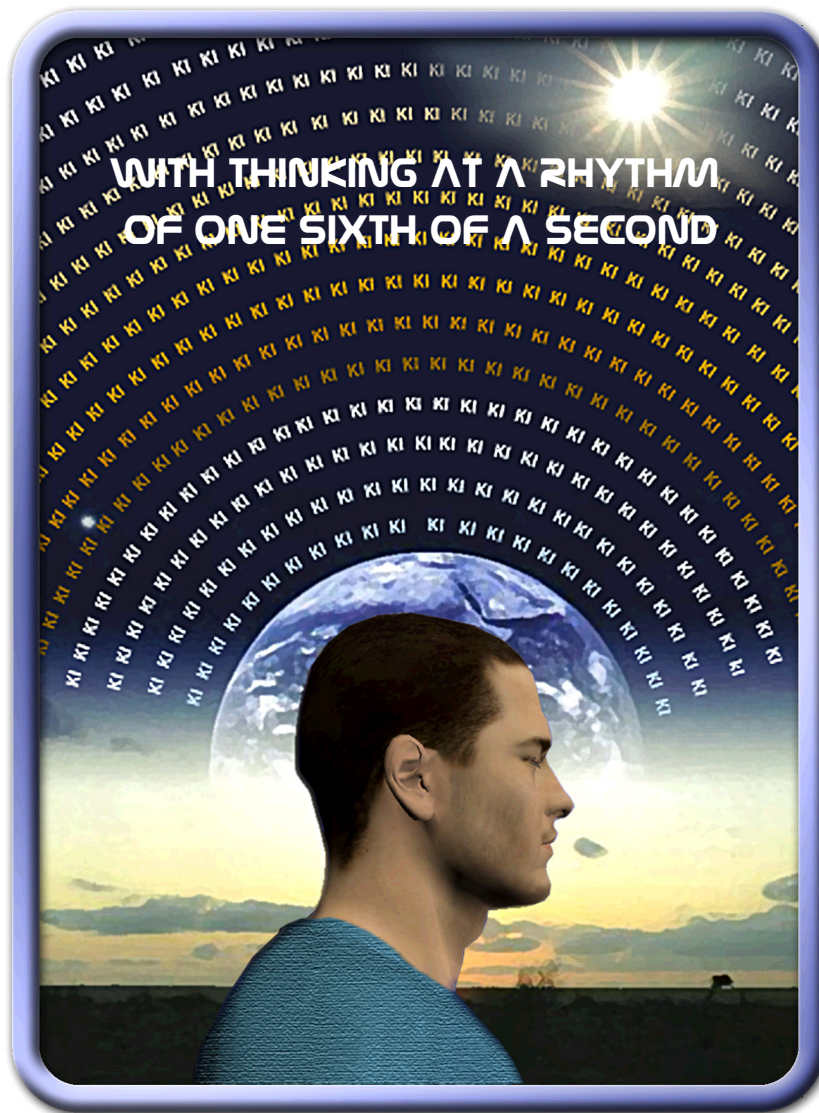


Doctor Francis LEFEBURE

THE DEVELOPMENT OF SUPRANORMAL POWERS OF THE MIND



PHOSPHEMISME Publishing

THE DEVELOPMENT OF Supranormal POWERS of the mind



Initiations which are transmissible at a distance are easier to trigger than we imagine, one of the bases being the thought rhythm of one sixth of second.

Fast mantras are perhaps one of the greatest secrets of yogis.

However, yogis have never been able to say on what their knowledge was based. Many of them stress the importance of the "meaning" of a mantra, forgetting that the root of this word means "mental sound". Thus, it is rather the rhythms which are important, some of them triggering a veritable explosion of phenomena in the consciousness.

With certain excitations, the phosphene begins to tremble on the rhythm of one sixth of second. This rhythm has also proved to be one of the keys to the supranormal powers of the mind.

But the effects of fast mantras are proportional to the regularity of the rhythm; the same as with a swing, it is necessary to give a push at the right moment in order to maintain and increase its movement.

Thus: the use of the Mantratron for allowing one to get the utmost from this meditation. One obtains then a particular form of illumination, then out of body experiences (in the same way that a piece of iron glued to a piece of wood will come loose if we make it vibrate), the awakening of the chakras and prophetic visions which happen a short time afterwards; and all this with a disconcerting ease.

Oriental traditions on the awakening of Kundalini. The effects of thinking at one sixth of a second. Therapeutics. Interaction with the muscular system. Action of mantras on attention. Fast mantras and Kundalini. Fast mantras and the purification of feelings. Illumination. Out of body experiences. Awakening of the chakras. The trembling of the sun in "solar miracles".



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BY THE SAME AUTHOR



- **THE SUBUD INITIATION**

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

- **PHOSPHENIC MIXING 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

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Volume II. Visions and out of body experiences

- **INITIATORY EXPERIENCES**

Volume III. Mystic swaying

- **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:

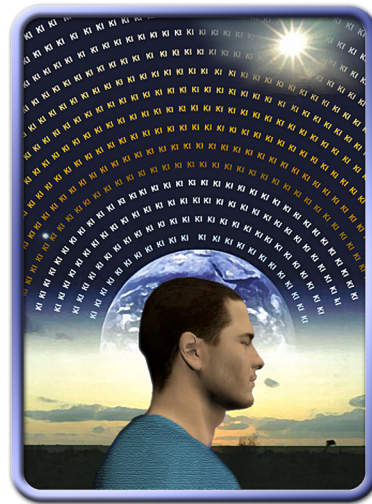
“MIXING A THOUGHT WITH A PHOSPHENE TRANSFORMS THE ENERGY OF LIGHT INTO MENTAL ENERGY”.

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

THE DEVELOPMENT OF SUPRANORMAL
POWERS OF THE MIND WITH THINKING AT
RHYTHM OF ONE SIXTH
OF A SECOND

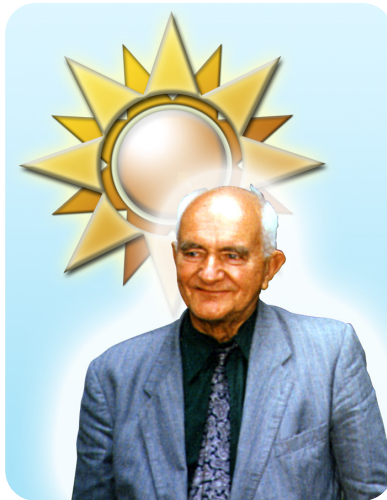


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- Former Extern of the Hospitals of Paris, France.
Former Physician at the School Health Services.
- Gold Medal and prize at the "Lépine" contest, 1963.
- Gold Medal at the International Inventors Fair in Brussels, for the action of the Alternating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

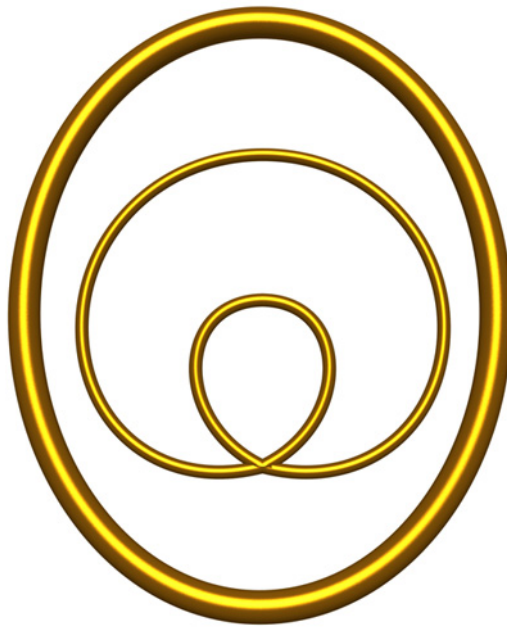


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(Main Center)

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The Symbol of PHOSPHENISM

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

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

Origin of the word PHOSPHENISM

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



INTRODUCTION

Today, the word yoga is known by all. What is less known is that it is related to the word yoke, the bond which joins two oxen.

Yoga is thus the science of the union with what we now call the *environment*, and which was designated several decades ago by the word *cosmos*, i.e. the biggest conceivable environment.

In effect, we are united with the environment primarily through vibrations. These are the vibrations in the air which allow us to know the state of mind of other human beings by means of the words they pronounce. It is thanks to the vibrations of light that we are able to determine the chemical composition of the most distant stars.

So, *yoga* - in its essence - appears to us to be a science which permits the creation of thought rhythms. Thought then acquires paranormal powers.

In a comparable way, the energy of air molecules in the form of wind cannot go through a wall, whereas in the form of sound, the energy will go through it even though it is thousands of times weaker.

And a direct electric current does not exert an influence on a nearby wire; but if it is an alternating current, it engenders a current of the same frequency in a nearby wire; this permitted the creation of radio, television, radar and the remote control devices.

In the same way, a rhythmic thought is highly transmissible by telepathy, equivalent to the radio. This fact explains initiations by means of a fluid, such as they are practiced in the East, in other words the transmission of a supranormal state of consciousness lasting a brief moment: *this initiation* – in the etymological sense of the word - being a beginning which gives the student the desire to attain these supranormal states in a nearly continuous manner and go even farther than what was allowed by the first contact, but by using his own power.

These initiations, transmissible at a small distance, are much easier to trigger than we imagine and we do not realize this until we have discovered the mechanism, one of its foundations being the rhythm of



thinking at one sixth of second which we are going to study. Thus, it will be possible to transmit them little by little throughout all humanity.

The equivalent of radar - the perception of objects using the waves emitted by the observer which reflect off their surfaces - would be the ability to perceive auras (the subtle radiation given off by beings) and the remote control exerted by the mind would be a magical action on destiny by the intermediary of those brains most capable of picking up our emissions and helping us in the realization of our objectives.

We have already studied these principles in relation to thinking on the rhythm of two seconds (Cf. *The Initiation of Pietro*) which is based on the potential action of a natural resonance of the brain but it is obvious that the rhythm of one sixth of second is twelve times more powerful.

When a wave passes in front of you, between two crests a cork floating on the water will rise and descend once. But, in the same period of time, if two waves go by having the same height as the previous one, the cork will rise and fall twice. The action resulting from a vibration is thus proportional to its frequency.

This rhythm of one sixth of second also rests on a physiological base and can easily be combined with the rhythm of two seconds, like wavelets on waves.

The study of certain properties of the post-phosphene reveals this base to us. We remind you that in order to obtain a post-phosphene, we focus on a pearl light bulb of roughly 75 watts placed at a distance of one to two meters for about thirty seconds, and then we remain in the dark. The colors which then appear one after another and which last approximately three minutes constitute the post-phosphene.

See *Phosphenic Mixing Applied to Education*.



EASTERN TRADITIONS ON THE AWAKENING OF KUNDALINI

The Orientals teach a great number of exercises whose aim, which is not well explained, is to provoke rhythms in thinking. Tradition and the narratives of several honest researchers have it that here and there, one of these disciples of yoga or similar techniques manages to make a force which the Hindus call "*Kundalini*" appear in his consciousness, an essentially whirling force, which sets the spiritual centers of the invisible body into movement, centers called "*Chakras*".

When this force arises, all the psychic powers are awakened including the ability of reading the soul's most secret thoughts and that of out of body experience, i.e. leaving one's body consciously and being able to manifest oneself at a distance. But it is very rare, at least up until now, that persons have been able to obtain these results. At the most, with enormous effort, from time to time they manage to have at a brief psychic experience.

Now, having spent the major part of our existence comparing these diverse techniques and studying them as impartially as possible, we have arrived at the following conclusion:

One exercise, and only one, triggers the true awakening of Kundalini and the consciousness of the chakras in a way that is quasi-permanent and increases continuously with a minimum of effort of the will: this is thinking at one sixth of a second (or even better at one twelfth of a second, or at one third of a second which is less effective).

The involuntary apparition of whirling forms, in the visual imagination or even tactile imagination, is simply the consequence of the spreading of this rhythm throughout the entire brain and the combination of the resonances it engenders.

