

These beginnings allow us to reconsider the sources of Christianity, just as other religions, from a new point of view.

Who do we see at the birth of the Christ? Shepherds and magi, in other words the two major categories of specialists in phosphenes in Antiquity. Other than the gifts they had developed through this practice and which could have revealed the birth of a subject exceptionally bright, according to the tradition, they were probably not unaware of the fact that a child brought up in Phosphenism from the youngest age would be exceptional. And so, when Christ began his sermons, who did he seek out to help him in his mission? Four fishermen from the Sea of Galilee: Saint Peter (also called Simon), his brother Saint Andrew, Saint John and Saint James (1). Certain commentators think that nearly all the other apostles were fishermen. And the Sea of Galilee must be particularly highly generative in producing phosphenes, because the sky is very brilliant and, in addition, its salty water is highly reflective. Thus, from the very beginning, there is a particularly "phosphenic" atmosphere around Christ.

What did he say about himself? "I am the Good Shepherd". Now, the word of an initiate cannot be true only on one level and be a lie on others. It resounds from one end to the other on all planes connecting microcosms and the macrocosm.

Thus, he was not only the shepherd of souls, but also the shepherd who had received a science from other shepherds and who, we guess, wanted to keep it for their caste like an industrial secret in our times because this science gave them power over the masses.

Renan had already emitted the hypothesis that Christ had been condemned to death for disclosure of secrets. If his hypothesis is exact, we would add "secrets relative to the science of phosphenes which has since been lost".

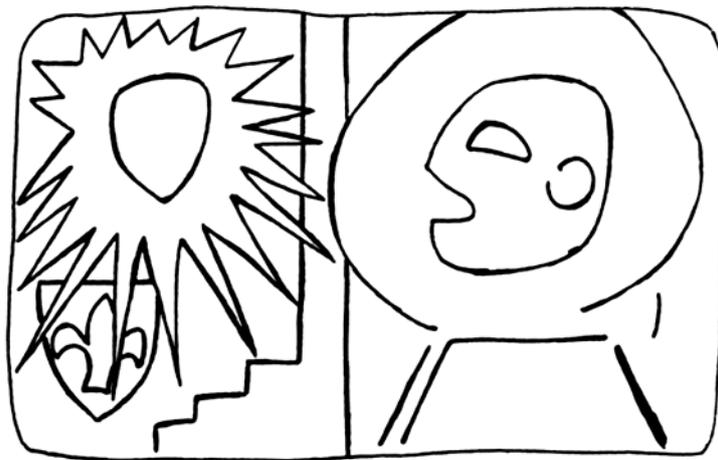
(1) Matthew : IV, 18.



Even at the present, we find traces of this science of phosphenes in Mount Athos. This famous Greek promontory, covered by monasteries where hermits live isolated in caves, is already cited by Herodotus as a monastic spot. Its mystic vocation thus dates prior to Christianity, and it was Christianized afterwards. It is a living fossil of prehistoric mystic methods. Even now, certain monks recite the Bible while focusing on the rising sun, and then project the solar phosphene on their navel. Therefore, a short time before Christ, a science of phosphenes existed in the eastern part of the Mediterranean Basin: a science which was lost afterwards.

But, later, we find traces of it: the Cathars prayed while focusing on the sun because, as they said, Christ had taught this. Their stronghold, the Castle of Montségur, was constructed as a solar temple, as we can still observe. His Lordship Monseigneur Truchemotte, Bishop of the Gallican Church of Bordeaux, published a photograph of a drawing on the wall of the keep where Jacques de Molay, the leader of the Knight Templars, was imprisoned: it seems to represent quite well a Knight Templar contemplating a phosphene*.

The Cistercian monks of Versailles prayed while focusing on a strong source of light.



*Drawing from the keep of the Chateau du Coudray, attributed to Jacques de Molay.
It can be interpreted as a Knight Templar who is contemplating a phosphene
("Les Cahiers de l'étrange", Number 4, p. 7).*

(1) "Les Cahiers de l'étrange", Number 4, p. 7). (See the illustration above). "The Notebooks of the Strange"



Four "solar miracles" (solar prodigies), similar to those in Fatima, occurred in Saint-Paul-d'Espis (Tarn-et-Garonne, France) in 1947 in front of several hundred persons. We were able to examine the Church's ban forbidding the faithful and the clergy to publish anything concerning these "Dances of the Sun". The reason for this ban is clear: as the beginnings and progression of the events were similar to those of Fatima, like those of Tilly-sur-Seulles (Calvados, France) in 1900, it would have become quite obvious in comparing them that it was not a question of "suspension of natural laws" in Fatima, but rather phenomena which could be studied scientifically. So, for about two thousand years, the Church has been controlling the masses by maintaining a blackout on phosphenic phenomena, to the point of being caught in its own game and to have practically forgotten - and rightly deserved - the role they played in the genesis of Christianity.

But Orthodox Churches remained closer to this tradition of primitive Christianity. And so we have observed that in the Cathedral of the Russian Orthodox Church, located in the Rue Daru in Paris, when a believer wants to offer a wax candle, once it has been placed in the holder he then focuses on the flame while praying, thus mixing the co-phosphene, particularly rich because of the agitation of the burning gas, with his thought. So, an atmosphere is maintained due to the telepathic influence of Phosphenism. In the Orthodox Church on the Boulevard Sebastopol (Paris), as he incenses the icons for quite a long time, the priest rocks forwards and backwards on a rhythm where the two movements are of equal time. Over the ages, if the pretext of this purpose has been lost from sight, we feel just as deeply that the purpose is to create a rhythm in the brain, thus in thoughts. Rhythm being universal, it is an aspect of God. He who has rhythm in thinking, has God within.

In the Armenian Gregorian Church in the Rue Jean Goujon in Paris, a rite with magnificent symbolism exists: at certain point during the mass, a small wax candle is given to each person attending. The first candle in the first row is lit and then the flame is passed from one person to another, lighting all the candles until the last one. In the same way, the person who practices Phosphenic Mixing will perceive a certain inner light which to a certain extent can be communicated by telepathy to his neighbours and so from one person to another. And thus all of humanity will be transformed by a better knowledge of this mechanism which will give all persons the strength needed for surmounting all obstacles.



XX

PHOSPHEMISM IN OTHER RELIGIONS

You should not believe that Phosphenism is the privilege of Christianity, quite the opposite. A comprehension of the role which it played in the genesis of other religions will lead us to a large ecumenism, not superficial, but on deep and scientific bases.

And so Mrs. Alexandra David-Neel, the first Parisian to go to Tibet and stay in lamaseries, remarked that in every temple there was a big book for interpreting the signs which appear when one focuses on the sun. How were these signs established, if it was not by using phosphenes?

For his initiation into the religion of Mithra, a cult of sun-worship, when he was about twenty years old, the Emperor Julian was closed in a cave where he had to focus on a small light for three days. And when the light went out by itself, the young man had to continue to see lights in total darkness. Obviously, these lights could be only phosphenes.

