

Doctor Francis LEFEBURE

THE SUBUD INITIATION

**OR THE TRANSMISSION OF
THE GREAT FORCE OF LIFE**

FOLLOWED BY:

**HARMONIOUS CEREBRAL
DEVELOPMENT
USING PHOSPHENISM**



PHOSPHENISME Publishing

THE SUBUD INITIATION

or The Transmission of the Great Force of Life
followed by:
Harmonious Cerebral Development
using PHOSPHEMISM



Initiation, as the word indicates, is a beginning: the beginning of what must lead to **PSYCHIC EXPERIENCES THAT ARE TOTALLY EXTRAORDINARY.**

Part one: "The Subud initiation"

This describes the point of departure for Dr. Lefebure's works on Phosphenism. He analyzes two initiatory methods: the first one he received when he was 18 years old, from a Zoroastrian master; and the second one at the age of 44, received from the Indonesian Magus Pak Subuh. This led him to discover the extraordinary interest of phosphenes as a means for studying the brain, and then the powers they can lead to. Dr LEFEBURE teaches us how to project what Subuh called "the Great Force of Life" in order to help those who wish to embark upon the path of initiation.

Part two: "Harmonious Cerebral Development using Phosphenism"

This introduction to the works of Dr. LEFEBURE presents, first of all, the basic exercise of Phosphenism Mixing with enough details so that the reader will be able to practice and convince himself of the value of the whole body of the works through the results that he has obtained. A digest of each book sums up, in the logical order, each of his discoveries concerning rhythmo-phosphenism and the diverse applications of phosphenes: development of the memory, development of the faculties of supranormal perception. The practical exercises will give you an idea of the real efficiency of this science, Phosphenism, which constitutes the highest initiatory teaching. This book is a presentation of the works of Dr. LEFEBURE and it will give you an overall view of all his research.



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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.

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Doctor Francis LEFEBURE

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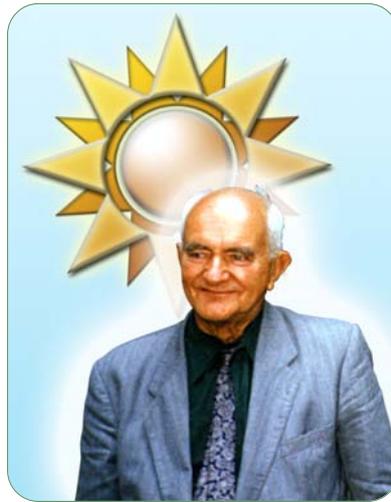


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Dr. Francis LEFEBURE

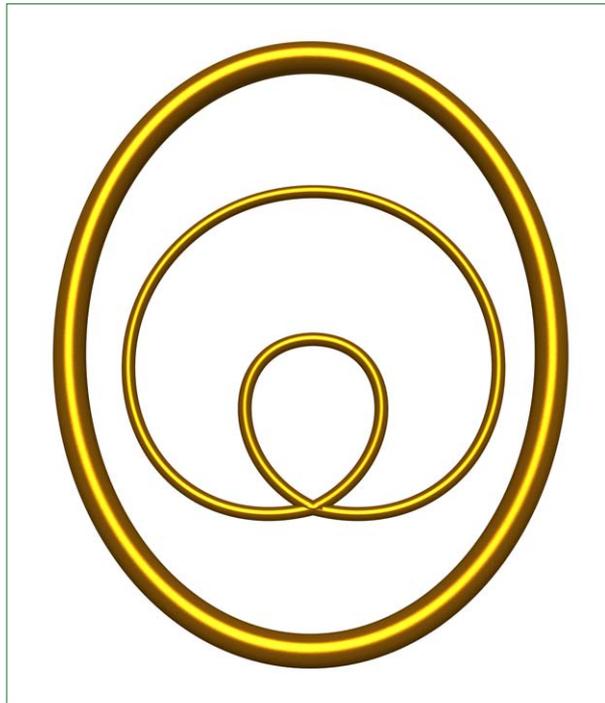
- Former Extern of the Hospitals of Paris, France.
- Former Physician at the School Health Services.
- Gold Medal and prize at the "Lépine" contest, 1963.
- Gold Medal at the International Inventors Fair in Brussels, for the action of the Alternating Hearing Device on the brain, 1964.
- Silver Medal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



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The Symbol of PHOSPHENISM

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

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

Origin of the word PHOSPHENISM

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



THE SUBUD INITIATION



TRANSMISSION OF THE GREAT FORCE OF LIFE



FOREWORD

In all times, initiation has consisted of the transmission of a psychic impulse, a kind of immense and informal telepathy projecting a primordial force on the recipient, which takes on multiple forms that evolve and adapt to the nature of the person, like the water from a new stream which suddenly appears and adapts itself to the terrain as it flows.

In Sub-Saharan Africa, certain native religious leaders possess this power. Dr. LEFEBURE was able to observe this in Burkina Faso (formerly Upper Volta), and this confirmed what he had heard from certain persons who had been to the Ivory Coast.

In the ancient tradition of Zoroastrian initiation, the candidate for initiation stood in the water of a river while the priest stayed on the bank praying and focusing on the rising Sun in order to transmit to him the force that was thus captured. This rite was therefore very similar to that of the baptism of Christ performed by St. John the Baptist.

In Occidental Europe, this phenomenon was nearly completely forgotten from the moment that our present school system was created, as it neglected the importance of certain ancestral practices in order to favor a better organization of the brain.

Dr. LEFEBURE revealed that this initiatory transmission is based on the same laws as the physics of vibrations. Experiences show that we can apply the knowledge that we now have concerning the physics of vibrations to rhythmic thinking. This was made possible because Dr. LEFEBURE had received two initiations of this kind: the first at the age of 18 from a Zoroastrian master; and the second at the age of 44 from the Indonesian Magus Pak Subuh.

The latter seemed to him to be particularly pure, because it was completely free of all concomitant oral teaching, and therefore free from dogma: **Pak Subuh contented himself with projecting what he called "The Great Force of Life" on those who desired it. This seemed to be the force of the visual imagination which was given a rhythm. A particular area of the brain, which has atrophied due to our mode of education, very probably allows the awakening of this force in certain persons; it then rushes into them without any effort, LIKE THE WAVES OF THE SEA.**



This is the kind of phenomenon that the author analyzes here, in order to put within the reach of everyone the possibility of reproducing and thus permitting each person to become a Master in the literal sense of the term.