In the same way, if we attach a ball to the end of a rubber string and we hit it three times in a row, the three blows sending it in three perpendicular directions, such that each blow provokes only an oscillating movement (of swinging or only the upward and downward movement of the ball), the combination of the three will make it trace a never-ending biconical helical spiral.



Hindu Kundalini, or the whirling force of the mind, is nothing other than this: it is rhythmic thinking and all the associated resonances that give powers to the mind, powers which all rhythms confer to the force that sustains it.



Several years later, Dr. LEFEBURE discovered that it was possible to go even farther in the awakening of this force and in a much shorter time by using the Gyroscope (See his book: *From the Prayer Wheel to the Spiritual Dynamo or The Kundalini Triggering Device*, PHOSPHÉNISME Publishing).





II

THE IMPORTANCE OF THE RHYTHM OF ONE SIXTH OF SECOND IN THE BODY AND ITS CONNECTION WITH THE RHYTHM OF TWO SECONDS

THE IMPORTANCE OF THE RHYTHMS OF ONE SIXTH AND ONE TWELFTH OF SECOND

The rhythm of one twelfth of second and its octave, the rhythm of one sixth of second, constitute the two basic rhythms of the electromyogram (muscle electrical activity) in the resting state.

We find waves of the same amplitude in an electroencephalogram: alpha waves.

Doctor DENIER, from Tour-du-Pin (Isère Department, France), directs a private hospital where patients are treated using slow vibrations. He observed that if we project infrasound vibrations, thus of the amplitude cited below⁽¹⁾, on the sacrum of a rheumatic patient whose vertebrae are fused into a single structure, he will begin swaying his head on the rhythm of two seconds. There is therefore a physiological link between these two rhythms⁽²⁾.

We have studied at length how to induce the rhythm of two seconds in thinking by associating the swaying of the head with the presence of a phosphene and simultaneously visualizing an object which sways. The thought tends to continue its movement in a conscious automatism. If we imagine a swing, it is easy and natural for it to continue to oscillate on this rhythm in the mind, and the same thing for a mental image of a flower on its stem which is swayed by the wind or if we think of a small white cloud which goes through the phosphene in one direction and comes back in the other, taking one second to go and one to come back.

The phosphenic base of the mental rhythm of two seconds is easy to demonstrate because this experiment requires no equipment. For a slower or faster rhythm of swaying the head, the phosphene does not seem to be

1 - Infrasound waves having a low frequency intensity close to audible sounds.

2 - Cf. "*Phosphenic Mixing Applied to Education*".



pulled along or much less so, a fact that the physiology has not yet been able to explain.

The phosphenic bases of the mental rhythm of one sixth of a second (and its octave of one twelfth of second) are more difficult to demonstrate because it requires rather complex electronic equipment.

1 - Using a headset equipped with two earphones, one needs a transmitter that can emit simultaneous signals having clicks as sharp as possible with the space between clicks being adjustable.

We form a phosphene then we gradually accelerate until we can no longer distinguish between the separate clicks. We then note the influence of these sounds on the phosphene. We then begin again the other way around, i.e. starting from the fusion of sensations and going to the signals with the greatest amount of space between them. After several tries, we note the range of the band where the phosphene tends to dissolve, a rather wide band, whose maximum is nonetheless one sixth of second.

The phosphene being a lower octave of thought (which explains that the laws governing thoughts and the phosphenes are the same ones), the repetition of a mental sound on the rhythm of one twelfth of second tends to dissolve all other thoughts, in the same way that the phosphene is dissolved by this sound rhythm and in this particular element which is a kind of fundamental mental substance there is the manifestation of paranormal elements.

2 – Using the headset equipped with two earphones, connect it to a device for alternating hearing, on the right and on the left (the Alternophone). This is much more pleasant because the more a frequency is difficult to bear and irritating when it is simultaneous, the more it is relaxing and exhilarating when heard in alternation, for reasons which we have explained elsewhere (Cf. *Cerebral Development through Alternating Hearing*).

Here, again, interesting phenomena is produced using one twelfth of second for the complete cycle (i.e. for one sixth of second of the cycle in each ear). But with alternating hearing, the range of the band that is interesting is much narrower than the simultaneous band and the phenomena are often quite different: a trembling appears along the edges of the phosphene. Sometimes, it is just a flickering of the outer corona.



But particularly, during the first tries, in general we perceive, and quite sharply, a trembling which diminishes during the following attempts as a result of adaptation by the brain, a reaction which has been observed during a very great number of phosphenic phenomena.

At this rhythm, some persons perceive a white halo which forms around the phosphene, more or less quivering and whose rhythm is synchronous with that of the sound.

Now, on all the points where it is possible to compare the laws of phosphenes and those of thoughts, we observe that they are the same; it is not difficult to understand that it will be particularly easy to think at one twelfth of a second or one sixth of a second when we take into consideration the alternating functioning of the hemispheres. Just how easy it is to do this will already amaze us, but we shall be even more astonished when we observe the effects produced by thinking at this rhythm. But first, we need to study the most convenient ways of practicing mental repetitions on this rhythm.





III

HOW TO PRACTICE THINKING AT ONE SIXTH OF SECOND

A priori, it can seem very difficult, even impossible, to think at one sixth of second, and even more so at one twelfth of a second.

Now, there are several simple ways of verifying these possibilities.

Experimentally, and not as exercise, we can take the series of vowels a-e-i-o-u because they have been well-engraved in our subconscious since our childhood. The consonant k is the shortest and the most percussive, the one that best marks a rhythm.

For this measure, we shall therefore use the series: *ka - kee - ki - ko - ku - ka - kee - ki - ko - ku - ka - ku...* as experience has shown that it to be easier to mentally repeat than the series where the consonant is placed behind the vowel (*ak - eek - ik - ok - uk...*).

First of all we shall practice mentally repeating this formula continuously and as fast as possible. Then we equip ourselves with a piece of paper and a pencil and mark a dot on the paper for each repetition of the series *ka - kee - ki - ko - ku*, thus one point for five syllables.

Then, with a chronometer or using a watch that marks the seconds, we repeat the same exercise for ten seconds. We proceed by doing this several times to obtain an average speed.

In ten seconds, most people can manage to mark seventeen points on the paper.

The number of syllables pronounced is thus $17 \times 5 = 85$, representing eight to nine syllables per second, from the first tries. With a bit of practice, it is easy to go beyond this number. In addition, it is obvious that the necessity of pressing the pencil against the paper slows thinking down. Thus, we shall easily manage to repeat at a speed of twelve syllables per second with a bit of training, when it is purely mental. But the basis of the exercise is thinking at one sixth of a second, as we shall show farther on using the experiments carried out with the Alternophone.



Thinking at one twelfth of a second intervenes only from time to time and it appears in the form of peaks of high speed when the energy accumulated by the rhythm of one sixth of a second is too strong to be continued. In the same manner, even if we increase the air flow in an organ pipe, first of all the volume of the sound will grow stronger, while the tonality does not rise gradually: at a certain point of intensity in the air flow, it will suddenly go up an octave. This phenomenon also applies to automobile engines: if we are driving slowly in third gear and then we accelerate very gradually, the noise of the engine suddenly goes from a low sound to a high sound for a given speed: in this case, the cylinders play the role of organ pipes.

Now this acoustic phenomenon is very noticeable in the repetitions of rhythmic thinking. When we practice thinking at one sixth of second, from time to time the rhythm gets out of control and suddenly doubles in speed.

All we need to do is practice thinking at one sixth of second in the following way:

First of all, we do not choose a series of different syllables, just one syllable. The syllable *kee* seems to be the best suited.

In effect, the three explosive consonants, i.e. having a clicking sound for us, are the letters "*k - t - p*". For the first one, the tongue is at the back of the mouth. Thus, the air is compressed in the pharynx before it opens, therefore producing a more brutal explosion than with the letter "*t*". In effect, for the letter "*t*", the tongue is in the middle of the mouth before it opens, and therefore the air is located in the posterior half of the oral cavity. The air is spread through the whole mouth for the letter "*p*" which is a labial consonant. Therefore it is the consonant "*k*" which emits the greatest amount of energy in the shortest amount of time, producing a more highly accentuated rhythm for this letter.

As for the vowel "*e*" (pronounced ee), the flow of air is cut almost in half in the mouth, going along the tongue laterally by virtue of the fact that its center is raised in a hogback form. The result is a compression and explosion of the air which completes the brevity of the shock of the "*k*". But the vowel "*a*" is also suitable because it is the one in which the mouth is open the widest and thus the one in which the sound's emission can be the fastest.



Japanese philosophy connoisseurs are delighted with this explanation because the word "*Ch'i* or *Qi*" (pronounced chee) means "*energy*" in several different philosophies. But we have not done this deliberately: this encounter takes place because of the principle of convergence of characters which is well-known in Natural Sciences. Just as whales and fishes have similar shapes in spite of the fact that the former are mammals and the latter are cold-blooded animals, this is because water imposes a hydrodynamic shape on both of them. Likewise, in all civilizations, those who seek the path of invisible worlds are brought to recognize the same laws.

Showing that Phosphenic Mixing played an important role in the genesis of all religions means bringing to light one of the links which connects them all in the same way: using phonetics and the logic of sounds, we look for those which best express the universal energy.

We practice repeating mentally:

"*Keekeeekeeekeeekeee...*" rather quickly, and then once again we take a piece of paper and a pencil. But this time, we make a dot for each syllable. After a bit of practice, we do the same thing again for ten seconds using a chronometer or a watch indicating the seconds. In this case, because we are slowed down by the hand's movement we will barely go over the speed of sixty points per ten seconds. In this way, we shall get an idea of what this speed represents.

Once this exercise has been completed, there will be no need to repeat it again or very rarely just for verifying that we have acquired the habit of good rhythm.

Persons having a slow temperament can content themselves with one third of a second which already gives very interesting results concerning the perception of *Kundalini* and the *chakras*. Also, in case of extreme muscular fatigue this rhythm is the best one to use.

Once we have acquired the notion of the approximate speed of one sixth of second, we will start the exercise itself.

Farther on we shall describe the effects, but right away we can state that they are all the clearer the more the rhythm is regular, similar to the tick-tock of an alarm clock. For some persons, a problem can appear: they have difficulty in making it completely independent of the respiratory



phases. There will be a tendency, for example, to accelerate the repetition on inspiration, or to make a short pause between inspiration and expiration. Above all, this is what must be prevented by making an effort to concentrate the attention on something other than the breathing, if possible. Some people even reach the point of not having enough air as a result of synkinesis, i.e. the association of the effort of repeating and the contraction of the respiratory muscles which block the breathing. In this case it is better to force oneself to maintain a regular respiratory rhythm including a long period of retaining the air with the lungs filled and limit the mental repetitions to this period of breath retention. But this is applicable only during a period of time specially consecrated to this exercise, whereas with a bit of training we shall see that thinking at one sixth of second - or the rapid mantra - can be associated with any ordinary activity.

So, even if we adopt the solution of daily exercises of mental repetition during long periods of holding the breath, in addition to these exercises, it is necessary to practice the fast mantra in a way that is completely independent of the respiration.

In effect, the rhythm of brain cells is different for each one of them and their synchronization, i.e. the sum of their energy by the beginning and the end of their electrical oscillation at the exact same moment, is the consequence of the regularity in the rhythm of thoughts.

Next, we will notice that after about one minute of repetition, the mental sound will tend to be suppressed. We then rest for one minute. This observation concurs with that of Dr. DENIER: the application of infrasound vibrations during a period of approximately one minute provokes a sensation of well-being. But this has to be alternated with an equal duration of rest between each application (we are talking about low intensity infrasound). It is true that with a bit of practice, we can go far beyond one minute of continuous mental repetition; the good effects are only that much clearer. So, it is a slightly different problem.

We can observe that from time to time, curiously, the mental sound will become more intense, the sequences of the consonant *k* being transformed into a real crackling.