We can see that in ancient religious texts, if from time to time we deliberately replace the word light by the word phosphene, the initiatory method, the underlying element of Mixing appears. It is in particular because of the deficiency of scientific vocabulary at those periods in history that the true initiatory techniques were lost.

As soon as he came to power, the Emperor Julian ordered the Roman troops to pray every Sunday while focusing on the sun because he knew through the solar initiation that he had experienced that this custom confers a particular mental energy.

In the Koran, we can see this phrase: "Imagine God as a light in the light". We can imagine that the second of these two lights is the phosphene, the first being the one imagined within. This is nothing other than Phosphenic Mixing.

Furthermore, sways play a large role in Muslim rites, mainly for the Sufis.



We have briefly seen their connection to phosphenic functions.

The religion of the Incas was also a solar cult in which prayer was accompanied by focusing on the sun. At the beginning, the Inca tribe was no stronger than the other nearby tribes, one worshipping the peak of a mountain, and the other worshipping a turtle. Their leader had the idea of giving his people sun worship as a religion. His tribe quickly became intellectually stronger and even physically stronger, allowing it to impose its cult on the neighbouring tribes. And so, little by little the empire of the Incas was constituted, until the day an emperor considered that this religion was too materialistic and imposed the worship of an abstract god without accompanying it by the focusing on the sun. From that point on the Incas lost their best qualities, and principally the spirit of initiative. They became creatures of habit, which rendered their empire very fragile.

Pygmy sorcerers focus on a flame to see where to find the hunting ground abounding in game, and it sometimes occurs that an explorer sitting next to them will have the same vision at the same moment. This is not due to a particular mental power of the sorcerer because it frequently happens during our sessions of Phosphenic Mixing in a group that several persons have the same vision at the same time.





XXI

TRANSFIGURATION AND RESURRECTION

The most exceptional supranormal events, such as transfiguration and resurrection are still to be explained. But first of all it is necessary for us to note that they are by no means the exclusive privilege of the Christian religion. Mrs. Alexandra David-Neel relates the case of a Tibetan ascetic who had announced that he would go to see the crowning of the King. However, he died before this. But the day of this celebration, people saw him appear. The crowd silently split into two groups. He passed through the middle, knelt down before the King and then seemed to volatilize.

Facts of this kind can easily be explained if we incorporate Phosphenism in the hypothesis of thought-forms in theosophy, the philosophy stemming from Indian spirituality. In effect, in this discipline if we think of a house, for example, we really create a kind of small sculpture having the form of a house in a subtle substance. It is the thought-form that remains in the aura (or the environment) of the subject when he is no longer thinking of it, stored like a three dimensional photograph. We point out that if we examine the cerebral cortex (or the surface of the brain) under a microscope, it presents a structure comparable to that of the retina. It is thus a gigantic retina for detecting thoughts, just as the retina detects light. When we think about the house again, a ray of mental light goes from this thought-form to the cerebral cortex.

In this hypothesis, being photographable and its third phase allowing the perception of physical objects in complete darkness, the phosphene appears to be an intermediary between thoughts and physical matter. Therefore, we can understand that when we mix thoughts in phosphenes, and we insist on this, a chemical combination really occurs between the two. Thus, a new element will be formed, a "phosphenic salt", which is denser than the two components. We have already seen this concerning the increase in clarity of thought which remains better engraved in the memory. And so, there is a parapsychological aspect to the effects of this combination. The thought and the phosphene being two substances of different densities located exterior to the brain, they will combine to form an element closer to physical matter, more capable of manifesting itself even though it is not yet quite matter.



Thus this explains the "Miracle of the Sun" in Fatima during which 70,000 persons, who were praying in a state of intense ecstasy, suddenly focused on the sun upon the request of the child who had announced the miracle. Then, at that moment the crowd saw, among other extraordinary things, white balls which seemed to be physically real, falling to the ground. When the participants tried to collect them, they realized that they were evanescent.

We consider that they were made of "phosphenic salt" resulting from the combination of thoughts and the phosphenes, and thus closer to physical matter than to the phosphene, but without being completely so.

From this point on, we can understand that ascetics who have spent a great amount of their time praying while focusing on the sun can have their subtle double filled with this phosphenic salt. And thus, this double has become denser and is therefore more capable of manifesting itself either during their lifetime during exercises of exteriorization, during sleep, or during the first days following their death when this double has not yet dissipated.

Most of the other miracles in the Gospels are also explained by the manipulation of phosphenic telepathy, more or less instinctive, and often used on a crowd focusing on the sun as was frequently the custom at the hour of prayer in those times, or through the use of the equivalents to phosphenes in the other sense organs. For example, let us take the case of changing the water into wine during the wedding at Cana. It seems that there exists what we could call a "co-gustatophene". And so, let us do the experiment of praying, an analogical prayer, while savouring a delicious dish. For example, we ask God that a certain person in our circle of acquaintances receives a certain spiritual food. After several days of practice, we will notice that the thought associated to the rather intense gustative sensation acquires a particular power. This resembles what takes place during Mixing in the co-phosphene, and the simplest explanation of this is the existence of a Mixing in the gustatophene. It is true that it is difficult to isolate it from the gustative sensation. Thus, all "phenic", phenomena, in other words the equivalent of a phosphene in another organ of the senses, must be highly transmissible by telepathy just like the phosphene.

Consequently, a being who has become master of his whole phenic system can pass on the "phene" of a flavour which will seem just as real



as its perception. In the same way, certain phosphenes or thoughts mixed in phosphenes can take on such a reality that we sometimes confuse them with the physical perception. At the wedding at Cana, it is the taste of the wine that would have been passed on by telepathy during the tasting of water.

It is quite possible that one of the objectives of communion using the two kinds, as established by Christ, is the use of Mixing in the gustatophene to help people keep the commandments in mind during moments of temptation because we know that Mixing strengthens the memory. And so, he said "Do this in memory of me".

A South American told us about the following case: one of his friends had noticed that when he had quarrelled with his girlfriend, the reconciliation always took place very quickly **if he prayed for her while eating a delicious dish**. This was so effective that he advised all of his friends to use the same process. Thus, on his own he had found the telepathic power developed through Mixing in the co-gustatophene, just like the children in Fatima had found those of Mixing in the co-phosphene. Minou Drouet had found mixing in phosphenes triggered by the sun's reflection on the water and other children have used mixing in acouphenes. Thus, here is a case which strongly tends to confirm that Mixing in the gustatophene in memory of the commandments given by Christ is the true sense of the Christian rite of communion.

It is without doubt an obscure instinct of using Mixing in the gustatophene which compels us to raise our glasses all together "to the health of Mr. So-and-So, to the success of our joint venture".