The comparison between the two Masters led Dr. LEFEBURE to think that it is a particular way of swaying the head, all the while meditating, which acts on the functioning of the brain, creating rhythms in thoughts. Not being able to use an electroencephalogram which necessitates a total muscular relaxation in order to analyze the effects, he came up with the idea of using phosphenes. He then discovered a surprising fact that no other author before him had ever pointed out what he called "the Subuh effect". This was the point of departure in his research on phosphenes which led him, four years later, to the discovery of "Phosphenic Mixing", and the educational method which is now very well known.





THE SUBUD INITIATION
or
THE TRANSMISSION OF THE GREAT FORCE OF LIFE
by
THE OSCILLATION OF THE POINT OF
CONCENTRATION

The present text is an excerpt taken from an article which was published in the magazine "Spiritual Health (Aryana Editions) Number 18, Second Quarter 1960. For this edition, only the chapters 3, 10 and 11 have been added, as well as several sentences which explain more clearly the original text.

It was towards the end of 1959 that Dr. LEFEBURE met the Indonesian Magus Pak Subuh (who founded the spiritual movement bearing the name "Subud").

This encounter marked a turning point in the orientation of his research. In effect, beforehand, he had studied the relationship between the initiatory method that he had received from his Zoroastrian Master and certain cosmic laws. This was the theme of his book "**Analogies of the Microcosm and the Macrocosm**" ("**Homologies**"); then he studied its relationship to the origins of Christianity. On this subject he wrote "**The Power of Christianity**". And finally, he described the results that he had personally obtained using this technique in "**Initiatory Experiences**". But up until then he had never dared to change anything at all in the method that had been transmitted to him.

Following his encounter with the Magus Pak Subuh, Dr. Francis LEFEBURE discovered the first phosphenic phenomenon which was unknown at the time and which is described in the present article.

He decided to deepen his research in this direction, making increasingly astonishing discoveries on phosphenes until the major one, that of "Phosphenic Mixing", that contains in embryonic form the transformation of human civilization.

The present article therefore bears a historic interest.



THE SUBUD INITIATION

Pak Subuh was the Indonesian mystic who newspapers started to talk about concerning the healing of Eva Bartok. He conferred "initiations" in the etymological sense of the term, by "contact". Through a mechanism which seems to be a very powerful form of telepathy, he deposes a force in the candidate which reveals itself in different ways according to each individual. This experience awakens in the subject the desire to persevere in the research within. It is therefore quite clearly a question of "initiation", in other words the beginning of an experience.

A Belgian friend in whom we have great confidence, Mr. Toussaint, had gone to Coombe Springs in England to participate in the "Latihan" (the Indonesian name for the initiation ceremony), and he brought our attention to the credibility of the experience.

A lucky coincidence, Pak Subuh was on tour in France. We were able to follow him, first in Paris and then in Nice. We collected numerous personal testimonies on the excellent influence that he exerted on people's souls. As much as possible, I myself have described the experiences I have undergone. We were all struck by the fact that its action seems to be moralizing. This constitutes a prodigious fundamental fact.

We are going to show that this apparent prodigy is due to a very simple cause and that it is accessible to everyone, and therefore of great importance to the future of humanity because it permits each person to quickly raise his level of morality, all the while acquiring the power of making this rise momentarily transmissible to the circle of acquaintances.

We know that our opinion differs from that of Bennett who, in his book "Subud", explains his point of view. During a bright night in the summer of 1925, Subuh saw a brilliant sphere in the sky which descended on him penetrating through the top of his head: this was the "revelation". In the mind of Bennett and the disciples of Pak Subuh this was like a sort of grace of God conferring upon him a special power. Their conception of this comes close to the definition of a miracle for the Roman Catholics: a suspension of natural laws.



But we recall the simpleminded fisherman, Mr. PENTIER from Berck-Plage (Berck Beach), who was doted with supranormal powers and of whom we spoke in our book "Rhythmic Breathing and Mental Concentration". We had a very hard time obtaining from him what he considered to be his secret (and how much this unfortunate habit of keeping a secret around mystic phenomena has slowed down the evolution of humanity!). He confided to us that his father had transmitted to him a tradition of ancient and original Church: the belief in the almighty force of the Saints Cosmas and Damian. The particular virtue of the Saints that he prayed to daily was, according to him, the origin of his gifts.

We cannot doubt in his clairvoyance as we had the opportunity to verify it, but we thought that the gifts of this simpleminded person, so close to God, this humble fisherman who had always lived in a unique prayer, were not due to the particular virtue of these two Saints of the ancient and original Church, but rather to a long perseverance in a brief prayer, a concentration of the mind on a unique thought for years and years. The rhythm of this prayer, acquired empirically over several generations may have played a role, and perhaps as well the presence of the sounds OM and AM which we find in "St. Cosmas" and "St. Damian". (in French: Saints Côme et Damien)

We have always thought that an authentic mystic can possess a power and be unaware of its origin and, in other words, what is really efficient is the practice that he has imposed upon himself.

Subuh sways in a very special manner during the entire ceremony of Latihan. He does not mention this either in his book or in his conferences and yet in our opinion: that is the key.

We think that this bright ball of light that penetrated into Pak Subuh was not the cause of his particular power, but on the contrary, the effect provoked by the practice of head sways. The sways engendered a rhythm in his thoughts. If we play a drum after we have covered its skin with a fine powder, the powder will organize itself according to the figures of the rhythm and the placement of the taps given by the sticks. The figures can form a circle, several concentric circles, a cross, sometimes both together, a figure with 8 rays and many other shapes.



In imprinting rhythms using sways, all the while thinking of a precise subject, thoughts acquire a rhythm. If we admit, along with the Theosophists and other schools of spiritual thought, that thought is a subtle

substance, certain rhythms can very certainly provoke "thought-forms" which take on various different geometrical aspects: circles, spheres or crosses. They increase in density to such a point that the thought-forms then become perceptible to other persons who do not have any particular sensitivity to this.

We will finish by citing a case similar to this one where the subject previously had no knowledge of these phenomena.





I

THE TRADITION OF MYSTIC SWAYS IN INDONESIA

We have shown in Volume III of "Initiatory Experiences" that sways are part of initiations for all primitive peoples. Long before having heard of Subuh, we knew that sways were also an old Indonesian tradition according to our friend Nil Hahoutoff, a yoga teacher.

In Paris, a dancer from this country had produced a ballet based on an authentic news story: in Java, a man had surged out of the crowd and claimed that he had become a saint and a prophet because he had swayed for a long time. He had thus acquired the power to separate his soul from his body. He started to demonstrate this in the street. The crowd of persons gathered around him was so big that the authorities threw him in prison. This was at the origin of a theatrical play.

The Subud movement was the crowning achievement of the old local tradition. It is the final flower whose perfume spreads throughout the whole world, a flower which will soon fertilize science with its pollen.