At other times, on the contrary, the sound is stifled and changes without any obvious reasons clearly appearing in these modifications.



We can combat these tendencies of the sound to be stifled using specific permutations of letters. But some work better than others.

We have seen that the clicking consonants (called explosive in phonetics) are *k-t-p*, the tongue being placed in back for the *k*, halfway along the palate for the *t* and in the front for the *p*. Among the three, if the consonant *k* is the one that clicks the most, the others can replace it for a little while, when the fatigue and monotony of the repetition no longer permit correct mental audition of the former.

The softening of these three consonants - still following the order indicated by the placement of the tongue in the mouth - is: *g-d-b*. The tongue is in the same position as for the corresponding harder consonant but it does not rise up as high toward the palate and there is an escaping of air which remains (for the *b*, the lips are tightened less than with the *p*).

We shall observe that we hear the internal sound better if we replace it with the softer sound, for example: *ka - ka - ka - ka... ga - ga - ga*, after a several moments of repeating the hard consonant.

On the other hand, we shall eliminate the grouping of double and symmetrical sounds which are better adapted to the rhythm of two seconds. As the consonant *l* is the longest to pronounce, the sound *eellee* is perfectly suited for accompanying the lateral head sway or the point of concentration of two seconds. But groupings such as “*akka-akka*” are not suitable for fast thinking.

We have previously stated that experiments carried out on numerous subjects have shown that the sound *ak-ak-ak* is always rejected in favour of *ka-ka-ka*. Likewise, complicated series such as *kakeeko-kakeeko* or even different musical notes are variants which can be useful at the beginning for adapting to this kind of exercise.

But it will be observed that the effects are all the more striking the simpler the mantra. Therefore, there is an increasing tendency go back to the sound *kee-kee-kee* in a repetition where several variants are introduced at the moment it begins to become stifled.

At the beginning, these repetitions will seem difficult and tedious. So, we shall start with short periods of five minutes, the most important moments being those of falling asleep and waking up.



Then this is to be practiced for short periods of time during the day and while washing and in going from place to place. This transitory period of the boring aspect that one must go through should be considered as the test for this mode of initiation according to the sense attributed to them by Édouard SCHURÉ: a wall of flames which from afar seems impossible to cross, but once we have surmounted our fears and repulsions, we realize that these flames were imaginary, a simple play of light which on the contrary covered a magnificent universe, hidden from the common run of people. This is what we are now going to try to get a glimpse of.

However, before we begin this description, we remark that these effects can already be obtained by repeating the fast mantra without any material support, although it *can be augmented* to a surprising degree by the use of a small electronic device which we have named the "Mantratron" which makes the rhythm coincide with the mental repetition of each syllable.

In this way, in the repetition we are able to attain perfection with an electronic precision which rapidly lets us attain and even surpass psychic results obtained up until now by the most accomplished yogis.

In effect, the efficiency of a mantra, generally speaking, is due to the fact that it triggers synchronizations in areas of the brain which engender thought.

Let us explain what these terms mean.

We know that if the distances between the crests of two wave systems are unequal (a difference in the wavelengths of the two systems) and if they cross each other, the crests and the troughs will partially cancel each other. The total will therefore be lower than the energy of each system taken separately; and in addition, the resulting waves will be relatively irregular. We say that the two wave systems do not synchronize.

On the other hand, if the two wave systems have the same distance between crests (the same wavelength) and if they have a simultaneous departure, the highs of the two systems will add up if they are moving in the same direction.

The energy of the resulting wave will double.

In this case, we say that the primitive waves are synchronized.



On a table, let's place two small radio emitters having nearly the same wavelength, and then we will add a third one emitting on an intermediary wavelength. The three of them will synchronize: they will give rise to a much more powerful wavelength; this will be sufficient to synchronize other emitter stations of wavelengths having a similar range, and so on step by step. **This is an avalanche mechanism.**

Now, as a result of planting microelectrodes in the brain, we know that brain cells are not normally synchronized. But sensorial excitations (visual and auditory) of a very high intensity at an average rhythm of a group of cells can trigger a criticality of synchronization in avalanche. The most common example is the tensing which certain persons feel when they unexpectedly hear the ringing of a telephone. In predisposed subjects, if the synchronization occurs in an area of the brain connected with motor functions, it becomes very strong and the energy thus released is wasted in an epileptic fit. But if these periodic excitations are mental instead of being sensory, the tremendous energy of synchronization that is released, instead of being wasted in a muscular crisis, will be used in the areas of the brain connected with consciousness, thus resulting in states of hyperconsciousness, commonly called "*ecstasy*" and the awakening of psychic powers linked to these states.

So, the effects of mental repetition of mantra-sounds which act by means of their rhythms and analog resonances can be explained quite well by modern neurology: our brain is composed of several billion neurones. If we were to synchronize only several hundred thousand of them in areas connected with the higher faculties of man, their power which previously destroyed itself would add up. And then what fantastic brain power we would have!

But it is obvious that two elements are indispensable for putting all the chances on one's side for obtaining these synchronizations in the higher areas of the brain:

- 1- a regularity in the rhythm of mental repetition that is as close to perfect as possible,
- 2- a very fine regulation of the repetition speed, found by experimentation, for determining the frequency which will produce the desired effect.



Now, without an external support, the regularity of mental repetition can be influenced by internal factors and often even without the knowledge of the experimenter: slight fatigue sometimes after only several moments of exercise, an idea or an emotion which goes through the mind unexpectedly, and particularly the influence of respiration: in general, we tend to accelerate the rhythm at the end of inspiration and slow it down during expiration. Without a certain amount of practice, other subjects are unable to do the mantra at one sixth of second without blocking the breath.

Obviously, only a signal of electronic origin lets us obtain these two qualities. As the intensity of the sound is adjusted at the minimum audible volume without straining to hear it, there is no risk of epilepsy. Moreover, this sound has to be very faint so that it does not distract mental repetition.

The results have proven that the above theory is correct because they are astonishing: a real enchantment.

There is only one precaution that needs to be taken necessary to set during the first tries: for learning to synchronize the thought with the beep, begin the mental repetition with slow rhythms and then accelerate gradually to approximately one sixth of a second. Close to this frequency, each person will be able to find one that is perfectly suited to him.

Through the use of this technique, *Electronic Yoga* was born, the name given to it by our regretted co-worker: Philippe ALIBERT.





IV

THE EFFECTS OF THINKING AT ONE SIXTH OF SECOND

The effects of thinking at one sixth of a second (and its first higher and lower octaves) are so strange that they are at the same time both incredible and nearly impossible to describe. One has to experience them in order to realize what they are. Only then will the (apparently) fabulous descriptions of the effects produced by Yoga be understood and considered to have been attained.

A- THERAPEUTIC EFFECTS

In the treatment of organic disorders, the therapeutic effects of thinking at one sixth of a second are more striking than with any other method using the mind.

One needs to think of the affected area of the body while repeating “*keekeeke* ...”, and if possible, visualizing at the same time a light quivering at the same speed. We have reports of abscesses being cured without antibiotics and the disappearance of pain by the use of this method.

Nevertheless, this does not mean suppressing the use of other therapeutics in cases presenting major organic lesions.

We can find an explanation for the action exerted by fast mantras on physical vitality and resistance to diseases in a discovery made by Dr. POPP, a biophysicist in Marburg (Germany): modulated light waves and acoustic waves are the vehicles of communication between cells and regulate their growth. The adulteration of these waves by foreign substances or radiations would trigger many diseases including cancer, in specific, which is a disorder of cell reproduction⁽¹⁾.

Now, the rhythm of thinking at one sixth of a second, and even more so at one twelfth of a second, is an infrasonic rhythm, very close to sound, thus

1 - Magazine "Techniques Nouvelles (New Techniques)", Number 6, p. 9 (80, rue des Deux Gares 1070 BRUSSELS).



inclined to enter into resonance with the rhythms of fast mantras and create diffusion paths throughout the whole body, primarily in the muscular and nervous systems, therefore resulting in a direct action exerted by thought which strengthens the cellular emissions. So, we can understand the organic action of this practice and the fact that even in the absence of disease, it appears to create an increase in physical vitality.

B- INTERACTION BETWEEN THE MUSCULAR SYSTEM AND THINKING AT ONE SIXTH OF A SECOND

We have observed that when the muscles are at rest they are traversed by electric waves, which can be demonstrated by placing microelectrodes in the muscle itself (this is rather painful but placing metal patches on the surface of the skin is not sufficient). The electric wave can then be shown on an oscilloscope (a simplified television screen). The primary wave is very regular at a rhythm of one sixth of a second; and its octave of one twelfth of a second can also be shown.

It is understandable that interactions are established between this mode of thinking and the muscular system. These interactions work in both directions: from the thought to the muscle and from the muscle to the thought.

In effect, if groups of a few muscle fibers are the seat of oscillations at one sixth of second, different groups of fibers are not synchronized, i.e. they do not begin and end simultaneously. But thinking at this rhythm or, if this is not possible, thinking at the rhythm on the octave just above or just below, will play the role of orchestra conductor triggering major synchronizations in the whole muscular system.

As for the muscles, this will result in an increase in muscular strength and in particular resistance to fatigue. Using this method, we really have the impression of being in touch with a vital force which is intermediary between physical life and the mind and we feel increasingly filled with it. It becomes obvious that the often-remarked resistance of yogis to fatigue or bad weather, seeing that their muscular strength is not proportion to their meager alimentation and the small volume of their muscles, is the result of a better synchronization of the activities of the muscle fibers due to the effect of fast mantras which synchronize and harmonize their functioning; thus, there is a feeling of a renewal in vitality.



Going in the other direction, the transfer of muscular energy towards thoughts is even clearer and presents aspects which physiology is not able to explain.

Let's do the following experiment: for example, on holidays, several days in a row we take rather long tiring walks and practice the exercise of repeating the fast mantra during this muscular effort.

We will remark that this is rather difficult: the mental sound is a bit less intense and in particular the rhythm slows down, but not gradually: when a certain point of fatigue is reached, it falls to one third of a second. This because the laws applying to thought and the fundamental laws applying to matter are the same, which explains why thought obeys the law applying to organ pipes, as we have seen above.

But the strange thing is the following: if we have practiced this exercise over several days, the following night when we are at rest and even without continuing the fast mantra we will feel a particular sensual delight in all the muscles which seems to be a supranormal ecstasy, a sort of divine revelation. Moreover, it seems that this sensation belongs more to the etheric body than to the physical body. A sensation of illumination, which we shall study farther on, often accompanies this kind of half-spiritual, half-muscular kind of ecstasy.

A number of persons who have seriously experimented with thinking at one sixth of second perceived this phenomenon.

In this way, Madam Martinet, a yoga professor in Brussels, before becoming acquainted with our works, had experienced this state of muscular ecstasy with a simultaneous sensation of spiritual illumination during a time when she was reciting sacred Tibetan formulas very rapidly. Now, in no way is this due to the fact that the Tibetans possessed such wisdom that their mantric formulas procured ecstasy, but simply the fact that the fast rhythm in thinking triggers states of this kind as a result of synchronizations in the muscular system.

We obtain even better results by using a sound that has been designed in order to contain the most energy possible in shortest amount of time and by repeating it on a rhythm whose importance has been demonstrated by physiology. Here we have another aspect of spiritual decolonization, for the West, shown by the scientific study of oriental practices.



C- ASSOCIATION OF FAST MANTRAS AND PHOSPHENIC MIXING

We have made the remark that during the first few weeks the mental sound often seems to be smothered, even after a few moments of repetition.

Using the supplementary techniques indicated in the previous chapter, it will be noticed that this repetition not only becomes easier but that it will often start spontaneously by itself throughout the day and continue with a minimal effort of the will, but without it becoming obsessive because it stops at the slightest effort of the will. At the beginning, one will feel the need for a day of rest from time to time. This need must be respected, but this phase will not last. We take more and more pleasure in this repetition and very quickly we would not go without it for anything in the world.