XXII

THE DANCE OF THE SUN OF FATIMA

The greatest miracle of the Roman Catholic Church was the solar miracle of Fatima which took place in the presence of 70,000 persons. For ten minutes, the crowd saw the sun make strange and unusual movements. First of all, it began to tremble and then it darkened. Then, it began to sway back and forth in the sky and then rotated on its axis, its rays turning like the spokes of a wheel. Then it appeared to fall on the terrorized crowd and rise back up into the sky. It did so several times in a row. Numerous persons had visions during these ten minutes. It had rained just before. And yet, following this miracle, the mud in the path and people's clothes seemed to have dried supernaturally. The lieutenant commander of a ship had taken a photograph showing objects which did not physically exist. A Science teacher, who was watching from his balcony said: "I saw it, but I can't explain it ". The editor of an antireligious newspaper left convinced and published enthusiastic articles about it.

Now, one has only to group together all the characteristics of phosphenes which we have studied to come up with the great miracle of Fatima: the crowd believes that it perceives movements of the sun because it confuses it with its own phosphene. The trembling of the sun is its rhythm of one sixth of second. Its darkening is the negative phosphene which appears at the beginning instead of at the end due to the brutality of the brilliant shock of light.

The swaying of the sun is the rhythm of two seconds characteristic of the phosphene which can often be brought on without head sways because occasionally Mixing is sufficient to trigger it. Due to the influence of other exercises in Mixing, it sometimes happens that the phosphene begins to swirl, or it gives the impression that it moves forward or backwards.

Moreover, these different movements of the solar phosphene can be provoked even more easily if, instead of looking directly at the sun, we look a bit to the side of it after practicing lateral sways of the upper body several moments beforehand, all the while focusing on the sun.



The major part of the crowd experienced these rhythms intensely because they were swept along by telepathic resonance.

Here, it is necessary to raise a very important point: because telepathic transmission of phosphenes and thoughts put in phosphenes depends on the distance, the logic concerning the critical mass for the atom bomb applies. We call to mind: there must be a mass of plutonium smaller than the critical mass needed, in order to produce an explosion. From time to time, the nucleus of atom spontaneously splits and its fragments risk splitting other nearby atoms in turn. But most of them are lost outside the mass of the metal without having encountered another atom on their path, in such a way that each split atom does not always split another one in turn. Thus, the destruction of the mass is very slow.

If, on the other hand, we double the volume of plutonium, among the fragments of the split atom that were previously lost, one of them will make another atom split in the passage of the second volume. Thus, an atom which splits in the primitive mass will then split two atoms, one in the former mass and the other one in the new mass. These two will then split four others, and so on. The reaction has taken an explosive direction.

Now, in physiology we are all acquainted with the law of "All or nothing". Take for example, a perfused heart which we try to stimulate electrically by a current that is not sufficiently strong. If we gradually increase it, we still have no contraction. As soon as we reach the absolute threshold of stimulation, we obtain normal contraction, but there is no intermediate phase. Many physiological phenomena obey the same law.

Thus it comes as no surprise that the telepathic transmissibility of phosphenes also obeys the law of the "All or nothing". A certain tension of phosphenic forces triggers a phenomenon in the subject intense enough so that it marks him for the life and decides his vocation. In Fatima, this was the case of the antireligious newspaper editor, mentioned above, who was converted to scientific spiritualism for life. He had understood that naive faith was not sufficient for explaining these phenomena. Just under this threshold, the subject will feel nothing. In effect, this is comparable to the atom where the explosion occurs only at a certain energy threshold: an explosion which in turn liberates a certain quantity of the same energy capable of propagating explosions in a chain reaction.



As telepathic transmission of phosphenic phenomena depends on the distance, it obeys the law of critical mass. If enough persons practice Mixing in a reduced surface area, a threshold is reached with the result that each subject will present very intense phenomena, making him a new sender.

So, by telepathic resonance there was a surge of phosphenic rhythms through the crowd, which explains the enormous impact on the witnesses, determining vocations. It is the very definition of "initiation", or the shock at the beginning. In the East, this shock is often given by a master who has acquired this power.

But the latter method has the inconvenience of filling us in excess with a personality that can deform our own by lowering us from certain points of view, even if it enlightens in other ways.

Fortunately, just as the electrical current in all living beings is of a similar nature, this initiatory impulse is the same for all. **A crowd that practices Phosphenic Mixing, and thus prays while focusing on the sun, can advantageously replace the master** for practicing the first experiences whose importance will convince you of the usefulness of continuing this kind of practice.

In support of our theory explaining Fatima by the critical mass, we point out that the strange movements of the sun were perceived up to thirty miles (50km) around by persons who were not forewarned, but they were less strong with distance. Thus there was an epicentre of the phenomenon, like an earthquake. It should be noted that the following month in Canada, during the night, persons who were not interested in psychic sciences experienced a moment of illumination in which they were able to see through walls. We can suppose that the "phosphenic salt" emitted by 70,000 persons praying while focusing on the sun in Fatima, formed a conglomerate which remained for several days in the earth's atmosphere, triggering bizarre phenomena at a distance, like the fine volcanic ash after an eruption that circles several times around the Earth before falling.

It is to be noted that in Fatima the miracle did not suddenly appear, but it matured following an exponential curve over the preceding years. The youngest of three famous children had lead the others to praying while focusing on the sun and little by little increasingly extraordinary events took place, drawing several children at first, and then bigger and bigger crowds.



Moreover, we have seen that there are similar cases, although less grandiose. We know of a spontaneous case which occurred in Belgium. A child playing in the garden called his mother and said to her: "Oh, Mom, look at the sun!" The mother then saw movements as in the Dance of the Sun of Fatima, as well as several persons who were called to come and see. However, the mother had never heard of this solar miracle. And persons who were a bit further away did not see anything. Here, it is obvious what had happened: children are more receptive to phosphenic phenomena. It is with children that the rhythm first begins. It was so in Tilly-sur-Seulles, Saint-Paul-d'Espis and, as we have seen, in Fatima. Then, persons nearby perceived the movement by telepathic induction, but the group was not big enough for transmission to go much farther.

The phosphenic explanation of the solar miracle of Fatima, already widely spread in Portugal, has a considerable political weight. It plays the role of a buffer between extremists who still risk confronting each other: those who claim that everything extraordinary that took place there was simply an imposture and those who do not want to abandon the explanation of the suspension of natural laws coming from the will of a divine power.

We consider that it is highly probable that these events really did occur, because they are rather easy to reproduce experimentally and because children, left by themselves in nature, can instinctively find the method which leads to this.

Furthermore, we do not deny the spiritual aspect of these events as we consider phosphenes to be the umbilical cord connecting us to the other world. And lastly, we remark that just as man can only appear to fishes in the depths through a diving suit, it is possible that higher spirits can show themselves to man only through the phosphenic substance secreted by the brain, offered to those who pray while focusing on the sun.



XXIII

SESSIONS OF MIXING IN COMMON

The result of everything previously described is that, if practicing Phosphenic Mixing alone is already excellent, it is even more effective to practice it in common and in a group as large as possible. Thus, a particular atmosphere is created by the mutual telepathic influences, strengthened from session to session. There is no reason to be afraid of losing one's personality. On the contrary, it blossoms because it is by no means indispensable for everyone to choose the same subject for Mixing. We have even noticed that results are better when each person chooses a subject for the Mixing that comes from the innermost part of his soul, at least during part of the session, and which is appropriate for him.