Our first master in Oriental magic, Galip, had also given us sways as an exercise. We have also carried out magnificent experiences, partly thanks to these exercises, but these were incontestably accompanied by a certain regression both moral and in character. Pak Subuh also gave us fascinating inner experiences, however on the contrary, they were accompanied by a moral elevation and improvement of the character.

From Galip's teachings, we have indicated movements of the head in which the flexion was at its maximum, with the body immobile and a forced pulling and stretching of the neck. Obviously, these movements are impossible to execute without a certain degree of harshness.



II

THE UNDULATION OF THE "GREAT FORCE OF LIFE"

Pak Subuh also practiced three head sways: lateral, anteroposterior and in hemi-circumduction (horseshoe sway). He was a Sufi and these movements belong to the Sufi tradition. But he did them **lightly, inclining his head very little**. The entire body accompanies this movement in a sort of sinusoidal undulation which is done in the three dimensions of space, a bit like the movement of seaweed in a gentle current.

"It is the movement of the great force of life", he answered when we questioned him. Nil Hahoutoff observed that Subuh's Indonesian assistants did the same thing: the undulation of their body was so complete that it included the soles of the feet; when the sole of the right foot is turned towards the interior, the weight of the body resting on the outer side of the foot, the sole of the left foot is turned towards the exterior, the body resting on the inner side. Two seconds later, these positions are inverted when the undulation, which started from the swaying of the head, then extending through the length of the vertebral column, reaches the extremity of the lower limbs.



Figure 1: The Subuh Sway or "The Transmission of the Great Force of Life".



III

THE CHILDHOOD OF PAK SUBUH

Pak Subuh recounted the story of his childhood during a conference he gave in Paris. It is particularly instructive to study this because it shows that in order to advance on this path there is no need for a Master, even though this could help at the beginning. However, being able to understand the nature of this phenomenon is even more important than receiving this impulse from the outside because it allows each person to also become a Master, with a bit of perseverance. And thanks to this, the person will be able to convince other nonbelievers who do not wish to venture out alone on this path.

In fact, when Pak Subuh was a child, he would get bored sitting at his desk while he was doing his homework in his room and so he would stand up and start to do a dance that he had invented; it is the sway which is described below. But HE ADDED A MENTAL DANCE:

HE IMAGINED A LUMINOUS LINE UNDULATING IN HIS BODY, AROUND ITS VERTICAL AXIS, THEN RADIATING AROUND HIM IN CONCENTRIC WAVES. Finding that the game he invented was very enjoyable, he repeated it each day just for the pleasure.

As a teenager, he consulted the ascetics in the region where he lived. Each one of them wanted to impose an exercise which came from his particular philosophical or religious school. But Pak Subuh preferred to follow the path that had been revealed to him **as a game** when he was a child.

Later on, he continued to practice while he did his work as a postman.

He never boasted that he was a Master or mystic. **BUT IT WAS NOTICED THAT HIS PRESENCE BROUGHT LUCK TO ALL THOSE WHO APPROACHED HIM.** His reputation came from that alone.

The fact that rhythmic thinking could act telepathically, not only on the person who came begging for its projection, but also without his knowing



it on his social circle, results from the fact that the energy acquires incredibly stronger properties of transmissibility when it goes from non-rhythmic to rhythmic.

It is the same thing for thoughts, from the moment that we let ourselves go with their natural potential rhythms while observing them. This does not require any effort as soon as we are "tuned in" to one of its own tempos of resonance proceeding by trial and error.

Concerning the effect of this projection which is always beneficial, it can be explained by the experiment of the figures of CHLADNI: if we sprinkle a metal plate lightly with a very fine powder, it will organize itself in harmonious lines as soon as we make the plate vibrate.

In the same way, if we project visual images on a person that are also naturally rhythmic like the waves of the sea, the subject's life will become more harmonized with his social context. Especially concerning something that is particularly close to his heart. Anyone who has had just one demonstration of proof of this phenomenon, and who has understood the mechanism in addition, has only to continue this training by himself to become, like Pak Subuh, a continual source of benediction for himself and for those around him.

Once the mechanism of this initiation has been understood, one has only to explain to those who have been convinced by the proof that they can easily do the same thing themselves. Thus initiation can correctly be transmitted throughout all humanity.





IV

RESONANCE BETWEEN THE MOVEMENT OF PHOSPHENES AND CERTAIN SWAY RHYTHMS

In the 1960 January issue, "Ici-Paris" claimed to have discovered Subuh's secret. We do not agree with this, and first of all we are going to objectify the fact through an extremely simple neurological experiment showing that the Subud sways and Galip's sways (with a highly exaggerated angle) produce completely opposite effects.

Focus on an electric lamp for at least one minute and then turn it off and close your eyes. A bright patch called a "phosphene" slowly forms in the field of vision. Swing your head "à la Subud" (the Subuh way): the phosphene seems to be animated by the slight movement of the sways, but what is inexplicable is that its axis seems to remain vertical instead of tilting with the head, or if it does incline, the axis of the phosphene does not lie on its side to the same degree as the head.

In addition, to a certain degree, the subjective impression of the phosphene's movement is subject to the efforts of the will which can accentuate it.

Let us start the experiment again using the sways in the style of Galip: the head tilted at a strong angle and with a certain amount of energy. Contrary to what is expected, the phosphenes seem to remain fixed on the axis of the body.

It is possible to bring more precision to this experiment. We then become aware that the rhythm is more important than the degree of the angle when tilting the head, even if these movements are of low amplitude. And if they are too fast, the phosphene does not follow the sways, but it remains frozen in the middle of the field of consciousness. If the movements are very slow, the phosphene follows them a little, but not as well. **There is an optimal rhythm at which the phosphene follows the swaying of the head to the maximum.** And finally, the sways with a wider angle, whatever the rhythm, do not give the subjective impression of pulling the phosphene along.



May we brush an outline of a hypothesis to explain these facts?

The impression that phosphenes sway is probably the result of the association between the visual perception and the one coming from the semicircular canals. When the sways are very intense, the sensations coming from the muscles and joints cover up the sensations coming from the semicircular canals: or else, an excessively brutal shock on the encephalon disconnects the nerve pathways, normally associating visual sensations to those coming from the organ of balance.

In any case, the fact that the impression of the patch's swaying is more accentuated with a certain rhythm would seem to indicate that there exists an alternating periodicity of stimulation of the hemispheres which favors the associations between sensations, and therefore between neurons.