This phase will obviously appear more quickly if we practice this repetition during the presence of a phosphene, which is a form of mixing (1). We know that this intensifies all the thoughts and consequently it is a precious weapon for advancing more quickly in the art of fast mantras. The intensification of thought obtained during phosphenic mixing will persist during repetition without phosphenes.

D- ACTION OF THE FAST MANTRA ON ATTENTION

We have already said that if you overcome the difficulties gradually encountered at the beginning, one of the surprises you will have is that you will notice that this repetition is very easy to continue during manual labor or even intellectual work. Far from being annoying, it rather facilitates them. In particular, it frees the mind from interfering thoughts, thus helping to focus the mind on one's work.

But what is really paradoxical is that this concentration using a mantra while working is much easier at a medium speed rhythm (two seconds by syllable) or a very slow rhythm.

We recall the case of a foreman electrician whose work was half-manual, half-intellectual, who had remarked that the repetition of a fast mantra helped him during these two different activities.

1 - On this subject see *Phosphenic Mixing Applied to Education*.



Many experimenters observe that the additional mental energy, coming from the synchronizations provoked by rhythmic mental repetition, facilitates the resurgence of forgotten memories.

And overall, the qualities developed by fast mantras are roughly the same ones as those awakened by phosphenic mixing because the same brain function is concerned: the rythmo-phosphenic function, which is influenced by both methods, with the slight difference that in the case of the fast mantra the effect is felt on a more subtle level.

E- FAST MANTRAS AND KUNDALINI

We have stated that occasionally the letter k is transformed into a clicking, the rapidity of the successive sounds giving the impression of a crackling. The Hindus were acquainted with this phenomenon because certain Sanskrit texts say that sometimes "*Kundalini*" rises with a crackling sound. But they did not have precise enough knowledge of vibratory phenomena to specify that this crackling did not have the irregularity of dry wood burning in a fire and that, on the contrary, it had a mechanical regularity and that its frequency was the second essential element. For others, the consonant was replaced by a brief whistle or at other moments it was replaced by a kind of wah-wah which recalls the modulation of the *Om* (Cf. *OM, The Natural Name of God* by Dr. LEFEBURE – PHOSPHÉNISME Publishing). For certain persons, the fast mantra appears in the form of a whistling like that of a bird, but with rapid modulation. This calls to mind the "soft whistling" that Saint Thérèse of Lisieux perceived during her ecstasies and which were a sign of the divine presence.

F- PURIFICATION OF FEELINGS

At this stage, in addition to better attention on the work being done, we will observe a feeling of detachment. This is what we call in mystic life a "detachment from the material possessions of this world". But for example, the consequences felt on health, right away, can be enormous when the maximal effect acts on greed or one's situation. If it is a question of wasting time in frivolous entertainments, this is volatilized by the internal fire which is lighted.

Other persons feel this purification of the lower instincts in a different way: one of our experimenters, Madam Varteressian, told us: "It is a washing of the soul".



The more we persevere, the more this repetition is accompanied by a feeling of well-being, a happiness, which becomes the reason for living and overcoming difficulties. This is accompanied by a feeling of confidence in the face of one's destiny but also resignation in the face of things that are insurmountable. In spite of this feeling of resignation which avoids useless revolts, many more obstacles will be overcome because intuition develops very clearly under the influence of fast mantras and because we will do all the things we are meant to do better than before.

6- PERCEPTION OF A FLUID

After this preliminary period which varies in length, effects appear which we call "occult" because they are more difficult to describe. A kind of remote touching allows one to distinguish between a batter which has whorls which resemble in form and consistency another batter used for making sweets.

But this is a kind of amusement which we hardly run into any more. So, if the consistency seems to be so, using a kind of remote touching, even penetrating into the batter, we can rather compare the movements of this fluid to those of a very long ribbon that we would hold at one end and trace circles in the air, changing the direction from time to time. Using this exercise, the identity of the movement perceived within inner life and the movement of the ribbon is such that it is the same law of resistance of a medium to the propagation of the motion of rotation that engenders it. We remind you that we consider this movement to be the diffusion and combination of the fast rhythm of thinking and its harmonics in the brain in the tactile imagination.

In support of this way of understanding the "Kundalini" of the Hindus, we note that this movement is all the more slow, ample and majestic the faster the rhythm of thinking. This is an example of the phenomena of compensation and equilibrium in the brain, just as it is all throughout nature. This movement, at the beginning, can occur in a frontal plane placed outside of the body. When it becomes stronger, it frequently tends to orientate itself so that the axis of the whirlwind is vertical (according to a principle of fluid dynamics).

But we cannot limit this phenomenon to the interpretation given above. In effect, it is to be remarked that it is surprisingly easy to transmit by



telepathy, producing different effects on others. This projection explains the initiations by means of a fluid, like the one personally received at the age of eighteen; this only goes to confirm that the origin of "Kundalini" is a combination of vibrations.

Now, what is even stranger is that this fluid, this batter, gives the impression of belonging to a higher reality, not only that of perceptions of the material world but also to the thoughts we ordinarily have. It is at this point that we encounter the metaphysical, mind-shattering and indescribable aspect of the phenomenon.

By persevering in this exercise, this batter takes on a characteristic whiteness, just like the angels' wings that my Master showed me in my youth. It is therefore a question of the very same type of phenomena. The fast mantra is the real key to the spiritual worlds and the other techniques are there only to amplify it.

To a certain extent, this whirlwind obeys the will. It is particularly beneficial to do this with another person in the state of half-sleep. The mutual telepathic induction gives it a density which we are unable to obtain practicing alone. We can then make it circle on an ellipse turning around the two bodies.

In the evening, it tends to be created inside the body and in the morning it is exteriorized, being completely outside of the body. Often, it only takes only a slumbering lasting a fraction of a second for it to go from the inside of the body to the outside.

Under the influence of this rhythm, often the other thoughts which arise in the mind condense into a vision. This is the awakening of a form of clairvoyance which is particularly easy to obtain.

H- ILLUMINATION

The spreading of this rhythm in the zones of the visual imagination gives rise to a feeling of illumination. The nature of the light perceived is different from the light that is simply imagined and it is also different from that of the phosphene and even what we have called: *the fourth light* (See: *The Initiation of Pietro*), which results from the combination of a thought and a phosphene. It is softer, calmer. Most of the time, it appears to spring from the inside of the bodies.



I- OUT OF BODY EXPERIENCE

The vibration from fast thinking will rapidly spread through the entire body schema; thus the resulting phenomena of reflection off of surfaces which is manifested in different ways.

One of these will be the entering into vibration of the cenesthetic image of our body, the entire body schema, on the rhythm of one sixth of second. This becomes a real trembling in the mind as a result of the participation of the muscular imagination in the vibrating whole.

The consequence is the sensation of floating outside the body, in other words an out of body experience. From a physiological point of view, it is just a question of the densification of the mental image of our body, such as we have in daydreaming, a densification concerning the imagination of cenesthetic sensations in particular.

The synchronizations produced by the fast rhythm give intensity to this image, an extraordinary vitality: thus the impression being outside of one's body.

Nonetheless, the result is that a subjective image densified in this way can manifest itself at a distance before other persons, which poses once again the question of the relation between matter and mind as well as the limits and complexities of all individuals.

J- AWAKENING OF THE CHAKRAS

But the experience that is by far the most extraordinary is that of the awakening of the psychic centers or Chakras.

In fact, its physical aspect makes easy to explain: when waves are continually reflected off the walls of a closed space having a defined shape, the interferences between them create nodes and antinodes (i.e. places where the vibrations add up and thus where the motion is has greater amplitude than that of the mother-vibration and places where they annul or cancel each other and thus the motion is zero.

Now, the psychic centres of the subtle body, called Chakras in Yoga, are arranged like the knots of a rope or a closed pipe which would extend from the top of the cranium to the perineum.



But what is strange, are the sensations which arise at these points: we feel a localized voluptuousness often having precise outlines like those of a coin: an intense joy along with a feeling of void. This is not a void which is an absence; we can consider the sense of touch as the mother of all our sense organs and the perception of void as the first manifestation of the sense of touch. It is this void we become aware of; an intense feeling of our “me”, in the absence of all other thoughts or feelings mixing with it.

The forms engendered in the visual imagination by fast mantras whirl around this point, at times slowly and at times at a vertiginous speed.

With a bit of training, it is from this region that an illumination arises accompanying these sensations. This bliss then spreads from this center through the whole body and fills it. Of course, we do not always obtain these effects. In the same way that no two snowflakes are similar, even though they all have sixty degree angles, we never experience that same thing twice using the repetition of this rhythm. This variety in the effects experienced is one of its highly appealing aspects because we are guaranteed beforehand not to become bored observing them.

One of the confirmations of the theory according to which the Chakras are nodes and antinodes of vibration engendered by the fast mantra in the body image is that most often this mantra provokes first of all the consciousness of the body which is situated in the middle of the thorax, i.e. halfway between the top of the cranium and the perineum, and this is the first node, the primary node in a vibrating cord. The influences of this experience on the character will rapidly be felt! We will notice a greater feeling of faith, a greater dynamism. Many people note a more open-minded understanding of things.

It can happen that we have experiences of the same type using other exercises, so to speak, like a sampling which is very brief and not able to be repeated at will as can be done using fast mantras. This occurs mainly during two exercises: mixing in the co-phosphene and concentration on a detail of the phosphene (See *Phosphenic Mixing Applied to Education*). But this is a kind of furtive glimpse into the universe revealed by the fast mantra. Using these two other techniques, from time to time we perceive this universe through a half-open door; whereas using the fast mantra we receive it without stopping, like a river whose flow grows continuously.



But it would be a serious mistake to believe that it is possible to develop one's Chakras using a method other than that of the fast rhythm of thinking, whether it is visual or auditory and in particular using methods of non-rhythmic visual representation on these centers, as many western schools of Yoga recommend, not having understood the fundamentals of Yoga.

What happens with methods using what is called concentration on the Chakras and what is obtained by visual or auditory thinking at one sixth of second produces results as different as thinking of a landscape and looking at it in reality. Certainly, thinking of it beforehand does not harm perception, on the contrary. In the same way, before carrying out a dissection, one must have knowledge of the area to be able to uncover the smallest nerve; whereas without this preliminary study, we would be unable to recognize any of its details. But we have known persons who practiced such kinds of visualization over many years without obtaining any notable results, neither on the character nor on psychic powers, and yet we find this in other persons who really do have paranormal capabilities. And when we question them, we notice that they used either phosphenic mixing or rapid thinking by instinct, without having analyzed it.

In Spain, in Garabandal, where children asserted that they had witnessed appearances of the Virgin, our co-worker Jean-Michel Homo, who had investigated on the site, observed that every evening, the villagers would meet in the Church and recite litanies at a very rapid tempo and in fact they were practically at this rhythm of one sixth of a second.

In places where the way has been paved by the use of thinking or praying on a very fast rhythm, supranormal manifestations are frequent.

K- THE TREMBLING OF THE SUN

This vibration of one sixth of second occasionally appears during focusing on the sun: it then appears to tremble. This trembling is a phosphenic phenomenon. We can have an indication of this by observing the sun as it rises over a roof behind a chimney. The chimney will be surrounded by a brilliant edging. We will observe an oscillation between the right-hand and left-hand sides of this border, on either side of the chimney.



This alternation takes place on the rhythm of the oscillation of double phosphenes. It is therefore quite well a question of the brilliant lining of phosphenes. Now, we can observe that the periphery of the sun has a border which has exactly the same tint as the brilliant lining around the chimney. The periphery of the sun is therefore phosphenic. Consequently, it is not surprising that it sometimes begins to flicker at the rhythm of the trembling of phosphenes. Moreover, this is the way that the "*solar miracle of Fatima*" began, and the rhythms of phosphenes being transmissible by telepathy, amplification was produced by telepathic resonance going through the crowd which activated the other phosphenic rhythms.