Just as no two snow crystals are alike, even though all their angles measure sixty degrees, the organization of the sessions must not be imposed upon the group from the outside, but must come naturally from of the desire of the majority all the while leaving room for those of the minority. The mixing of thoughts and phosphenes remains the objective.

In general, we begin with several exercises of mixing in the post-phosphene, each participant having free choice of the subject. The mixings are accompanied by gentle sways of the entire body, the movement being nevertheless accented by a slight swaying of head. Sometimes these sways are lateral, which easily gives the sense of the oscillating movement, or they are sinusoidal, which is the movement waves and the foundation of the universe. And other times the sways are anteroposterior, being careful that the rhythm is the same as before, in other words, the two movements back and forth are of equal time. Certain experiments we have done show that this rhythm strengthens the best in every person.

In addition, the anteroposterior sway of the whole body increases the results of Mixing. We have seen that the posterior area of the occipital lobe is the part which engenders phosphenes. We know, through lobotomies, that it is the anterior frontal convolution which is related to freely chosen thoughts. Nerve fibers (anteroposterior strips) connect these two areas.



Thus, depending on the axis of the Mixing, the anteroposterior swaying of the body provokes alternating pressure variations in the brain and facilitates the transfer of phosphenic energy from the back to the front.

If the group is small, during this phase it is also possible for each person in turn to choose a subject for Mixing for the whole group, whether it is curing a disease or a philosophical problem. The group can also project the phosphene on the diseased organ of one of the participants.

In the second phase, the group forms a co-phosphene. Thus they focus on a light source for three minutes while the leader of the session reads a passage from a religious text which can be, for example, a parable from the Gospels or a passage from the Koran if there are Muslims in the assembly. During this, the participants mentally visualize the scene which is read, mixing it in the co-phosphene.

Then, during the post-phosphene the most important word in the passage that was read is repeated, for example a commandment given by Christ. It is said aloud once and then repeated twice mentally, and so on until the disappearance of the phosphene. Experience proves that when temptations arise for acting contrary to this commandment, it immediately comes back to memory with a greater intensity and slows down the first impulses coming from the instincts.

In the third phase of the session, after doing exercises of static tensions using rhythms which facilitate the formation of a coenesthetic image of the body (or sensation of the double, an out of body experience), in our minds, we project ourselves by stages into the center of the sun. Then each person describes the images which appear without any action of the will.

In the fourth part, along with the Mixing, each person projects his phosphene into a bottle of water. Then, each participant drinks a bit of water. Because according to different traditions, water can become charged with thought-forms. And thus this explains the miracles obtained at the pool in Lourdes: the thought-forms of the believers' prayers are held in its water. But in this case the effect is stronger, resulting from the formation of "phosphenic salt" which is denser than thought. After drinking several mouthfuls, the participants remain in the dark and observe a state of passive receptivity to whatever may appear. Then, and particularly after a few sessions, many persons perceive clouds charged



with a fantastic power, flashes of lighting, whereas others have visions. Each person has the sensation that a new universe has begun to rush into humanity.

We shall give an example of strange events which can take place during a session of Mixing in common.

One time, there were five of us. It was at the beginning of Phosphenism. At the end of the meal everyone was asked to relate several experiences, rather as an amusement. After the third Mixing, three persons out of five announced that they had had the same vision: that of a beetle. However, nobody had spoken about insects before or during the meal. One of the three subjects told us that this did not surprise him because he was a jeweller by profession and that morning he had worked on a jewel representing a beetle.

Thus, in his case the phosphene had facilitated the formation of an "eidetic image", in other words as clear as a vision. Also, for example if we collect white shells on a beach in a very bright light just before falling asleep in the evening, these shells come back to us in the form of visions. It is interesting to note that the presence of the phosphene had facilitated the formation of eidetic image. This confirms the beneficial action on the memory. But in addition, the phosphene being highly transmissible by telepathy, the thought put within it and projected like powder in a bombshell was detected by the two other experimenters.

We note that in the countries where Midsummer Night's Eve (St. John's Eve) is still celebrated with bonfires, as it is the case in Quebec, it is easy to practice phosphenic mixing in a group around a bonfire on this occasion, thus transforming the feast day into the FEAST DAY OF PHOSPHENISM. If the weather is good during the day, we can try to repeat the "Dance of the Sun" of Fatima.

Mr. Serge Sergerie was the first person to reunite roughly twenty persons on the Plains of Abraham, on the occasion of the National Holiday of Quebec in 1980: he had the gathering practice Phosphenic Mixing with the sun and this became so conspicuous that people out on walks came and asked for explanations. Phosphenism sympathizers can also practice this around one of the bonfires lit on Midsummer Night, a fire lit a bit away from the center of the festivities.



XXIV

MIXING WITH THE SUN

Naturally, there is an advantage in doing Mixing with the sun, individually as well as for sessions in common, whenever the weather permits it. But for this, it is necessary to take certain precautions to avoid tiring the eyes. First of all, to avoid being burned it is necessary to drink a lot of water before the session, just as before sunbathing. Then, those persons who wear glasses must absolutely remove them, because in certain cases they can act as a magnifying glass and provoke an immediate burning of the retina, or even the cornea.

Then, it is necessary to focus on the sun **FOR PERIODS OF TWO OR THREE SECONDS ONLY**. The resulting phosphene is as good as one obtained by focusing on a 75W light bulb from a distance of 3feet (1meter). Thus, there is no point in risking a burn. It is necessary to prepare the thought, preferably auditory, before the focusing. Repeat it while focusing and then close your eyes and turn your head to the side. In general, this is sufficient for seeing the post-phosphene. Continue the repetition of the thought during the post-phosphene for one or two minutes and then begin focusing on the sun again for two or three seconds, and so on.

A session of one hour while walking is reasonable. This is because there is a cycle in the brain lasting roughly this amount of time, with a peak of activity at the end of three quarters of an hour followed by a sharp drop. But at this rhythm, there is no danger for the eyes. We know persons who have practiced Mixing for entire days using the sun in the mountains, without any inconvenience.

If we were to exaggerate the length of time in focusing, the warning sign would be the presence of several brilliant or black points in the phosphene which remain in a fixed position in relation to the others, instead of moving the way details of the phosphene usually do, reappearing without any change in the following phosphene.

Caught at this stage, this sign disappears after two or three days of rest, and then after that one knows the limits.



It often happens that after one hour of Mixing with the sun, keeping the same central theme but nonetheless varying its form, the thought seems to be located outside the brain, in a precise, warm and vibrating shape. We feel as if we are bursting with a supernatural energy, a kind of exaltation. Still, you must not let yourself be overly swept along by this.

Then, we often perceive a column of a brilliant subtle substance which rises up through the axis of the body, then spreading around us. We realize that initiation, in the ancient sense of the term, was a set of phenomena of this type.

During the focusing on the sun, the phosphene which is an intermediary element between light and thought plays the role of transformer of solar energy. At noon and with a pure blue sky, it is three thousand times stronger than the light of a lamp,

Furthermore, the feeling of euphoria resulting from this practice is intense because the wavelengths of solar light are in proportions that the human eye and the brain are designed for.