V

RESONANCE BETWEEN THIS RHYTHM OF SWAYING AND VARIOUS THOUGHT RHYTHMS

As intelligence is proportional to the number of associations of ideas, the existence of a rhythm that favors them suggests the possibility of improving the functioning of the brain, and therefore intelligence, through the use of one or more appropriate rhythms. This rule also applies to the effect on thoughts, and it is this discovery whose practical consequences are immense.

Let us try to keep a mental image during Galip's sways: this is impossible, and even more so when the movement is very vigorous. In the end, the force of the shock dissolves the image. And if we continue on for several months using this technique, and if we are assiduous, this can produce an exaggeration of erotic daydreams following the exercises, accompanied by a decline in their moral content.

This fact can probably explain the sometimes bloody orgies that resulted at the end of African dances. Nonetheless, we would like to remind you that these same sways also lead to psychic experiences of great scientific interest.

If, on the contrary, the experimenter sways his head according to the Subud method, he will notice that it is very easy to keep a mental image during the sways, for example the image of someone who is dear to him. **Under the influence of the sways**, obviously due to the action on the encephalon, **thoughts undergo a complete evolution without the intervention of the will.** First of all, the thought comes to a stop and focuses itself more easily on a chosen image.

Turning our attention away from the physical aspect regarding the gymnastics of the neck, we can attentively observe the effects of head sways on mental images, and we can look for the best adapted rhythm.



After several tries, a sort of hooking up is produced, comparable to tuning the wavelengths between a radio receiver and a separate transmitter. We can find a rhythm that is favorable to bringing alive the mental image. By repeating the exercise under different conditions, we become aware that this rhythm is highly variable. For example, it is much slower after a meal than on an empty stomach. But it is only after having tuned the head sways, so to speak, to a cerebral rhythm yet unknown that an unexpected evolution in thoughts is produced.





VI

THE MORALIZING ACTION OF THOUGHT RHYTHMS

First of all, when a precise thought is associated to sways and when the right rhythm is found, it goes through all sorts of acute crises where it is infinitely more intense, and this is particularly true for the feelings emanating from it.

Then it has a tendency to harmonize with its environment; daydreams are more easily put into action. In effect, thoughts organize themselves in a different manner. The basic fact is that this evolution takes place **in a moral sense**. The resulting effect is that thoughts are easier to put into action than if they are shaped by the antisocial forces of the subconscious. However, we note that very often it is necessary to continue the sways associated to thoughts over certain length of time before observing an evolution in thoughts that leads towards a moral improvement.

This moralizing action, without any effort of will power, is particularly sensitive in the area of sexual force.

Sexuality is the greatest reserve of potential force in the individual. The most insignificant couple of fleas would rapidly fill the entire visible universe with its descendents, if its sexual force was not continuously counterbalanced by the reactions it engenders, and particularly concerning food. Therefore, the mental images projected into our consciousness by sexuality harbor unlimited sources of energy. Philosophical and religious schools have always engaged in fierce discussions concerning the ways of transforming these potential energies into mental power.

One of the most spectacular effects of the Subud sways is the transformation of the most vulgar daydreams into purified, noble, radiant images that are in harmony with the surrounding social environment. All thoughts acquire rhythm when they are accompanied by these sways. Thus, sexual fantasies become aesthetic dances without any effort of the will in the ordinary sense of the term. In the experiments that we carried



out, it takes about one hour of sways with a specific thought in order to provoke this evolution.

One can clearly understand that in the past, the mystics who imposed this practice upon themselves gave the names of Gods and Goddesses to the mental forms which came and imposed themselves on the imagination. We propose an explanation of these facts, but nobody should underestimate their social consequences.

When these mental images are thus associated to ones that are familiar to us, and particularly in half-dreams just before falling asleep (probably due to the particular harmony between this movement and falling asleep, as proved by children's sways), they have a natural tendency to persist in the mind during the passage from the waking state to the state of sleep. The coenesthetic image of our body (as Lhermitte so rightly called it) becomes prey to intense feelings coming from sways, creating the total subjective impression of separation between the body and the soul.





VII

THE OSCILLATION OF THE POINT OF CONCENTRATION AND VISUALIZATION OF THE BODY'S AXIS (Central Nadi)

These movements can be compared to the Philosopher's Stone because they progressively transform common daydreams into conscious out of body experiences.

Finally, after having done gentle sways associated to an affective image, if we concentrate our attention on the mental image of a bright line of light (the Central Nadi in Hindu yoga) this line spontaneously becomes animated by a sinusoidal movement which is very pleasant to see. The periodicity of the phenomenon is even more interesting to observe when concentrating the mind on a point, which could be represented by the center of a mental picture of a sun. It organizes itself in the thoughts, without direct intervention of the will, in the form of a great number of spiral, circular and sinusoidal lines which all have one point in common: they are animated by a rhythmic movement set by the sways. Under these conditions, all concentration tends to become spontaneously rhythmic, whether it is a mental image of living beings or a specific shape resulting from the concentration of the mind on a point.

In short, this exercise introduces a regularity in the spontaneous movement of thoughts whose precise forms cannot be predicted due to the complexity of the cerebral sounding board, but which nonetheless completely saturates the genesis of all thoughts.

It is particularly extraordinary to notice that these rhythmic mental phenomena have no obsessional character at all, as they can easily be maintained at will, even after interrupting the sways. The slightest effort of willpower is enough to stop them immediately, allowing the subject to return to his ordinary physical state.

The Subud sways can certainly be placed in the evolution of humanity at a certain stage, and the experimenter will spontaneously feel the need for doing additional complementary exercises, and in particular, static



tensions which are periodically introduced between sways. More details on the ways of practicing the oscillation of the point of concentration are given in **"The Initiation of Pietro"** and **"The Yoga of Two Seconds"**.





VIII

EXPLANATION OF THE ACTION OF SWAYS ON THOUGHTS

The verification of these experiences is within the reach of everyone. The head sways done in a movement from right to left create a compression and then a decompression of the hemispheres, at the same time bringing an influx of blood, followed by a drop in the blood flow. Thus, it is not surprising that a physiological action on the organ that creates thoughts will also modify them.

This modification is rhythmic. It is necessary to keep in mind the influence of sensory rhythms on the encephalon. Blowing a whistle or emitting light signals can trigger epileptic crises in mice, if it is done at the right frequency. In the same way, head sways done **on certain rhythmic frequency** act at a deep level on the cerebral cortex. Gentle sways associated to a mental image tend to produce generalized static contractions in the muscles of the body, a sort of mild conscious epilepsy.

Epilepsy is due to the synchronization of basic electrical impulses of the neurons. So we can very well imagine that an alternating stimulation of the hemispheres can trigger a synchronization of groups of neurons if the rhythm of the sways is equal to the reaction time characteristic of these same neurons.