We are not going to come back to this question which we have already examined previously (*Phosphenic Mixing Applied to Education and The Initiation of Pietro*), but we have observed cases where this trembling of the phosphene produced during the focusing on the sun is transmitted to the cenesthetic sensibility and the subject feels what he describes as a *vibration* in the body while focusing on the sun. This is a perfect example of the spreading of rhythmic phenomena throughout the brain and it enlightens us on the effect of fast mantras which leads to the perception of a double as if it were held in space by this vibration. This vibration of the solar co-phosphene, or visible trembling of the sun, is more easily transmitted throughout the whole body if the sun is observed through the branches of a tree with its foliage, but without the disc being hidden by them. This peculiarity is probably due to the strong affinity that exists between vegetation and the etheric body (See: *Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions*).

We can understand the mechanism of what happened to Emperor Julian who, during a sunbath at the age of twelve, had the sensation of being swept into the sun. Cases of this kind are not rare but those who are lucky enough to experience them do not dare to speak about this out of fear that it would be labelled as the beginning of a stroke. But with these examples, we have imperceptibly gone from the practice of the fast mantra to the cult of sun worship: the link between the two is now obvious.

The yogi Ramakrishna said: "I feel Kundalini like a trembling that rises up from the feet to the head" (Revue Planète, February 1970).

We also recall this phrase from the Gospel on the raising of Lazarus: "Jesus trembled in spirit". Initiated into this science as far as it was known at that time, he used rapid thinking, which spread even to the



cenesthetic sense impressions for triggering the greatest of all miracles before his resurrection.

L- PRACTICE ASSOCIATED WITH SUNBATHING

We will always be amazed by the immense multiplication of the effects produced by thinking at one sixth of a second when it is practiced during sunbathing. In particular, we will experience the reality of the whirlwind of Kundalini much more acutely.

It seems that the explanation of this fact is the following:
Negative ionization facilitates all rythmo-phosphenic phenomena.

And it was in this way that the solar miracle of Fatima was produced: right after a rain shower and on a day where there were a maximum number of sunspots, two phenomena which acted together to negatively ionize the air. A similar event occurred in Kerezinen, Brittany, the place where Miss Jeanne Louise Ramonet saw apparitions of the Virgin over a period of about thirty years. One day the crowd, which had come to visit the place where these apparitions occurred, saw the sun appear and then split in two and fall. Now, this was just immediately after a rain shower. It is the shock of the droplets of water hitting the ground that electrifies the air.

Now, sunbathing also produces a negative ionization of the body. In effect, if we hold our hand flat in front of us and with the fingers joined, and we interpose it between the sun and our eyes, we will see the pink tint of the blood in the area of the fingers' edges where it is thin enough to be translucent. Now, the blood and even more so the skin contain elements which are photoelectric, i.e. which emit electrons when light strikes them. This is the case of the sodium molecule, for example, which was the first element to be discovered having this property and which was used in the first photo-electric cells. Many people who are crazy about television are unaware of the fact that the camera used for filming works on the principle of this photo-electric effect.

Therefore we can admit the concept that the strong light in sunbathing triggers a negativization of the body which is one of causes of the feeling of well-being which accompanies and follows sunbathing. We note a similar effect, although lesser, on a very wind-swept beach where the sea recedes very far, as on the beaches of the Nord department (France) and



specifically that of Berck, the most beautiful and the longest of all beaches, because at spring tides there can be a difference of up to two kilometers in distance between high tide and low tide. This extends along roughly fifteen kilometres south of the city in the Bay of Authie where the sea recedes twelve kilometers. It is very likely that the improvement in the results of the exercises is due to the electronization of the air due to the friction on the sand.

In a comparable way, if we are standing on the top of a cliff whose foot is pounded by waves or in a breeze coming from a waterfall or simply that of a fountain, we feel a pleasant sensation. This is not due to the humidity in the air because on the contrary that of a laundry room is disagreeable but it is due to the negativization of the atmosphere by friction of the droplets rubbing against each other.

It is important to know that there are places which are conducive to producing good results from the exercises of Phosphenic Mixing and rhythmic thinking at one sixth of a second. Of course, the effects will be even stronger if we combine sunbathing with use of the Mantratron.

Conclusion :

Therefore, the fast mantra cannot be separated from the phosphene.

Phosphenic Mixing is the first stage; the fast mantra is the second one and gives access to a subtler and deeper universe. But we cannot rise up to the second level without passing through the first one for drawing all the force needed for a rapid rising.

Thinking at one sixth of a second mixes with everyday life in the same way that yeast is mixed in a batter and we note a quasi-unanimity in persevering in this exercise, providing that at the start the subject has received enough explanation for helping him to persevere in spite of the tedious aspect of the exercises during the period of adaptation.

One of the reasons for its success is that it requires no equipment, although the effectiveness is greatly increased by the use of the Mantratron. But through the proof given by its beneficial effects, it creates



the desire and the energy needed for organizing oneself for completing it by using *Phosphenic Mixing*, followed by the other techniques of initiatory training.

For us, it thus appears to be the detonator which will trigger the explosion of phosphenic initiation throughout the world.





ADDENDUM

V

MODERN DOCTRINE OF THE VOID

When we study the concentration of the mind on a point, it is necessary to avoid a certain feeling which is superficial, all the more dangerous because we are not able to clearly pinpoint it and which could be put in words as: "Oh, a point, it's so tiny that there is certainly not be much to be said about it!

On the contrary, and for the very reason of the laws of symmetry in the universe, it is in meditating on the infinitely small that we discover the other fundamental laws. It is in trying to understand this point that the greatest number of fundamental ideas will arise from within us concerning the evolution of our civilization. In return, all new understanding of this point will facilitate concentration which is the key to the heart of the temple.

We shall therefore continue on this path. When a chemical bomb explodes in the air, at the exact site of the explosion, a vacuum is created immediately afterwards which lasts several seconds. In effect, the molecules of air which surrounded the bomb are dragged along by the molecules of the explosive which are projected at a great distance.

This void is very real and is spread out over a large area. This is what causes the "aftershock": the underlying cause behind the fact that objects which have resisted the initial shock wave are blown in the direction of the bomb by the air rushing into the void. Of course, this phenomenon is even more highly magnified with an atom bomb.

Now, the person who attentively observes the explosion of the point of concentration in his imagination will notice that it is immediately followed by a certain impression of emptiness.

This is not to be taken as a suggestion made to the experimenter in order to justify an analogy. Quite the opposite. For many years, we asked ourselves what the meaning of this feeling of void and emptiness was in



the center of this explosion, before comprehending the analogy of the explosion of a bomb. The path followed in our reasoning proves once again that analogical reasoning possesses a great scientific value because it is based on the true structure of the universe. The problem is learning to differentiate between the true analogies and the false ones.

But once again, after having found the explanation of a mental and imaginative phenomenon by analogy, we have a better understanding of it because we have grasped the conditions of its creation with greater precision. Having understood the analogy drawn with a bomb, we are able to experience a greater awareness of the feeling of the void which follows this explosion.

This feeling of void is to the sense of touch what illumination without form is to the sense of sight. It is matter, in effect, that creates forms within light. Now, this illumination without form, thus the perception of the primordial force associated with sight, is the perception of the visual aspect of God.

This impression of void is therefore a fundamental mystic perception. *It is the perception of God in the tactile aspect.* Now, in a certain way, the sense of touch is the mother of all our other senses: biology teaches us that sight and hearing are differentiations of the sense of touch and that their receptive surfaces are modifications of tactile corpuscles. There are "ocelli" in the skin of the forehead: small corpuscles which, with a bit of practice, allow us distinguish between light and darkness (certain experimenters even claim that there are subjects who have managed to discern very large letters by using the sight of the forehead), and we have all noticed that very intense low sounds are felt as a vibration in certain areas of the skin, and even more strongly by the bones. Primitive living organisms, such as the earthworm, possess only one sense: touch. Being the organ of primitive senses and as the source of the other senses, touch is more connected with God than sight.

For this reason the spiritual awakening of this sense is of major importance and this awakening is expressed in the form of A FEELING OF VOID which is a very deep and profound form of God's love.

Such is the interpretation concerning the doctrine of the void in Tibetan yoga which seems to be adapted to our scientific civilization (*Tibetan Yoga and Secret Doctrines*: page 345).



VI

CONTENT WHICH IS THE RECEPTACLE

The universal magic Church is definitely a reality. The phenomenon of convergence of characteristics described by Darwin is sufficient for explaining it: in going towards the same objectives and starting from rather similar conditions, it is necessary to take the same paths.

That is why we are not surprised to observe that Dante dedicates several chapters of his Divine Comedy to the multiple aspects of the point which he considers to be God. But, if in the Divine Comedy we are always made to think of Inferno, in general we leave school without even knowing that for Dante this *concentration on a point* was the very essence of Paradise.

Now, we are going to try to explain Dante's assertion which, at first sight, seems absurd; and in doing this, we will glean very precious information for doing our exercises.

Dante wrote (Canto 30): the Point which vanquished me and WHICH SEEMS TO BE ENCLOSED IN WHAT IT ENCLOSES.

Here is the thing that is going to give us a new understanding of the phenomenon of concentration on a point.

So, let's patiently practice the exercise of the explosive point and observe what happens. During the period of rest, the central area which is first felt as being empty tends to be filled by spontaneous, involuntary products of the imagination: sometimes a diffuse light comes and fills this void, and sometimes forms appear in it. It is precisely this spontaneous manifestation of the imagination that constitutes clairvoyance.

First of all, let us point out that when a bomb explodes, the molecules come back partially in the aftershock, but the electromagnetic radiation does not come back. The light and the sound that are emitted continue their course.

Likewise, in a variable star, when it enters into its phase of contraction, the light emitted continues its course.

In the same way, for the effects of concentration, it is not a question of bringing back to the center those particles that the imagination projected into infinity, but only the things which appeared spontaneously in the



median hollow region; once its filling up has been completed, in a certain manner it is necessary to contract the contents and at that point the explosion takes place.

A passing remark that this cycle, whose resemblance to variable stars we have examined, is used in diesel engines: the thrust of the machine provokes the compression of the gases, which condenses the heat and ignites the oil or the gasoline. And in a variable star, it is the gravitational contraction that triggers the increase in compression and heat, triggering new nuclear reactions which are the driving force of the cycle.

The main question which presents itself concerning the entire cycle of explosive concentration of the mind is the following:

Where do the elements come from which appear spontaneously during the period of rest in the central region that is apparently empty?

To this, we can give two answers which by no means exclude each other. First of all, we can conjecture that in this empty region a spontaneous concentration of the subtle elements diffused in the surrounding space is produced.

So, when we dig a well in ground which seems dry to us when we touch it, this well is rapidly filled with water which oozes from its walls, evacuating spaces of a molecular dimension which permitted it to imperceptibly imbibe the ground. Thus, following the explosion, to a certain degree, it is the void itself that permits the concentration of the subtle substance rendering it perceptible to our inner senses.

But another explanation of geometrical order can be given for this spontaneous filling of the center of concentration, the explanation which would have the virtue of justifying Dante's phrase: "This point seems to be enclosed in what it encloses".

In effect, let us hypothesize that our mental space is part of a four dimensional space, that is where we can draw four perpendicular lines from a point.

Of course, our imagination can only comprehend three of these dimensions.



But the thing that would appear spontaneously in the void after the explosion and which literally appears to spring from nothingness would descend into us, as if it were coming from another universe. The entry would be possible thanks to the presence of this fourth dimension whose role we shall make clear by using three comparisons:

An annulated pipe seen in perspective from the front and represented in two dimensions is represented by an infinity of concentric circles, the external circle being the projection of opening close to us; the opening at infinity is projected at the center of the circle, or if the opening is distant but nonetheless without being at the point of infinity, it will fall in the innermost circle.

Likewise, a pipe existing in a four dimensional space but being projected in a three dimensional space will result in the image of a hollow sphere, with a progressive gradation of the densities towards the center.