Telepathic transmission is particularly strong during Mixing with the sun as a light source, the co-phosphene playing the role of transformer between the very strong energy of light and thought.

Following our explanation concerning the critical mass, it is obvious that as soon as a sufficient number of persons on the planet practice Phosphenic Mixing, the reaction will spread by itself, especially if it is practiced primarily with the sun and in groups.

Then, the propagation of the practice of Mixing will go from one to the other with the speed of an explosion. When this point is reached, the entire ideological atmosphere of the planet will be transformed in a matter of hours, which is comparable to what takes place during the appearance of a "nova", an exploding star in astronomy: the entire atmosphere burns in just a few hours. Spectroscopy shows that afterwards it is in another state.

And when televisions, radios and newspapers finally decide to tell the truth about Phosphenism, humanity will enter into a new phase of evolution almost immediately.



The custom of "Easter Water" in Quebec:

Every year in Quebec there is a custom of going to a spring situated in a wild place on Easter morning, like the spring in Montmorency Park near Quebec. Pilgrims go there to collect particularly pure water from it and then focus on the sun as it rises, in hope of seeing it dance.

This custom seems to be of Irish origin. According to tradition, the sun itself would dance with joy on Easter morning, celebrating the resurrection of Christ.

When it occurs, this dance is obviously a succession of solar co-phosphene rhythms. Once this has started, it follows a well-determined rhythm, beginning with a trembling of the edges of the sun and continuing with various sways and whirls. We have studied this in detail in the addendum of "Phosphenic Mixing Applied to Education". It is the same phenomenon as the one that was the central element of the "Miracle of Fatima".

Of course, most of the Quebeckers who go to the spring on Easter morning do not see this dance.

Let us remind you that a far greater number of pilgrims would see this if they respected the following conditions:

1 – Focus on the sun for one to two seconds, **while slightly swaying the upper part of the body** from right to left, from the waist upwards. The legs should be spread apart just a bit and the head tilted slightly backwards.

2 – Stop swaying and then look a bit **to the side of the sun**. Keep the eye muscles very lax, the upper part of the lungs filled with air, the breathing remaining light and superficial. Focusing on a point situated a few degrees from the outside of the solar disk produces an imbalance in the field of vision and greatly facilitates the start of this dance.

3 – Be careful that the mind remains as empty of thoughts as possible. As soon as the smallest visible movement of the sun occurs, concentrate your attention on any aspect of the position or breathing that helps you do this.



This Ariadne's thread will lead to the sudden triggering of highly noticeable movements of the solar co-phosphene.

We also remark that it is difficult to obtain this phenomenon a great number of times, because it is a cerebral reaction to unusual visual circumstances. But after several successful attempts, there is an adaptation and an absence of reaction, as in the case of vaccinations, for example.

Influence of the “Handstand (Downward-Facing Tree)” posture on phosphenes:

Another remark about the influence of a posture on phosphenes: during an inventors' fair where we presented "Phosphenic Mixing", we noticed that one visitor had phosphenes that lasted for a long time.

He told us that he had suffered from a nervous breakdown and that the chemical treatments had been ineffective. He then practiced the Handstand posture (Downward-facing Tree) daily and was cured. This seems to indicate that his nervous breakdown was due to insufficient cerebral circulation, and the practice of this posture must have created a vasodilatation.

Later on, we found several subjects who had the habit of practicing this posture (feet up in the air, head on the ground) and who had phosphenes that were more long-lasting than usual.

Mrs Rose-Thérèse Martin pointed out to us that if we wish to do longer exercises of focusing on the sun (obviously associated with a thought chosen beforehand), the luminosity of the celestial body is very easy to bear if we are in an upside down position: in other words, in the Handstand posture (Downward-facing Tree), feet in the air. Or you can simply look at the sun by bending forward from the waist and letting your head hang down between your legs (thus turning your back to the sun and looking at it between your thighs). Obviously, this is possible only if the sun is not too high on the horizon.

When we stand up straight again, the resulting phosphene is very wide, stable and very blue. Nevertheless, proceed gradually, keeping watch on the effect on the retina.



XXV

PHOSPHEMISM AND SUNBATHING

We know several persons who had very curious psychological experiences while sunbathing. They were all lying down stretched out on their backs and meditating deeply. The experiences they had resulted from good Mixing, but being ignorant of this, these subjects did not dare to speak about it, being afraid of insinuations that they had only experienced the beginning of congestion.

Among other things, we note the impression of walking through subtle worlds. These sensations are due to the overflowing of the phosphene's energy to the zones of the inner ear connected to the sense of space: the semi-circular canals, the utricle and the saccule.

In addition, sunbathing facilitates intuition. Once, when I was thirteen or fourteen years old, I was in Royan, and during a sunbath I had an intuition that the pigmentation of the skin during sun tanning was created by a by-product of haemoglobin; in other words, that there was only one fundamental pigment in the body which the others derived from, through diverse metamorphoses. I said this and it was considered to be ridiculous. It was only much later, during my medical studies, that I learned that this was exact.

And so, sunbathing is a precious auxiliary for obtaining the good outcome of Phosphenic experiences. This appears to be even more so for rhythmic thinking. The solar miracle of Fatima took place just after the rain; and that of Kérizinen as well.

In effect, rain produces a negative ionization of the air. Thus, it seems that the negative ionization of the body helps to obtain results in rythmo-phosphenic exercises.

Sunbathing gives the body a negative charge. In effect, we know that when certain elements are struck by a beam of light, they emit electrons. It is thanks to this photoelectric effect, among others, that television can exist.

The first element in which we discovered the capacity of photoelectric emission was sodium. The first photoelectric cells in televisions were



composed of a sodium base. The body contains a large amount of this in the sodium chloride of the blood, or sea salt. It is also true that in combination it loses its photoelectrical properties. But sodium chloride in a solution is always partially ionized, in other words decomposed into ions of chlorine and sodium. This is what permits electrolysis, for example. Furthermore, the depolarization of the cell, which occurs during transmission of the nerve impulse, includes the passage of sodium ions through its membrane. Thus there clearly exists a measurable quantity of sodium ions, and biologically speaking in great quantity, free on the surface of skin.

During a sunbath, the sun's rays arrive on them: because if we put our hand between the sun and the eyes, with our fingers tightly closed, we see the edges of our fingers translucent and pink.

Thus, during a sunbath, on its surface, the body becomes negative. It is one of reasons for the sensation of well-being provoked by sunbathing.

Added to this is, particularly on beaches with immense stretches where the wind blows almost always very hard, like in Berck (Pas-de-Calais), the negative ionization of the atmosphere due to the friction of the wind on large areas of dry sand. It is now well known that a certain degree of negative ionization of the atmosphere is highly beneficial for the body, and particularly for the nervous system. That is why we feel a pleasant sensation when we go outside just after the rain, the shock caused by the friction of droplets on the ground having freed electrons, or at the foot of a waterfall, in a sea breeze or just in a breeze coming from a fountain (the one in Geneva is 180feet high (60meters), the highest in the world).