Therefore, this explains the tendency to static contractions following sways, a tendency which manifests itself in certain primitive dances ending in kinds of convulsions. This was methodically used in Yogananda's Kriya-Yoga. Certain people might dread the triggering of real crises of epilepsy due to this practice, but experience has proved to the contrary that this is not at all the case, at least in normal subjects or even in subjects who have a slight disposition.

This mechanism explains the effects on thoughts. If we take care to constantly survey the action of the sways on mental images, in a certain manner we can shape our thoughts with these sways. It is quite likely that certain groups of neurons become synchronized, triggering crises of



exacerbation in the intensity of the mental image which are to a certain degree an epileptic fit of the imagination, an epileptic equivalence of transcendental nature.

But what is most interesting is the fact that the mental image tends to spontaneously acquire a rhythm under the influence of the sways, and we insist on this, without the will exerting any direct action on the thoughts. We couldn't be more surprised: the motor cells of the right hemisphere control the muscles of the left side of the body and vice versa.

If there is a lesion on the occipital cerebral cortex it manifests itself by imperfections in the two visual fields called scotoma (pl.scotomata). A symmetrical lesion of the cortex manifests itself through scotomata symmetrical to those of the first series. We still do not know exactly what role is played by each hemisphere in the creation of mental images, but it is possible to think that they play a similar role.

From this point on, we are not surprised that the alternating stimulation of the hemispheres causes a pulsation, and therefore modifications of the image. This alternating stimulation of the hemispheres being periodic, the symmetrical modifications of the mental image become rhythmic. It is no longer a question of a superficial rhythm, directly imposed by the intellect and which conforms to what has been decided, like one obtained through the repetition of a litany or mantra. It is rather a rhythm originating from the organ itself which creates thoughts and whose periodicity only has been triggered by the experimenter. And furthermore, he is obliged to choose through trial and error the one which is in resonance with his brain.

Thoughts will then go through all the metamorphoses undergone by the phenomenon which passes from chaotic to becoming rhythmic. And it is precisely these modifications which seem to be prodigious to us: the state of consciousness evolves, it reorganizes itself completely and one's inner life is transformed.

An Oriental sage has said that in order to transform a vice into a virtue, all that is needed is rhythm. And this remark is particularly applicable to the effects of head sways on thoughts. When a vulgar image becomes spontaneously rhythmic, it is transformed into dance. All thoughts associated to rhythms which act on them undergo an evolution in a moral sense.



We can suggest an explanation of philosophical order regarding this observation: rhythms indicate an infinite number of symmetries. And so, morality is the symmetry of the soul: thus honesty and gratitude are made up of an ebb and flow which are equal. Sincerity is the symmetry between thoughts and words. As a whole, morality would appear to be the presence of a sense of rhythm in the character and social exchanges. We can imagine that when rhythms are introduced at a deep level in the organ itself which creates consciousness, character will be considerably improved and moral tendencies fortified.

It is necessary to note an important fact: the moralizing influence of sways can already be felt before imprinting a rhythm in thoughts.

In the same way that energy accumulates in the swing with each new push that is given, one can understand that through this mechanism daydreams can be transformed into action. First of all, rhythm puts a greater force into thoughts. By the fact that they are more energetic, they will have a greater tendency to manifest themselves in acts. Then, and this is easily observed under the effect of rhythms, thoughts reorganize themselves in a way that is better harmonized with the social environment.





IX

TELEPATHIC TRANSMISSION OF INITIATION

In addition, the introduction of a rhythm in thoughts by the encephalon is probably the explanation of the phenomenon of initiation "by contact", like the one conferred by Subuh, or through the laying on of hands like the one I received from Galip.

The works of Warcollier, Rhine, de Cressac and Dumas have made telepathy better known. It presents certain characteristics, among which **latent telepathy** (deferred telepathy) and physical telepathy must be mentioned.

Latent telepathy is based on the fact that the percipient can only receive the thought which is emitted several days after it has been sent.

Physical telepathy is characterized by a certain modification of the image which conforms to the personality of the subject. For example, if the emitter tries to transmit the image of a bowl and a knife, the subject who is the receiver will draw a picture of a bowl and a pencil. The first image was transmitted precisely and the second one was distorted by the thought of a similar object which he had before his eyes.

So theoretically, if telepathy exists, it can be multiplied to infinity through the introduction of rhythm in the thoughts of the subject who is the emitter.

Imagine that we slap the surface of the body of water at irregular intervals. According to the laws of chance alone, the number of slaps that tends to destroy the backward flow of the waves will be equal to the number of slaps that reinforce it. The whole thing cancels itself out: there is nothing but the lapping of water in a small area. Theoretically such a movement cannot be transmitted.

On the contrary, imagine that we slap the surface of the water with a bar at regular and equal intervals at the same periodicity as the wave provoked



by a single slap, period which will depend on the shape of the bar, the force of the shock and the degree of the water's viscosity. A series of permanent waves will be formed, theoretically expanding to infinity.

The telepathic potentialities, rudimentary in the normal state, are theoretically multiplied ad infinitum if the organ which emits thoughts is given precise rhythms. It is also the case when the right sways are associated to an effort of the imagination and the **whole process regulated with the help of a metronome.**

Thanks to this exceptional telepathic force, a reserve of power is built up in the candidate for initiation. As in the phenomenon of latent telepathy, this force manifests itself with a slight time delay after it has been transmitted. It was so during the initiation we received from Galip, because it was one month later that the inner phenomena were triggered. It was between six and eight months later that the "Subud effect" was felt.

We are also aware of the case of a person in France who had been touched on the wrist for several moments by an authentic Yogi. At that moment, he felt something like a warm current penetrating his entire body. But it was only 15 days later that he had a magnificent vision accompanied by a state of enlightenment which lasted about a quarter of an hour. It is definitely a question of an "initiation" into the etymological sense of the term, in other words a beginning, an entering onto the path through a glimpse of its splendor. This initiation, given the first time through telepathy, must be maintained by practicing exercises.

The phenomenon of physical telepathy explains why the effect is adapted to each person: the initiate transmits a single idea, the idea of God through which he has been able to raise himself, or if you prefer, the image of the point of concentration, complex and emotionally charged, of an inner sun which the other exercises of breathing and ocular convergence have triggered in him. **(See our book "Homologies".)**

Through sustained effort and work, this image has become completely beyond the usual reach of the imagination and therefore indescribable, inaccessible to the uninitiated. But it is through this rhythm in the brain, brought about by the sways, that telepathic transmission of this indescribable mental image becomes possible. This is the veritable "esoteric teaching". **"The Great Force of Life", as Subud so rightly called it, awakens in the subject that which comes closest to the idea of God, the best that is in him.**



Finally, we note an additional explanation of the connection between head sways and morality: we previously mentioned that an undulatory phenomenon is better propagated than a chaotic phenomenon if it possesses a greater power of penetration.