Now, this progressive variation of densities within a series of spheres that fit inside each other is exactly what the experimenter feels in the explosive cycle of the mind during the period of the "feeling of void", consecutive to the explosion.

We would like to try to explain the phenomena accompanying concentration of the mind on a point by using a comparison which reproduces the different states observed, perhaps not as closely as the explanation of the pipe in four dimensions, but it nevertheless places us very well in the state of mind required for doing this exercise.

Imagine a very thick board that is slightly inclined, and on its upper surface we pour a coat of ideal oil that is infinitely thin, in a two dimensional space.

An oil of another nature adheres underneath on the bottom surface by means of viscosity and it flows down slowly; thus, also in a two dimensional space.

So, now if we want to make the two oils mix and have the oil go from the upper surface to the lower surface, we will have to make a hole in the very thick board, therefore in a three dimensional space.



So, two spaces, both in two dimensions, are very close to each other one but to make them connect with each other, it is necessary to make a hole through the three dimensional space.

In the same manner, everything takes place as if our personal imaginative space and the reserve of thoughts in the universe were both in three dimensional spaces independent of each other but the whole contained in a four dimensional space which it is necessary to perforate for a new element to spread in the imagination.

Now, it is to be noted that we have to bring in the fourth dimension to explain the extraordinary consequences of concentrating on a point, which each person can observe himself, then Dante's words which seemed so absurd become perfectly clear.

If we look at parallel rails which run to infinity on a horizon situated halfway up our field of vision, the rails will appear to converge on a point. In a photograph, in a two dimensional space, we can observe this phenomenon which at its origin exists in three dimensions.

Likewise, parallel lines, just like big circles of concentric spheres in four dimensions, projected into a three dimensional space will appear to converge on a point.

So, if it is four dimensional, the vase which contains the universe can be perceived by our imagination as a point of concentration⁽¹⁾. Here is a subject for reflection, as much for religious minds as for mathematical minds.

The comprehension of the role of the fourth dimension in relation to phenomena of the imagination accompanying concentration on a point helps us to better understand the connections between the law of Karma and the intervention of the primordial creative force: the law of Karma being only the moral aspect of the law of gravitation unfolding in a three dimensional space; in a certain manner, the contribution of the creator falls from the fourth dimension.

1 - Let us recall that the space between the two eyes is particularly linked to the fourth dimension because if our glance converges on this point, it is possible to see a sphere in its totality as if the glance were seeing it through the fourth dimension (*Initiatory Experiences* Volume I). All meditation relative to the fourth dimension must be centered in the space between the two eyes.



VII

THE EXPLOSIVE CYCLE OF THE MIND

INTRODUCTION

If Christ possessed a perfect knowledge of the teachings of all the prophets preceding him, he quoted them quite rarely. He preferred creating a new and original doctrine responding to the historical necessities of the time.

Really trying to imitate Our Lord will not be accomplished by being obsessed with trying to understand from his teachings more than our era and our present nature can grasp. Furthermore, it is more difficult to live the Gospel than it is to understand it. As far as we are concerned, we have completed this work as best we could using our means in *The Power of Christianity* and we shall leave it up to the future generations to shed even greater light on the mysteries of the Gospel thanks to the discoveries of science. We believe that it will be in creating a doctrine that contains the Gospels but giving in addition the necessary initiatory techniques for easily applying them that we will be able to imitate Christ in his creative aspect. "He within whom I live will bear many fruits". Thus, at first, it has to be assimilated. And secondly one must create a fruit, a new element. That is why it is necessary to dare to complete his doctrine.

In the present treatise, on one hand we give a summary recapitulating the four magic exercises which seem to be the real key to the powers of Christ and which we received from our initiator Artheme Galip; and on the other hand we present a new analysis which is as detailed as possible concerning the point of concentration, what Jesus called the grain of mustard seed and which, to our mind, is the most important phenomenon of initiation, the truest and the surest.

We consider that with the improvements we have brought to the techniques of concentrating on a point, we have henceforth put within the reach of all conscientious researchers the possibility of verifying, within a matter of weeks, the existence of an occult science which due to its particularly subtle nature could only remain secret until we acquired better knowledge of the laws.



The new analogies which we explain here, from the concentration on a point to specific astronomical phenomena, free us from the necessity of going through the laying on of hands done by real Master for obtaining the experimental and personal proof of initiation. Naturally, this fluidic contact can only accelerate the progress in a person who already has some practice.

Using the new procedures we indicate, each person will quickly acquire the radiance which provokes conversions. We are therefore personally convinced that the pages which follow will have profound repercussions on our civilization.

THE EXPLOSIVE CYCLE OF THE MIND

a) Exercise while falling asleep

We now want to examine a set of methods which strengthen concentration of the mind on a point in an astounding and prodigious way.

This exercise is profoundly Christian because this "point is the Kingdom of Heaven, the grain of mustard seed, the indivisible point which exists in the body, a point which only the spiritual can know" (The Gospel According to Thomas).

The power of this concentration is prodigious and allows one to perform an enormous number of miracles, because as Christ said: "If you had the faith of a grain of mustard seed, you would say to this mulberry tree: "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'be uprooted and planted in the sea,' and it will obey you." Luke XVII-5-6).

"Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen." (Matthew XI-21).

The normal fate of the mountain being to lie at the bottom of the ocean as a result of erosion, we remark right away that the CONCENTRATION ON A GRAIN OF WILD MUSTARD, i.e. ON A POINT, ACCELERATES THE PROCESSES OF NATURAL EVOLUTION. And this is precisely the aim and the principal miracle of initiatory training: to accelerate our evolution.



It is a living point which raises the mountain of our impure thoughts and dissolves it in the ocean of the primordial cosmic force to the rhythm of its breaking waves. The weathered rocks of mountains serve as food for fishes and seaweeds and likewise any terrestrial thought, transported in the streams of cosmic rhythm, will come back to us transformed and therefore creative.

This concentration is constant, of course, in the waking state of the Initiate. But there is no better moment for analyzing than the delicate period of falling asleep. For this reason we felt it necessary to associate two different studies very closely, that of concentration on a pulsing point and that of falling asleep.

In addition, from our thirty five years of experimentation, the result shows that the exercise of concentrating on the explosive cycle of the mind is the ONLY mental exercise which can habitually accompany falling asleep going to its farthest limits, and even beyond, because it is so deeply identical to the cosmic rhythms that it tends to continue in dreams.

b) The fundamental rhythm of the imagination

Before trying to introduce the rising sun of the spirit, let us analyze the moment of the last big combat between the consciousness and the forces of the unconsciousness, the moment par excellence whose conquest leads us to illumination.

Because in the same way that the coastal area, as much the seaward side as the landward side, is the zone where life is the most plentiful, and the inner surfaces of the lungs and the intestines are the most active areas of exchanges of life, in the same way the period of contact between the dreaming state and the waking state is the most favourable moment to the true life of mind.

We are now going to indicate how everyone can obtain a fantastic falling asleep.

Because for keeping the mind lucid up until the edge of sleep, and even during sleep, we are going to make use of a very powerful force, the FORCE OF RHYTHM.



Fill the bathtub with water. Using a child's small shovel, give the water of light longitudinal rhythmic impulses. You will have a certain difficulty in finding the rhythm in resonance with the characteristics of the bathtub. But once you have found this rhythm, and much faster than you would have expected, you will find yourself totally drenched and the bathtub nearly empty; this result is obtained with very small movements of the shovel.

Likewise, using rhythm we will empty the mind of its consciousness which is the bathtub of the body. The problem is to find a rhythm so natural that it continues by itself even during the period of falling asleep, a rhythm which in spite of the weakening of the will increase the exteriorization of the mind which is already more or less spontaneous at this moment. For discovering this rhythm, we shall first of all proceed by elimination: this rhythm cannot be a simple sinusoid because no biological rhythm is sinusoidal. The rhythm of a swing, a pendulum or ripples on the water do not correspond to any of the rhythms of life; therefore, we have to look deeper to find what we shall call THE FUNDAMENTAL RHYTHM OF THE MIND.

Moreover, the heart and the respiratory rhythms give us but a very poor idea of the asymmetry of biological wave patterns (in regard to the abscissas as much as the ordinates). It is necessary to study the curves of electrical phenomena which are much closer to the essence of life in order to comprehend the irregularity of a single wave. Such as the electrocardiogram with its very high peak; and even more complex are electroencephalograms. This observation helps us in getting rid of all preconceived ideas in the search for a fundamental rhythm of the imagination.

Here, we call to mind a sensory rhythm which we brought to light⁽¹⁾: stare at a flashlight for approximately thirty seconds, then switch it off and remain in the dark with your eyes closed and observe the phosphene as long as possible (subjective phenomena of light). We are not going to describe these, but we recall their rhythm: a bright patch appears, grows slowly, arrives at a maximum then SUDDENLY disappears. Several moments later, a faint luminous patch reappears and the same cycle is repeated, characterized by a very gradual apparition of the luminosity and its sudden disappearance.

1 - Cf. *Phosphenic Mixing Applied to Education*



Now, this rhythm seems to be a fundamental brain rhythm: a person, who observes his thoughts while falling asleep and therefore when their own rhythm is not modified by outer stimulations, will notice that each thought gradually increases in intensity and then *suddenly changes* in an involuntary way, as if somebody had turned the knob of a stereoscope for us.

Furthermore, the person who observes himself at this moment will notice that each thought is at its maximum intensity just before this involuntary change, whereas *the change is accompanied by a kind of darkening of the consciousness*, a period of time which gradually increases as we advance towards sleep.

Furthermore, this mechanism recalls that of distraction:

We will observe, using an effort of the memory when we become aware of it, that there is a brief eclipsing of the consciousness, comparable in a kind of flash falling asleep at the moment the thought we want to hold onto is changed, so to speak in spite of ourselves, by a new thought which comes and diverts our attention.

This is the natural characteristic rhythm of thoughts while falling asleep.

And now, in its modern force here is THE KEY TO THE KEYS OF THE SECRET TEMPLE, thanks to which each individual will attain the greatest illumination within his abilities:

WHEN FALLING ASLEEP, GIVING THE POINT OF CONCENTRATION THE RHYTHM OPPOSITE TO THAT OF THE SPONTANEOUS RHYTHM OF THINKING.

This led us to the most important fundamental exercise of all the exercises that we have put forward, and which is as follows:

IMAGINE A LUMINOUS SPOT, THE FLAME OF A CANDLE OR GLOWING CLOUD, AND THEN IMAGINE THAT THIS FLAME EXPLODES. VISUALIZE SPARKS FLYING IN ALL DIRECTIONS, WITH THE GREATEST POSSIBLE VIOLENCE AND PROJECTED THE FARTHEST POSSIBLE.

Then observe a period of very long rest, twelve times the duration of the explosion and then think, for example, of a slow grouping of the points of



light condensing into a small luminous sphere which continuously decreases in volume with a slight whirling movement.

When this sphere reaches the minimum volume that you are capable of giving to this thought, **YOU WILL NOTICE THAT IT BURSTS IN SPITE OF YOURSELF. THEN, ACCENTUATE THIS EXPLOSION USING YOUR WILL AND BEGIN THE CYCLE AGAIN.**

During the long period of rest, after a bit of practice, light or visions appear spontaneously. The length of time of the voluntary contraction is roughly equal to the duration of the explosion, but its movement is slow because its course is short. It ends in a sensation of mental muscular contraction which determines the big explosion.

Just as for the water in the bathtub, it is necessary for you to grope, in a way to feel the rhythm inherent to the liquid mass, and in this experience it is even necessary to show a great deal of mental flexibility, to grope and look for the fundamental characteristic rhythm of the imagination. This is rather easy to do by sticking to the principle for which we are going to present further reasons: the first stage of the cycle must be as explosive and as brutal as possible and the period of rest very long, because this rest is in fact a subconscious moment of return. Once the right rhythm has been found, the results are fantastic. It is not within the scope of this study to describe them. We leave the pleasure of the discovery to each person.