Furthermore, the study of the seemingly strange events that took place during the Solar Miracle of Fatima and the similar one in Kérizinen, events which both occurred after rainfall and whose analysis shows that they are phosphenic, proves that negative ionization of the air facilitates the creation of grandiose phosphenic phenomena, though difficult to obtain

All these situations are particularly recommended for practicing Phosphenic Mixing.

Thus, while the sunbathing, it is very good to practice Mixing, but not in a haphazard fashion as in the spontaneous cases cited above.



First of all, as usual one needs to drink a lot of liquids on an empty stomach before sunbathing. The evaporation will refresh the skin. And also, the retina will be more better irrigated will be able to stand the light better. Focus on the sun FOR TWO TO THREE SECONDS and no longer, while repeating the thought prepared in advance and then put a very opaque cloth over your eyes (or use your hands, however this will hamper your breathing). Do not content yourself with simply closing your eyes, in order to avoid mixing the phosphene with the colors due to the transparency of the eyelids and the diffraction of the light in the eyelashes. The latter are easily recognized, because they look like small rainbows and rectilinear lines. Continue the Mixing in the post-phosphene for two or three minutes.

If this is practiced while focusing on the sun for periods of only two to three seconds, it is possible to continue the Mixing for hours without any danger.

In case of excess, we see the warning signs previously indicated, but it is useful to remember: while the phosphene's irregularities are usually unstable, if points appear in several successive phosphenes, bright or black and always in the same position from one phosphene to the other forming a constellation, this means that the dose has exceeded the limits of tolerance. Then stop the Mixing for a few days and at that point, the problem always disappears.

But those who practice Phosphenic Mixing and rhythmic thinking while sunbathing will reap such extraordinary benefits that there will be no inconvenience in having to respect these minor precautions for continuing indefinitely.





XXVI

THE TENDENCY TO EXAMINATION OF CONSCIENCE

One of the aspects of practicing Phosphenism over a prolonged time leads to thinking about one's past. Many more details than we expected come back and even more so if this evocation has been done beforehand without phosphenes. Now, this search for past memories quickly takes on the appearance of examination of conscience.

This is not surprising. In the following subchapter, we shall examine the resemblance between axiomatic luminosity, the phosphene's paraluminous sensation, and the light perceived by persons who recount their experience in the state of apparent death. Now, one of the recurring narratives is that this light in the state of apparent death is a "light that is alive" and it helped them to re-examine their conscience when they saw visions coming back from memories of their life. Seeing one's past life is frequent in these cases. It is not surprising that this similarity brings one to make the same examination of conscience with phosphenes.

Moreover, it is amusing to notice that in countries where the ideology in power asserts its rejection of religious concepts, the practice of self-criticism, which is just another name for confession and requires a preliminary examination of conscience, has often been reinstated and given the place of honor.

Furthermore, it is in these countries that want to completely eliminate religion in school, that rythmo-pedagogy is introduced (*Bulgarian Suggestopaedia of Lozanoff*) and presented as a major discovery.

The morning and evening prayers, saying grace before the meal and giving thanks afterwards did nothing more than introduce rhythm in thoughts in everyday life.



XXVII

THE ACTION OF PHOSPHENIC MIXING ON THE INTEREST IN RELIGIOUS PROBLEMS

Mr. Yves Vansteenkiste, a psychologist in Wevelgem (Belgium) had noticed that teenagers who had no desire to do better in their studies, given as a motivation for practicing Phosphenic Mixing, became interested when its action on dreams was explained to them (see Phosphenic Mixing Applied to Education).

Mr. Yves Vansteenkiste also noted that the practice of Phosphenism leads to a greater interest in religious questions. He noticed this first concerning himself, and then in subjects who previously had little interest in these problems, or even not at all.

Thus, Phosphenic Mixing increases this interest in those who already had it and awakens it in those who did not have any interest.

Actually, this is not surprising because this development leads naturally to a greater interest in sciences, generally speaking.

Now, the fundamental question of religion, the one that most interests each one of us, is this: does the soul (or awareness of the self) still exist after death and, if so, what does it become?

Now, the act of asking a question is of scientific order is a problem.

Whatever is sectarian, in other words "religious" in the pejorative sense given by many people, is an a priori assertion, just as much POSITIVE as NEGATIVE. But the essence of the religious problem: is the soul eternal and its corollary: does the entire universe possesses a huge soul which we would call God? This question is still to be answered by SCIENCE.

Thus, it is in a spirit of scientific research regarding everything that relates to eternal life that Phosphenism awakens an interest in this kind of question. And therefore it is an attitude exactly opposite to everything that is a sect or a dogmatic religion based on a priori assertions. The curious fact to be noted is that all religious groups, in the authoritarian sense of the word, have up until now rejected Phosphenism.



In our opinion, there exists a simple but very important explanation for the tendency of Phosphenism to push one towards religious studies in the liberal sense of the term. In effect, there are now many stories told by persons who were in a state of apparent death and when they were revived they recounted that they had remained conscious and remembered part of what had happened during that time. Thanks to the increase in the number of cases of resuscitation, one cannot doubt that there is something whose study is fundamental for the future of humanity, especially since the similarity between these stories shows this is a serious issue.

Even if the number of cases now brings us to certitude, from a qualitative point of view the work done today does not add much to what was already known in this area for those who have studied the question. Plato, in "The Republic ", had already reported the case of a soldier who had remained in a state of apparent death for 12 days and when he was revived he recounted a voyage in the hereafter.

When I was a child, my mother gave me "The Lives of the Saints" to read and it was unfortunately destroyed by my sisters. I do not remember the name of the author anymore. Among other things, it recounted the case of a man who had lived a very loose life until the day he became very sick. He felt transported to the sky and there he was given the "Last Judgment", but the spirits who judged him said that exceptionally he could return to Earth. After being cured, and because of this memory, he had changed his life sufficiently enough to deserve being included in this book on the Saints.

Similar cases have been cited that occurred simply after a high fever caused by the flu. Raoul Montandon, former president of the Geneva Society for Psychic Studies, in "Death, This Unknown", reports numerous cases of this kind. Generally, the subjects who have kept a memory from their state of apparent death say they perceived a "light". Among the students I had, some of them had experienced this state. I asked them if they found that there was a resemblance between the light in the state of apparent death and that of phosphenes, both of them being "para-lights".

The answer was that the light of apparent death resembles that of the last phase of the phosphene, the diffuse glow, with the difference that it is much more brilliant in apparent death.



Also, in the state of apparent death, one often revises the memories of one's life. I had young man as a student who, long before becoming interested in questions of this kind, had been trapped at the bottom of a waterfall. He told me that the pain caused by asphyxiation had suddenly stopped and then memories which he had never recalled until then came back. After he was revived, he verified them. These memories were exact. Now, we have seen the great influence of phosphenes on the memory. This is the second point in common between these two phenomena.