Thus, the subject whose rhythmic thinking multiplies telepathic power possesses a much greater force of penetration into another person. His radiance dwells within others. From then on, he will act toward others as he would act towards himself because he is "within" others through a more penetrating radiance. And he will certainly know them better due to a phenomenon similar to radar used by bats for orienting themselves. This would perhaps explain increased clairvoyance when thoughts become rhythmic thanks to the Subud sways.

Certain passages of the Gospels now appear to us under a new light. If giving rhythm to the brain gives rhythm to thoughts, we can better understand how the Commandments sprang from Christ, and that they were founded on the law of nature to such a point that they marked history. We can also better understand this permanent interpenetration between the Father and the Son, and between the Son and his disciples: "I and the Father are one" (John 10, verse 29). In "**The Power of Christianity (Christian Magic)**", we have given a list of Christ's words bearing the mark of this symmetry.

We are convinced that through the Subud sways we have found the key that opens the door separating magic from science, permitting a flow back and forth from one to the other, a mutual fertilization which will result in a complete transformation of civilization.





X

EXPLANATION OF THE PREFERENTIAL VALUE OF THE OSCILLATING RHYTHM OF ROUGHLY TWO SECONDS

Experiments have shown that the rhythm of swaying which exerts the most favorable action on thoughts is that of roughly two seconds (one second in one direction and one second in the other direction, back and forth) or on a cycle that is a bit quicker, with a variation in the angular speed similar to pendulum (sinusoidal). The length of this pendulum would be 3feet or (99cm) long.

The explanation of this fact seems simple: the organs which give us the notions of variation in the position of the head are the semicircular canals of the inner ear.

We are speaking of the sensation of "our" position and not of the position itself. When we stay in the same position without moving for a long time and without any visual point of reference, we think we are in a vertical position when in fact we are leaning.

Because our inner ear is sensitive only to the variation of the position in relation to the vertical, there is a rhythm for which it will have a maximum amount of sensitivity. It seems to be clear that the sway rhythm which pulls along the phosphene is the one that exerts the greatest action on the psyche. A powerful element in the synchronization of neurons (which is added to variations in the cerebral pressure) is the stimulation of the sense of balance at a rhythm for which it the greatest receptivity.





XI

THE CASE OF A FRENCH SCIENTIST SIMILAR TO THAT OF PAK SUBUH

Mr. Bishoff, an engineer at the Artificial Satellite Service Center in Lannion (Côtes du Nord department) heard about these phenomena for the first time during one of our conferences. His scientific training and professional situation lead us to think that we can completely trust his testimony.

By himself, he noticed that when he returned home after work in the evening, it was extremely relaxing to rock on a chair at the rhythm previously described. The movement started from the pelvis, the axis of the body remaining more or less rectilinear. He had turned this practice into a daily exercise.

So, one evening when he let himself go to this natural movement, he experienced a feeling of well-being that was much greater than the other times: this frightened his next-door neighbor enormously because she saw a very large white ball of light hovering above the roof of his house for quite a long time.

This goes to prove that these phenomena, reputed for being "mystic", "initiatory" are rare in our country only because our educational system has not understood the necessity of respecting and cultivating the rhythmo-phosphenic system of the brain like those peoples who still continue to follow their instincts in this area.

Doctor Francis LEFEBURE





Doctor Francis LEFEBURE

HARMONIOUS CEREBRAL DEVELOPMENT



with
PHOSPHEINISM

An introduction to the entire works of
Doctor Francis LEFEBURE



HARMONIOUS CEREBRAL DEVELOPMENT THROUGH PHOSPHEMISM

We have given the name of "Phosphenes", for our main experiments, to the para-luminous patches that persist in the dark for roughly 3 minutes after having focused on a light source of medium intensity for 30 seconds, for example 75W, at a distance of roughly 4 1/2 feet (1,5m).

We cannot really define the phosphene. Just as in mathematics, an axiom is an obvious truth in itself but it cannot be demonstrated.

So, for the person who has already observed a phosphene **it is obvious** that it is neither a sensation of light, even if it resembles this, nor a mental image, nor a visualization of light like an image of the Sun or a fire. It is quite singular, and it is difficult to find the exact words to describe the difference. It is therefore a "para-luminous" sensation, in other words it is nearly the same sensation that is given by light but there is something else which is indefinable.

These precisions concerning the vocabulary are not without importance because we will see that in many ancient texts, primarily religious texts, if we replace the word "light" with the word "phosphene" at the right place, we will find exactly the same primary exercise we are about to describe. But each time its marvelous effects were rediscovered, very rapidly the trail of this thread of Ariadne was lost again, largely due to the lack of precision in the vocabulary at that period of time. There was only one word used to describe two quite different phenomena: "light" and "phosphenes".





I

HOW TO OBTAIN GOOD PHOSPHENES?

Take a light bulb which is commonly called "white", in other words a frosted or pearl light bulb in which the filament cannot be seen, with a power of 75 to 100 W (for one person by himself). Place it in front of you, preferably in a reflector which has a diameter of 4 to 8 inches (10 to 20cm), at a distance of roughly four and half feet (1,5 m). The cord should be long enough so that the experimenter can hold the switch in his hand to turn it on and off.

Focus on the light for about 30 seconds. You can blink, but keep your eyes still. Turn off the light and then put an eye band over your eyes (unless you are in a room where there is total darkness). You will then see the colors of the phosphene appear which are, in general, yellow surrounded by red at first (after several days of practice this will be green surrounded by red) for one minute and a half. This will be followed by red alone, for one minute and a half, then blue. At the end, a greyish cloud will slowly form and this is what we call "the diffuse glow".

This category of phosphenes, very often used in educational methods, is the "post-phosphene" or the phosphene resulting from lighting.

But there are other kinds of phosphenes: primarily the co-phosphene or phosphene associated to lighting.

For this kind of phosphene, instead of focusing on the light for 30 seconds you will look at it for three minutes. Around the phosphene at about the twentieth second, and on the inside of the reflector, you will then see a pale blue color appear. This is followed by pink and sometimes green. After the third minute, this co-phosphene ends with a gray color.

This phosphene, which has always been associated to difficult and tricky experiences in focusing on the Sun, has played an important role in the origin of all religions including Christianity.



We also use a category of phosphenes called "visual chaos" or "residual images".