You will spontaneously notice that these successive explosions are not all of equal intensity but that they follow one after the other like the waves of the sea: several of them will grow bigger until there is one which is much stronger and then the next one will be very weak, and then cycle starts over again.

SUCH IS THE NATURAL FUNDAMENTAL RHYTHM OF CONCENTRATION OF THE MIND.

You can try any other rhythm: you will be surprised at the failure of your efforts.

1 - We would be very happy to hear from experimenters letting us know about the results they have obtained to help us in deepening the study of this extraordinary phenomenon.



On the other hand, if you try our mode of practice several evenings in a row, you will be most certainly surprised by the results⁽¹⁾. And then you will remember the experiment done in the bathtub because this is the rhythm of the primordial cosmic force which completely transforms the personality and engenders all the psychic gifts: illumination and out of body experience. And all this without any effort because it tends to automatically continue by itself, by entering into resonance with the fundamental characteristic rhythm of the imagination.

Therefore, it is the only force able to sustain the consciousness when the will weakens at the moment of falling asleep.

This explosive pulsing attaches itself to the musings at the moment of falling asleep by slipping into the short interval between the changes in thoughts and it often persists in dreams. It is a grandiose upheaval of the whole being: a metamorphosis, a revival.

The experimenter will quickly arrive at even more phantasmagorical results if, when falling asleep, each time he notices that a thought has changed he makes an effort to recall the instant of the change as best he can.

AND HE THEN MAKES HIS POINT OF CONCENTRATION BURST ON THE MEMORY OF THIS CHANGE. He will have then the impression of weaving his way through two coarse and limited material objects for having a brief glimpse into an infinite space of light.

c) Analogy drawn with solar rhythms

In priori, it can seem shocking to consider this rhythm as the fundamental rhythm of the mind because it is no other than the rhythm of a bomb that explodes.

Let's imagine a chemical or atomic bomb that explodes in a vacuum. A great number of molecules, at first quickly thrown at a far distance, will slowly return to the place where the explosion took place because of the gravitation which attracts molecules to each other.

Now, all stars function in this manner: on one hand, the internal nuclear explosions are at the origin of all their electromagnetic radiations and on the other hand, during the formation of protuberances enormous



quantities of matter are projected at a colossal speed, sometimes at such a speed that it definitively escapes from the solar attraction. But in general, after completing immense circuits, this matter slowly falls back toward the sun again (because it is slowed down by the pressure of the radiation). This process is perpetual.

Sunspots evolve on the same rhythm: first of all there is a very luminous spot, called a facula, and then in the center of this, a dark point appears which grows in size within a few hours and will sometimes take two to three months before disappearing.

The cycle of the course of sunspot evolution over the years is comparable: the period of growth is about four years: it is shorter than that of its decrease which lasts about seven years. We will see that this similarity, although it is a bit far removed from the curves is probably not just a matter of chance.

Now, experience has proved that the analogy between the point of concentration and the sun can be pushed much farther, to such a point that it cannot be considered as just a simple coincidence.

In effect, darkness is associated with negative ideas, night, weakness, terror and death because we think of terrestrial darkness.

But it is completely the opposite if we focus our attention on the dark parts of the sun: these constitute sunspots. It is in these areas that the deep texture of the sun is unveiled by our researches. These sunspots constitute areas of maximum activity, temperature and movement and probably because they are gigantic whirlwinds, they are centers of magnetism and emissions of electron flux in beams.

Now, the person who practices concentration on a psychic center or chakra will notice that this is amazingly facilitated by imagining a small black intermittent point in the center of the flame out of which forces spring at the moment of explosion and where they are engulfed during the period of falling back within itself. This black point must not be looked at with pejorative ideas linked to the concept of night, but on the contrary as the analogue of the sunspot: the zone out of which all forces spring, the one which exercises magnetic attraction on us and the one where the depths of the mind appear in their fullest nakedness.



The experimenter who seriously tries the experiment will realize that it is not a question of a philosophic comparison fabricated for the needs of the cause, but an absolutely fantastic phenomenon which shows that it is in our best interest to study the analogies between our mental phenomena and astronomical phenomena.

It is in this way that we shall be led to the perfecting of the mental rhythm which we have described, in making a closer examination of solar rhythms: in effect, sunspots and protuberances appear in gushes.

The explosion decomposes into a succession of secondary explosions, like a stick of bombs.

During another creative phenomenon, the eruption of a volcano, the first explosion is often the strongest, at least in the case of a dome-shaped volcano because the dome is projected in fragments and then the explosions follow one another accompanying the flow of lava.

Thunderstorms also often come in series and by periods. We note the instantaneous character of lightning, an electrical phenomenon, and therefore very primitive.

Let us remark that the rhythm of ejaculation, another primitive creative rhythm, bears a strong resemblance to the rhythm of volcanic eruption.

Also, the point of concentration will have even greater power if the experimenter imagines several successive explosions with condensation which are followed by a long period of rest.

Due to the principle of analogy, we find this complex rhythm on different levels: **explosions close to each other with condensation and a long period of rest.**

Certain evenings, the mind will concentrate itself on successive explosions. Other evenings, we shall feel the need to take a break from these terrible discharges with more static concentrations. Also, on the scale of fate in a human life, success will come in explosive waves to the person who practices concentrating his mind on this meditation.

A volcanic eruption makes new land appear and the scoriae produced are very fertile. Likewise, throughout the progression on the inner path, the



essential object is to obtain eruptions through the concentration on a point. This will then be followed by prodigious transformations, and this point will create a terrain where the best seeds contained in the soul will be able to germinate.

By no means are we trying to draw a comparison between the point of concentration and the sun. It is the impartial observation of the point of concentration which brings to light the analogy made with solar phenomena.

But we mustn't forget that Christ called this point of concentration the "grain of mustard seed". It is therefore essentially a vital phenomenon, the other being that it takes place in the consciousness of human beings. There is no contradiction in these two facts now that we know vegetables transmute elements by a process which is still inaccessible to us. The real analogy drawn with the point of concentration, the primary one, must be made with atomic phenomena which take place within plant life; and these in turn must demonstrate certain analogies on an atomic scale with astronomical phenomena. And that is why, in the sky, the astronomer can see the image of the point of concentration, the initiate, the magus.

Now, atomic phenomena of plant life GO AGAINST CARNOT'S PRINCIPLE: THEY BRING ENERGY INTO THE WORLD, which is totally incomprehensible to us. Likewise, THE POINT OF CONCENTRATION, AND THIS ALONE, INTRODUCES ENERGY INTO THE INDIVIDUAL and this is a deep and profound mystery.





VIII

ANALOGY DRAWN WITH CEPHEIDS

These analogies appear at each step for the person who tries observing the effect produced on him, and in all impartiality, the phenomenon of concentration on a point.

Because this pulsation, having a very particular nature, which begins with an explosion and ends with a slow contraction, is nothing other than the rhythm of the variable stars called Cepheids which rapidly become extremely brilliant and then slowly diminish in brightness.

Now, once again, and we will insist on this, the analogous mental phenomenon is stupefying. It has a natural tendency to perpetuate itself and to even increase by itself when we put our attention on it, which is not the case of a rhythm, for example, where the contraction and dilation are of equal duration.

There is a great variety in the rhythms of Cepheid stars, but they all have a common feature: their growth is more rapid than their decline which makes us understand better what the ideal rhythm of the mental star would be.

This would be the rhythm of a nuclear reaction appearing in the void-time explosion of projection, which is in fact infinitesimal: the time representing the falling of particles which have not escaped the gravitation of the whole infinitely big system.

In other words, the mental concentration is all the more perfect the briefer the length of time of the explosion and the longer the period of rest and concentration. The ratios of the durations we have given above are to be taken only as an indication concerning the structure of the imagination which is the most wide-spread. It appears that the similarity between the rhythm of variable stars and this mental phenomenon is too striking for evoking a question of fate. Let us rather say that these solar and stellar rhythms, these explosive pulsations, probably have atomic phenomena at their origin.



When the pressure increases as a result of slow contraction, there comes a time when it is strong enough to trigger a new category of atomic disintegration in a chain reaction, thus creating a sudden dilation, all the more abrupt as the atomic phenomena will outweigh the elastic phenomena which, on the contrary, tend to equalize the time of concentration and dilation.

This is why the explosive rhythm, which is the fundamental rhythm of the stars because all their energy comes from disintegration, is often attenuated by its combination with a pure sinusoidal rhythm.

Something quite comparable occurs in concentrating the mind on a powerful pulsing point: A NEW QUANTITY OF MENTAL ENERGY IS INTRODUCED WITH EACH PULSATION, as if the disintegration frees energies during the period of folding back within itself. The analogy drawn with atomic phenomena shows us that the phenomenon is all the more explosive and brutal. That is why the effort of the imagination must be particularly concentrated on the brusqueness and violence of this explosion.





IX

ANALOGY OF THE EXPANSION OF THE UNIVERSE

Finally, let us recall the current hypothesis on the expansion of the universe: the drifting apart of the galaxies leads us to conjecture that at the origin of all the physical worlds we are able to observe an analogous explosion took place and there is discussion on the subject as to whether it will be followed by a slow contraction.

Now, we have shown⁽¹⁾ that there exists a symmetry between matter and mind. Thus, the higher the spiritual phenomenon, the more it is necessary to turn to the mineral world to find phenomenon which is morphologically similar.

That is why the primordial rhythm of matter, the rhythm of atomic disintegration, thus the fundamental stellar rhythm and the solar rhythm, and the rhythm of volcanic eruptions on Earth (which certain geologists believe is due to a periodical increase in the Earth's radioactivity) and the rhythm of the creation of physical worlds is also the fundamental rhythm of the spirit.

1 - Cf. *Homologies* (p. 216 and p. 254) by Dr. Lefebure



X

SYNCHRONIZATION WITH SOLAR SOUNDS

It is obvious that the practice of concentrating on the fundamental sound of nature, natural name of God, must accompany this visual concentration.

We associate the repetition of OM with concentration on a point!

Here we have a fact proven by experience which is easy to verify: this repetition is infinitely easier and more pleasant when we separate the O and the M by a pause, a silence, and then we observe another longer period silence once again after the M.

If we compare this with the rhythm of the heart on one hand and the rhythm of days and nights on an annual average on the other hand, nature seems to digest periods of rest that are equal to the periods of activity.

However, experience has proved that it is beneficial for the periods of rest to be much longer. We find the dissociation of the letters of the mantra, as reported by Doctor Percheron. He indicates in "*Gods and Demons, Lamas and Shamans of Mongolia*" that the monks separate the letters of the mantra from each other very clearly (in this case A - U - M) (p. 99). The M can be brief and shrill like blowing a whistle, or on the contrary it can be much longer than the A and the U.

Moreover, when Jesus says: "I am the alpha and the omega" in no way does he add that everything which comes in between them is sound. He rather seems to suggest that sound is the initial and final phenomenon of a cycle of creation.

These traditions confirm this inner experience: the repetition of the mantra is infinitely more fruitful by separating the letters from each other, leaving a period of rest in between. And in addition this guides us in the synchronization of the auditory formula and the visual image of the point which is just as important.



In effect, the mind has difficulty in concentrating itself at the same time on the visual image and the thunderclap which, moreover, is heard after the perception of the flash of lighting. Thus, one has to separate the sound from the visual image in two ways: at each explosive cycle and over a long period of time which covers several cycles.

With each cycle: the letter O pronounced mentally precedes the withdrawing of the imagination into a very small sphere. The end of the explosion of this sphere is followed by the mental repetition of the letter M.

Over several cycles, for a couple of minutes, the mind will concentrate its effort on the repetition of the mantra OM with a period of rest between O and M, followed by another period of rest between O and M and another period of rest before beginning again. Then, when the experimenter gets tired of doing this, which is shown by a lessening in the quality of mental hearing, he will then think of the visual concentration and auditory concentration, which is very fruitful.