These two common features lead us to the third similarity: a high proportion of these subjects resuscitated after apparent death says that this light perceived "on the other side" gave them the impression of being "a living light which helped them to do their examination of conscience". And as we have seen in the previous paragraph, one of the effects of Phosphenism is that it leads one to practice examination of conscience.

The fourth common point: those who have gone through this state of apparent death have a greater scientific curiosity than beforehand. Now, we know that diligent practice of Phosphenism leads to the same results.

The fifth common point: a certain detachment from ones possessions in this world consecutive to the practice of Phosphenism, just as in the state of apparent death.

Finally, the last point in a general statement regarding these points in common: gifts of intuition, like reading thoughts, sometimes remain after the state of apparent death with preservation of consciousness. Not only has this been mentioned in diverse modern American works, among others various cases published in the Reader's Digest, but I also remember having read about the case of a soldier during the First World War who had a bullet go through a cerebral hemisphere.

He remained in a coma for a month. When he left the hospital numerous persons including doctors noticed that he possessed the gift of reading thoughts. Now, we have showed in our other books that people who start to practice Phosphenism when they are young acquire such a gift.

So, the phosphene is not just a simple sensory amusement.

DUE TO THE RESEMBLANCES BETWEEN THE LIGHT PERCEIVED IN THE STATE OF APPARENT DEATH AND THE PHOSPHENE, THE LATTER APPEARS TO BE A KIND OF



REFLECTION OF THIS LIGHT.

Consequently, it is not surprising that the practice of Mixing leads to an interest in metaphysical questions, mainly that of life after death. However, this effect is not seen right away: one of the strangest points concerning the regular practice of Phosphenism is the progressive aspect of an evolution towards spirituality that is produced. The action of this method shows itself in successive layers, so to speak, as if it followed the path through a stratification of the subconscious.

First of all, an effect is seen on:

- attention and memory, and then:
- intelligence, and later:
- initiative, and finally:
- the orientation of thoughts towards metaphysical and philosophical problems, religious questions

The connection between the phosphene and the light perceived in the state of apparent death appears as "the umbilical cord which connects us to the other world" (1), and any new discoveries concerning phosphenes, however small they may seem at first, take on a major importance for the future of our civilization.

Let us recall once again the case cited by Raoul Montandon in his book "Death, This Unknown": a doctor who had been in a state of apparent death, when he regained consciousness, said that inside his body he had perceived whitish strands which swayed sometimes from left to right, and sometimes from front to back. Then they grouped themselves together and exited through the sutures of the skull, forming a double, a sort of ghost that he was in, exterior to the physical body.

This similarity between the phosphene's movement and the exteriorized double suggests that it is highly possible that the study of phosphenes will lead us to a totally scientific access to the hereafter. Furthermore, we have seen that many witnesses declare that this phenomenon appears like a living light which helps them to examine their conscience.

In short, this light almost coming from beyond the grave, because in the past we would not have been able to revive patients for them to tell their

(1) Cf. *The Pneumophene*, by the same author.



stories, appears as the first experimental proof of the existence of God, even if we think that it may be only a limited God, a kind of soul of the solar system.

Thus, the phosphene appears to be a reflection of this light. This can explain that diligent practice of Mixing leads towards a greater interest in metaphysical problems, free of all dogma.

This evolution becomes quite very clear after several months of training.

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XXVIII

CONTINUITY OF THE ROMAN EMPIRE IN THE CATHOLIC RELIGION

We have seen that there is a particular function of the brain that has an enormous influence on thoughts and whose point of departure is the phosphene. It is the function that creates rhythms in thoughts: the rythmo-phosphenic function.

When we pray while focusing on the sun, which is at the origin of all religions, phosphenes impose their rhythms on thoughts, associated to them with or without being aware of it. These rhythms engender currents of energy in the body, in dances or postures: this explains why praying accompanied by focusing on the sun was at the origin of all religious rites. This repetitive tendency thus has a great importance in the evolution of individual and collective ideas.

As we have seen in the chapter on education, it takes very little time for a child to have more ideas in addition to richer and more numerous associations when he does homework using phosphenes. And furthermore, thoughts very quickly take on a philosophical orientation, going as far as a metaphysical tendency. If this is continued, it will be noticed that the subject develops religious thoughts that are unrelated to all dogmas or doctrines. This is the real direction of religion: developing an understanding often above one's condition.

It is the great secret which the Church hushed for centuries in order to have control over the masses, because the Roman Catholic Church is in fact an extension of the Roman religion. Emperor Constantine seeing that the Christians were colonizing the empire by means of the intellect, skilfully manoeuvred to restore control over a situation which worsened. In proof of this, in "Christ of the Depths" (The First Christians), published by André Baillard in 1970, we learn from Joël Schmidt that at the end of the third century, the Theban Legion was totally massacred upon the orders of the emperor because in the name of Christian pacifism the soldiers refused to fight. We are quite often ignorant of the fact that prior to the reign of Emperor Constantine, the Christians were pacifists in accordance with the teachings of Christ.



Up until this date, Christ had been considered by all Christians to be a man who possessed magical powers and not a God. This was the doctrine of Arius (see the Encyclopaedia under "Aryanism"), which continued to around the year 600.

The Romans practiced solar worship. The Emperor knew quite well that it was very simple to pass initiatory techniques on, in other words through teaching the practice of praying while focusing on a flame or the sun. We have seen that it was a fundamental practice of the Zoroastrians whose priests of are called "Magi".

In 325, is Emperor Constantine called the Council of Nicaea for imposing the doctrine of the Christ's divine nature which meant that it made him the equal of the Roman Emperors because they were deified after their death (apotheosis). In placing Christ out of the reach of the common run of people, it rendered initiation impossible. As the Christians had begun to colonize the Roman Empire, this roundabout way allowed Constantine to undermine the foundations of the Christian religion, taking it back for its own profit and sending the Christians to fight for the Empire, at the same time.

So, for six months there was a conflict between the Emperor and the bishops who did not want to come around to this doctrine. Constantine had these bishops deported and replaced them with civil servants of the Roman administration, corresponding to today's prefects. Thus it was not a question of a doctrine of a theological nature, but a doctrine of purely administrative and military nature. These Roman state employees were dressed in purple. That is why the tradition remains that bishops are dressed in purple. It was in this way that the fusion of the Christian religion and the Roman religion took place.

Mrs. Alexandra David-Neel told me that "Supreme Pontiff" signifies "guardian of the bridges of Rome". So, the "Supreme Pontiff" is more a warrior than a mystic or a man of God. This office thus makes the Pope the successor of the Roman Emperors.

From here on, we can understand that the Church was not in a hurry to put the scientific explanation of solar "miracles" into the hands of the general public. For a long time, the one in Fatima was considered to be the "Jewel of the Roman Catholic Church". But since 1967, the date that I made my works known to the Vatican, the Church no longer speaks of these famous miracles as a "Jewel". Nonetheless, this has not prevented them from



continuing to take advantage of crowds by hiding the phosphenic nature of these phenomena.