We perceive these phosphenes after a remaining a certain time in total darkness: there is a persistence of very pale patches coming from this "para-light". There are also very beneficial exercises that can be practiced using this "visual chaos".

On the other hand, we never use phosphenes by compression: other than the fact that the effect of luminosity obtained by exerting pressure on the eyes does not seem to be of the same nature as the para-luminous phosphenic impressions, it is obvious that constant use of this kind of pressure would deform the eyeball.

Nor do we use the phosphenes that are triggered by hallucinogenic drugs whose effects on the intellect and the character are exactly the opposite of those produced by "Phosphenic Mixing", which we are going to study.





II

WHAT ARE PHOSPHENES USED FOR?

Phosphenes are basically used in the application of the method of "**Phosphenic Mixing**". (See the illustration on page 33, excerpt from "**Phosphenic Mixing in Education**").

In fact, doing only a phosphene by itself is useless. The thing that is extremely useful is to **MIX THE THOUGHT WITH A PHOSPHENE.**

Let's first talk about its applications in studies at school.

A child who wants to learn a geography lesson, after having studied the book, will close it and then memorize to make sure that he knows the lesson and better engrave it in his memory.

Here, the process is the same except that after studying the book, the child will focus on the light and at the same time he will think of the lesson, and above all he will memorize it several times in a row during the presence of a phosphene, in other words for three minutes.

Experience has proven that a certain amount of time is necessary to become accustomed to using this exercise; it takes about one month, doing half an hour of practice each day. The memory of the ideas introduced in the presence of a phosphene will be much clearer, more vivid, more detailed and will last longer than if the same operation is done without phosphenes.

The effect on the memory of the child who studies his lessons every day using this method is such that from the very first month there will be an improvement in his grades.

In "**Phosphenic Mixing in Education**", we give the methods of application for each subject in school as well as many supplementary pieces of advice that are little known in the area of education, and the whole permits often sensational progress.



And so, three children who had always had zero in spelling, three months later had marks of 13, 14 and 16 out of 20. We have observed thousands of cases like this one. A great number of these are described in the book cited above.

We also note that phosphenic mixing exerts a very strong action on other cerebral abilities.

Attention span tests have been carried out on groups of children in Portugal by Professor Cruz. These tests have confirmed that the faculty of attention is better after each session and that by repeating the exercises roughly a half-hour a day, after several weeks, the improvement in attention span persists between sessions.

One of the most extraordinary effects of Phosphenism particularly appreciated by adults, and among them primarily heads of companies, is the increase in the spirit of initiative. The additional decisions which are then made facilitate the integration of the subject into his social environment, or if you like, his adaptation to life in general, which is the opposite of the antisocial effects following the use of drugs.

The effect on the character is seen very rapidly: in families where the children often fought, they started to get along together from the moment their parents had them practice a session of phosphenic mixing together, everyday.

We have sufficiently described above the experiments done in Phosphenic Mixing so that each person can try preliminary exercises and will be convinced of the credibility of this research and that it merits deeper study.





III

EXPLANATION OF THE ACTION OF PHOSPHENIC MIXING

How can such a simple technique produce effects that are so immense and varied?

On this subject, we can only emit hypotheses. First of all, we point out that in nature as well as in human works the transformation of energy always passes through intermediary stages.

This is so, for example with electricity: it leaves the power plant at very high voltage. It is then transported in the form of medium voltage and distributed in homes at low-voltage. In the same manner, in muscular contractions certain bodies are continuously destroyed and then reconstructed because they only play the role of energy transporters in this operation which is continually repeated.

Therefore, it seems that phosphenes play a role of an intermediate step facilitating the transformation of light energy into mental energy: when one focuses on a source of light, the energy of light accumulates in the brain in the form of potential chemical reactions. This energy is released during the presence of a phosphene. Since a phosphene is an intermediary between the material world and thoughts, its energy is easier to recover for the activity of thoughts, which is not in itself a direct energy of light.

From this point on, one can understand that thoughts become more vivid, more intense and that they are better engraved in the memory. Associations of ideas connected thoughts are more numerous due to the fact that they release much greater energy, in other words, intelligence is brighter.

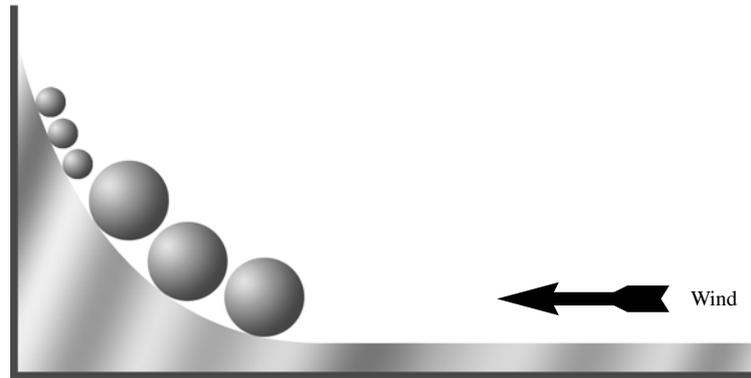


Fig. 1

Fig. 1: Using the wind and balls, a simulation of the accumulation of potential energy in the retina during exposure to lighting:

The wind blows and makes the balls go up the slope and then separates them. This represents the action of light on certain chemical combinations which it dissociates thus accumulating a certain amount of potential energy (the force that was required to make the balls go up the slope). (Figure taken from "Phosphenic Mixing in Education", scaled down illustration).

How can we explain that the action on the character is so beneficial?

Here, it seems necessary to evoke a very important law:

All beings have a tendency to externalize their representation of the world.

Mimicking is just one example of this general law. Pictorial art as well as the passion for photography is another expression of this. In architecture, we find manifestations of this law.

The result is that **HE WHO THINKS WHILE FOCUSING ON THE SUN BECOMES A SUN IN SOCIETY, A RADIANT BEING.**

Still, it is necessary to think while focusing, or the solar energy will stagnate in a purely sensory area of the brain.

It is also necessary to learn how to focus on the Sun in such a way that it does not tire the eyes, but on the contrary, so that it fortifies eyesight and improves it in many cases. All this is described in "**Phosphenic Mixing in Education**" which must be read imperatively before doing this practice with the Sun.