It is while insisting on the visual concentrations that one will fall asleep and this will help the mind to exteriorize itself. And in the morning the sound will help us to pull our thoughts together. Moreover, this process is hinted at in the Apocalypse of Saint John when Jesus says: "I am the Root and the Offspring of David, and the bright MORNING STAR." (XXII-16): the person who falls asleep on the Star of concentration is awaited in the morning by the star he created.

Finally, we shall add a remark which helps enormously in increasing the power of all these rhythmic concentrations: most often, the rhythms of natural phenomena are very rapid at first and then slow down: the growth of the egg, the respiration and cardiac pulsations of a newborn child, the growth of stars up to a state of stability due to the equilibrium between gravitation and the pressure of radiation.

The experimenter will draw great benefits from repeating these rhythmic pulsations in salvos: rapid at the beginning, then gradually slowing down and observing a long period of rest before the following salvo. The illumination obtained by the observance of this set of rules is absolutely stupefying.



XI

SYNCHRONIZATION WITH REVERIE

The person who practices this exercise for a certain amount of time will experience what Jesus meant when he asserted:

"The kingdom of God is among you" (Luke XVII-21).

Now, as he also said: "Our Father who art in heaven", as if to say heaven is in the midst of us. In other words, we have to learn to how to discover several stars or at least one star within ourselves. Using rhythmic concentration, we light a star in the temple of our body.

At this point, we encounter our creator. Whether we have materialist beliefs or religious beliefs, confronted by this permanent and continuous observation that creation exists we can ask ourselves whether the act of creation was accomplished once and for all or whether it continues perpetually. Certain physicists have posed this question which is completely independent of issues of faith.

Now, we tend to be in favour of the second hypothesis. We are more inclined to believe in permanent creation, on one hand, because of a major discovery that was made recently: the transmutation of elements by plants.

The transmutation of atoms by plants shows that through the intermediary of atomic phenomena, life unceasingly introduces energy into the world. Here we have a mystery that we will not be able to get out of simply by using equations. For us, the analogies drawn with inner experiences appear to be indispensable for shedding light on the question.

This mental star, this pulsation introduces a greater life in us, as if a liberating occurred at its center, freeing **THE ENERGY WHICH CONSTITUTES OUR ME, OUR CONSCIOUSNESS OF EXISTING.**

This life which flows out of the pulsing star of mental concentration is felt at the moment itself as a stronger intensity of the consciousness, and later on it is manifested by permanent modifications of our being.



One of the essential characteristics of the center of concentration pulsing on this rhythm - and on this one alone - is that it can continue while we are falling asleep, and even better, during the reveries which accompany it.

This pulsing energy will manifest itself first of all BETWEEN the mental forms of evening reveries. By this very fact, it tends to destroy them but they come back transformed, metamorphosed. We can help this process by making the effort of applying the same rhythms to our musing while falling asleep: a sudden explosion projecting at a great distance the objects contained in it; a long period of rest where the reverie follows its usual course.

Or, without deforming the subjects of usual musing, at regular intervals they emit an explosion of flames which then fall back inside them after a long period of rest. We must not forget that death and sacrifice are also forms of explosion of the being; the sudden multiplication of the same image to infinity and the rapid dilation up to the immenseness of a single image. There are a thousand ways of associating the fundamental rhythm of the mind with reveries. The essence lies in the rhythm we have described, the only one with which it can enter into resonance, completely transforming it, all the while incredibly intensifying it.

Moreover, this process of projection to infinity is the exaggeration of the usual mechanism of musing which is a projection of the thought outside body. Thanks to the explosive and rhythmical pulsing of the subjects contained in musing, this projection goes unceasingly farther.

Here, musing stops being a selfish isolation. It becomes a communion with the immensity of the universe and with all the beings situated in the space where the projection of our thought unfolds.

Using the procedures we have just described, very briefly but nonetheless completely enough for the conscientious researcher, mental sexuality unites and arrives at a complete identification with the concentration on a point. Intellect and sexuality mutually strengthen each other instead of fighting each other. We are able to better understand the oriental images of huge goddesses whose limbs emit flames. All one has to do is give the fundamental pulsation of the mind to these flames for this image to install itself and absorb all the erotic images. The very bottom of the soul is washed and metamorphosed. The entire character will feel the effects of this.



Acts will take place in the world manifesting the strength which flows from our creator, the point of concentration that is within us. Reverie serves as a channel between the pulsing point and action.

The law of Karma is a secondary law: it brings the consequences of our acts back to us. It is good to know this and take it into account in our acts. But the first law is: the PERPETUAL CREATION OF THE WORLD, A CREATION THAT WE CAN INCREDIBLY ACCELERATE BY CONCENTRATING ON A PULSING POINT because through processes comparable to nuclear reaction life introduces energy into the world.

But for the flow of this energy to arise from this point, we must not forget the channel of musing: in all systems, the mid-stage is a rhythmic stage. This is the case for the heart and the lungs, between the head and the limbs. Reverie, the period between the state of sleep and the waking state, just like the mind, must become pulsing so the divine forces conquered by concentration can flow naturally in our acts.

While we are falling asleep, we can facilitate this transformation by concentrating our mind on the center located on the top of the head. The highest moment in our mental life must correspond to concentration on the highest center of man. Moreover, Tibetan traditions confirm that this is the center of exteriorization, the center of the passage from the waking state to the dream state. When we begin to relax, we imagine that the slow time of concentration is made up of small glowing clouds which leave our muscles.

While the openings in the muscles close again, the clouds group together at the top of the head and then slightly above it they explode. After several minutes of this exercise, we shall note an improvement in the sensation of exteriorization and a pulsing sun will be perceived on the outside.

It is this link between the explosive cycle of the mind and the crown center that was materialized by the crown of thorns in Golgotha, because an explosion traces thousands of small points in space. This symbol therefore expresses the deepest and most amazing phenomenon of Initiation. This crowns the brief but stunning succession of miracles of growing importance and it gives testimony of an explosive energy which radically changed the course of history.

Dr. LEFEBURE



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BOOKS BY DOCTOR LEFEBURE

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THE YOGA OF TWO SECONDS

THE DEVELOPMENT OF SUPRANORMAL POWERS OF THE MIND WITH THINKING AT A RHYTHM OF ONE SIXTH OF A SECOND

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**FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO
or the KUNDALINI
triggering device
Volume I**

Kundalini is the aim of all Yogas and we find the equivalent in the mystic practices of all religions because the awakening of this energy gives access to the powers of the mind.

Kundalini is considered to be the deepest and most mysterious of the forces in the universe, the most powerful, the most terrifying.

Are its awakening and manipulation dangerous?

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

Once we have understood what this force is, whose awakening is the goal of yoga, we realize that Kundalini is a very simple thing, highly beneficial, without danger and easy to trigger, contrary to outdated dogmas that arose from hasty occidental interpretations.

Once we have sorted out all the useless practices for awakening this force, there remains one principle which can be applied in many different ways. But among these there is one which has shown itself to be the most effective and the quickest: the "Kundalini Triggering Device" or Gyroscope.

Dr. LEFEBURE describes how each person can build this device himself, which permits **TRIGGERING THE AWAKENING OF KUNDALINI IN ONE OR TWO WEEKS USING IT AT A RATE OF ONE HOUR PER DAY.**

In this short period of time, in general the power of this awakening is enough for producing the classic effects of the rising of this force, felt in the vertebral column and triggering an illumination when it reaches the head, engendering a mass of curious and comforting spiritual experiences



to such an extent that the experimenter can no longer doubt that it is the "real" Kundalini that he has within him. The result is absolutely convincing. The subject is then free to stop his practice at this point or push its development farther using the Gyroscope.

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

Gyroscopic meditation amplifies this natural rotational function, imprinting a movement of rotation in thinking for which there exists a neurological structure which is predisposed to this. This explains why this meditation becomes very powerful so easily.

Kundalini and reincarnation. Analogical resonance between the whirlwind and the law of karma. Preparation for the future life through the exercise of transmutation. The magnetofluidodynamics, the resemblance of the laws of the physics and of those applying to the spirit.

This book makes KUNDALINI accessible to all, through a scientific understanding of this energy.

Ref.: **L07**



KUNDALINI Volume II

Before Doctor LEFEBURE's works, it was believed that only a very small number of individuals had access to the supranormal powers of the mind, and this was only after a long and difficult period of asceticism. The results obtained by practitioners of gyroscopic meditation were of such importance that observations and experiments, carried out all over the world, allowed Doctor LEFEBURE to design new and even more powerful modes of application.

For this reason, gyroscopic practice seems to be the most complete and powerful key known today for the awakening of Kundalini, as well as the key to cerebral development necessary to all intellectual activity.

The faculties of memory, attention and the spirit of initiative are strengthened, with a particular action on the understanding of mathematics. From this point on, initiatory techniques are an integral part of the solid bases of cerebral physiology and it goes without saying that, just as it was at the beginning of the computer age, this concept will be beyond certain persons but the researcher having a critical and practical mind will see a field of unlimited experimentation opening up before him. Henceforth, there is no question of believing without being able to verify by oneself.

Use of Gyroscope for out of body experiences or astral projection. Method for the rising of Kundalini, through concentration on the scale of color temperature. Experience of cosmic consciousness extended by the gyroscope during sleep. Expansion of the consciousness in the cosmos. Exteriorization of the body of light.

But the essential contribution of this second volume is certainly the concentric Gyroscope which permits a great number of possible combinations of the symmetrical activities of the brain hemispheres. There is nothing more stimulating for the brain, especially if we associate these activities with the appropriate mental exercises. This device constitutes a key superior to all the previous methods of awakening Kundalini, depending on the subjects and the groups of persons tried the experience.

Ref.: L08



THE SCIENTIFIC KEY TO SUPERNATURAL PHENOMENA

The third phase of the phosphene, the “diffuse glow”, is an energy which emanates from the brain. It is photographable and permits physical objects to be perceived in complete darkness. It is at the origin of phenomena of clairvoyance, premonitory dreams, visions and apparitions and all supernatural manifestations.

Furthermore, this energy emitted by the brain accumulates in the places where phosphenes are used regularly, as well as in "the aura" of the persons who practice.

These phosphenic salts, i.e. the energy produced by the mixture of a thought with a phosphene, constitute what the Ancients called "egregores", which are at the origin of all holy and sacred places because they allow reaching the subtle planes, the invisible worlds.

These phenomena are not as rare as one may think and there exists a kind of "taboo", a code of silence that is imposed to avoid the spreading of the "initiatory secrets".

Who profits from these phenomena and events? Who has an interest in dissimulating their nature?

Dr. LEFEBURE's investigation reveals elements that nobody had previously analyzed. The reader will be very surprised to discover that he, too, can produce these "miracles" as well as many other phenomena which are rarely spoken about.

Ref.: **L09**



THE INITIATION OF PIETRO

This book was intended by the author to be a fully initiatory book for everyone, as desired by the initiator.

In brief, Doctor Francis LEFEBURE was initiated at the age of 18 by A. GALIP through a laying on of hands. This initiation provoked phenomena of esoteric clairvoyance. Galip himself was an initiate of the Magus caste of the Temple of Zoroaster. Inspired by this initiation, F. LEFEBURE, a physician and physiologist, devoted all his energy to the understanding of the deepest secrets of this initiation.

Thanks to phosphenic experiments and applied cerebral physiology, he discovered that this initiation can be acquired without a master and that, although supernatural, it is open to anyone who makes the effort to receive it. This well-conceived book progressively initiates the reader on all aspects from A to Z.

Including: The 2 keys to Occult Power. The 4 keys of the Magus. Sways. Rotations. Mantras. The fourth light. From clairvoyance to astral projection.

In short, a book which will open unlimited horizons for those who make the effort to study it.

Ref.: **L05**



The School of Doctor LEFEBURE,
First Center for the Teaching
of Applied Initiatory Techniques
continues the research and spreading
of the works of Doctor Francis LEFEBURE,
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