Light leads towards good:

Mani had already pointed out the "Light pushes one towards good" ("The Cathars of Montségur" by Fernand Niel, Editor: Berghers). That is why he had ordered the Manicheans to pray seven times a day while focusing on the sun.

He was put to death by the Zoroastrian clergy of that time, who did not want this return to the roots.

It is very likely that Christ had delivered the same teaching. As it had happened to Mani, he was sentenced to death so that this teaching would not be passed on. One of the reasons for the failure of these two avant-gardists in intellectual and moral progress of humanity is that in those times the assertion that thinking while focusing on the sun would lead to good seemed unfounded, absurd and illogical.

However, with our current knowledge concerning the study of Phosphenism, the beneficial effects due to the association of thoughts and focusing on the sun is better understood. Thus, in the future it will no longer be so easy to attack this idea.

But what will happen when more and more people practice Phosphenism for the beneficial effects it procures?

The phosphenic atmosphere will reach such a degree of intensity that even those who do not practice it will benefit from the power of telepathic transmissibility of phosphenes. They will then have access to phenomena whose very existence they ignored. And they will be obliged to acknowledge its reality, just as all those who practice regularly and who do not know about certain effects. Often these people who are free from all preconceived ideas inform us about these effects.

Each individual being able to reproduce initiatory phenomena at will, there will be a world-wide ideological revolution which will completely transform the destiny of humanity, or more precisely, it will put mankind back on the course that it should have taken long ago.

Pilgrimage to Santiago de Compostela or the Way of St. James:



Let us add some further information to what we have stated in our other books:

We know that the shell of St. James bears this name because of the pilgrimage to Santiago de Compostela, in Spain. The scallop shell became the symbol because they are very plentiful in the waters of the small deep bays along the coast.

It is necessary to add that, according to certain traditions, **the pilgrims originally used the hollow of the shell as small bowl for placing a bit of water and then they prayed while focusing on the sun's reflection on this water.** That was an instinctive way of practicing Phosphenic Mixing, in a manner that put the believer in communion with nature, and more particularly with all the creatures of the ocean.

As everything that is phosphenic is highly transmissible by telepathy, Phosphenism acts on the gregarious instinct. The practice of prayer associated to focusing on the sun's reflection on the water in a shell of St. James may well have played a very important role in the immense and long-lasting vogue for pilgrimages to Santiago de Compostela. At the beginning, it was the source of crystallization. It is a detail confirming that Phosphenism was known to the first Christians and even constituted the center of their teachings.

What emerges from the body of our work is that it would be advisable to go over the study of the entire course of history again and look for the role that Phosphenism could have played through its immense influence on minds.





ADDENDUM

REMARK:

Connection between neutrinos and spiritual sight:

1) We observe that the arrangement in a circle around a very strong lamp, visible from all directions, is even better because we have also demonstrated that phosphenes are easily transmitted by telepathy. Therefore, we can suppose that this arrangement facilitates circular currents of a subtle substance through crowds.

Furthermore, we note that a lamp does not emit neutrinos. Would there be there a connection to the spiritual vision that is provoked by prayer associated to focusing on the sun according to all the major traditions?

What the study of the elements of phosphenes brings to us must render us modest: there are perhaps certain aspects of solar radiation that we are totally ignorant of and which would be in relation to spiritual evolution triggered by meditation associated to focusing on the sun, elements which no artificial light would possess.

2) Supplement on connections between Phosphenism and prophesy.

Prophetic dreams:

We can attribute prophetic dreams to subconscious work of the memory and logic, repressed in the waking state by certain feelings which are contradictory to conclusions drawn by this intellectual mechanism. Or we can consider that dreams are prophetic, thanks to powers of supranormal perception that function more easily when our physical senses are resting. Still, after one or two months of falling asleep every evening while practicing exercises of Phosphenic Mixing, certain dreams will appear that are clearly marked by Phosphenism. In other words, they are recognizable by their luminosity and their colors; a few days afterwards these dreams come true, and with such precise details that it cannot be doubted that they are prophetic.

The vision which appears in this way is always prophetic: in other words it announces events which will occur, in general within a short time, in the



days that follow. We can attribute this prophetic character to the work of the memory and subconscious logic using previously acquired information, or to parapsychological vision. For us it is the same thing: what is important is the connection between Phosphenism and prophecy, a relation which provides the key to many historic phenomena.





APPENDIX

I

THE POSTCARD “PRACTICE PHOSPHENISM”

Below, the front side of the postcard of our movement, which can be used for correspondence.



PRACTICE
PHOSPHENIC MIXING
Memory Initiative Intelligence Intuition

The triskelion or triskele is depicted in the center of the small loop, the symbol of the whirlwind through the curve of its branches, the ternary structure of the universe (the Father, the Mother, the Child), a trinity which we find even in chemical reactions (Cf.: *The Power of Christianity*). It is also a symbol of the analogy between the microcosm and the macrocosm represented by the point in the center of every branch, symbolizing a secondary whirlwind (see "*The Kundalini Triggering Device*", the study of the importance of systems of perpendicular whirlwinds based on data from Physics and modern Astronomy). The Hindus had anticipated this importance with the rotation of chakras (or the invisible body's power centers) on two perpendicular planes.

Note: postcard dating from the time of Dr. Lefebure, unavailable.



On the back, is the following text:

“The phosphene is the brilliant patch (green, red and white) which remains in the dark after focusing on a light source. The Mixing consist blending a thought with this patch (for example the visual representation of what we want to remember). A phenomenon occurs between the thought and the phosphene comparable to a chemical combination which makes the thought denser on one hand, and frees a stimulating energy for all the intellectual faculties on the other hand”.

The rest of the back side is set out as usual for correspondence.

The three colors on the front side schematize the phases of the phosphene: in the center, two concentric ellipses, the color of the inner surface being green, here in dotted lines, that of the outer surface being red (here in vertical stripes). Around this, the white is limited by four hyperbolic branches with the concavities facing to the outside; the ellipse is constructed according to an addition ($F+F' = K$), the hyperbola having the same formula, except that the addition is changed into a subtraction ($F-F' = K$), F and F' being the distances from a point to the curve of each side. Thus there is a polarity, a complementarity between these two curves (see in our book "Homologies or the Analogies between the microcosm and the macrocosm", the study of the extended notion of symmetry).

From the concavities of the hyperbola to the edges of the card, a dark blue color (here in horizontal stripes) represents the visual background (it should have been in black, but the effect would have been funereal). This color is dotted with small points like a starry sky, but the object is to recall the exercise of concentrating on a detail of the visual chaos.

In the central ellipse, there are several drawings symbolizing the thought that the experimenter places in the phosphene.

The main drawing is the curve called "the limaçon of Pascal", because the father of Blaise Pascal was the first person to study it.

We have chosen this curve as the emblem of the phosphenic movement for several reasons: 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.



Furthermore, this curve is very easy to draw, easier than a circle, using a movement of the wrist to easily join the two extremities.

Finally, nobody had thought of using this as an emblem before us. It does not compromise us in relation to any political or religious movement. Mr. Lemoine, a famous mathematician, made a deeper study of it in his treatise on curves.





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