**"ALL BEINGS HAVE A TENDENCY TO EXTERNALIZE
THEIR REPRESENTATION OF THE WORLD".**

CHARLES DARWIN

**"THINK WHILE FOCUSING ON A SOURCE OF LIGHT
AND YOU WILL BECOME A SUN IN SOCIETY".**

DOCTOR FRANCIS LEFEBURE

**"JUST LIKE A CHAMELEON,
THE HUMAN BEING IS THE IMAGE OF HIS SURROUNDING ENVIRONMENT.
PRACTICING PHOSPHENISM IS TO PROTECT ONESELF
FROM ALL FORMS OF MIMICRY".**

DANIEL STIENNON





IV

THE EFFECT OF PHOPHENISM ON SLEEP AND DREAMS

If you practice the exercises of Phosphenism before going to sleep, just three or four days in a row, your dreams will become brighter and more colorful.

After several weeks, the objects in your dreams will become larger. The period of sleep will be shorter but more refreshing (see the details of requirements for installation in "**Phosphenic Mixing in Education**").

Experience has shown that the action exerted on dreams is very often the primary motivation for young people who practice Phosphenism.

This action forms a transition due to the effects of phosphenism on supranormal faculties.

All the subjects we have touched upon are treated in greater detail in "Phosphenic Mixing in Education". We will now briefly present, one by one, the works which are listed in a detailed summary at the end of this book.





V

DEVELOPING CLAIRVOYANCE USING PHOSPHEMISM

After one to three months of practicing phosphenic mixing just before falling asleep, there is an appearance of prophetic dreams, even for persons who have never had dreams like this before. The luminosity of these dreams attests to their phosphenic origin and the number of precise details that take form in events occurring shortly afterwards, obliges one to recognize their prophetic character.

The persons who had previously had premonitory dreams realized, in going over and grouping their recollections together, in general this was when they practiced Phosphenism without knowing it: for example, during a holiday on a calm and sunny day swimming in the sea, doing the breaststroke. This would oblige them to keep their eyes just above the level of the water where a myriad of dancing reflections played on the surface, very bright and intense.

In "**Phosphenism and Clairvoyance, Explanation of the Origin of Religions**", we studied the case of several subjects in whom we observed an authentic and extraordinary quality of clairvoyance, for example that of a fisherman in Berck (Pas-de-Calais, France) and several others. We noticed that it was always subjects who had started practicing Phosphenism instinctively when they were very young, without knowing it: for example, by reciting prayers all the while working with a reflection of the sun on the water in front of them.

In "**Phosphenism, The Key to Supernatural Manifestations**", we also cite the case of a person, Madame Gisky, in whom we observed a very great capacity of clairvoyance. When she was a child she very often went to church, and by instinct she never began to pray before, all the while focusing on a lamp, "she saw colors appear around it" (in other words, without knowing it she practiced Mixing in the co-phosphene). And in addition, her parents were lock keepers. She would go and sit at the edge of the canal to learn her lessons. As she recited them, she would raise her eyes from the book and would receive the Sun's reflection coming from the water as she recited.



The true origin of clairvoyance is therefore this mixture of thoughts and phosphenes, whether it is voluntary or accidental. Once this has been understood, each person can easily develop this faculty through "Phosphenic Mixing", followed by the study and use of various phosphenic phenomena which were unknown before this research. These observations are described in "**Phosphenism and clairvoyance**" and "**The Initiation of Pietro**".

For example, in total darkness with several opaque eye bands covering the eyes, the last phase of phosphenes, the diffuse glow, allows one to discern physical objects in the form of shadows that pass through it. This goes to prove that in the last phase at least, something happens outside of the brain during the presence of a phosphene.

Having understood the causes of clairvoyance and parapsychological phenomena, it becomes easy for each person to open within himself a source to let this force flow with increasing abundance.

It is through extension, gradually, that the practice of Phosphenic Mixing will eradicate historic materialism as well as dogmatic religions. Through this knowledge, humanity will enter into an era of scientific religion, in other words easy and stable communication with worlds that are usually invisible to us.





VI

OUT OF BODY EXPERIENCES AND ASTRAL PROJECTION

There is an equivalent to phosphenes, at least in the sense organs.

For example, if an experimenter is sitting on a seat that spins or rotates, and if it suddenly stops turning, the subject will have the impression that he keeps turning. This feeling is the equivalent of the one produced by phosphenes in the semicircular canals, organs situated in the inner ear which provide us with the perception of changes in the position of our body.

We can call this continuing sensation of movement: "cinephene". ("Equilibrophene" which has a restricted meaning would be more exact in this particular case, but the word is a bit too long and cinephene is quite appropriate because we continue to feel a sense of movement).

If we develop the spiritual side of the inner ear's organ of balance, instead of providing us with just the notion of movement of the physical body, it will give us the feeling that the spiritual body moves from one place to another. In other words, there is the feeling of "being outside of one's body in a subtle double", a feeling often called "astral projection".

How is it possible to produce this mixture of thoughts and cinephenes using a simple exercise? This is what whirling dervishes do instinctively. They spin very rapidly and thus stimulate the equivalent of the coposphene in the organ of balance. But it must be remembered that they mentally recite prayers at the same time.

In addition, these exercises have the advantage of provoking a thorough mixing of the cephalorachidian liquid that bathes the brain, and thus improves its nutrition.

Through phosphenes, we are able to determine exactly the most favorable speed of rotation as well as the duration and frequency of the exercises. The precise way of proceeding is explained in detail in "**Phosphenism and Whirling Dervishes**".



A phosphene is not simply a subjective impression, because we have been able to obtain about 100 photographs of phosphenes. Its third phase, as we have seen, allows us to perceive physical objects in the dark. And in addition, it is transmissible by telepathy.

In the same way, astral projection obtained using this method and similar ones, for example static muscular contractions, is not just subjective. In Volume II of "Initiatory Experiences", Dr. Lefebure recounts that several times he was able to appear before certain persons at a distance who had not been forewarned, and they spontaneously told him about the experience the following day. He also cites a certain number of cases where his students succeeded in carrying similar experiences using this method of static contractions.





VII

FROM THE RHYTHMS OF PHOSPHENES TO RHYTHMS OF THOUGHT

From the exercises of whirling dervishes, we go to head sways and body sways which have accompanied all religions from their beginnings: the Coptic Christians, for example sway from right to left during mass.

The goal of these sways is to introduce rhythms in thoughts. It is a banality to repeat that everything in the universe is rhythm. So why have we cut rhythmic thinking out of our educational methods? Nonetheless, it is still the base for the peoples who have remained sufficiently in contact with nature. For this reason, rhythm remains one of the two pillars of religious practice, whether we call it prayer, rosary, litany, mantra, transcendental meditation or by other names, the other pillar being instinctive phosphenic mixing.

But when we have understood that the goal of these religious and mystic techniques is to create a rhythm in one's inner life, we realize that the main element of these different practices is **the regularity of the rhythm**. In the same way, in order for the power from pushes to accumulate in a swing, they have to be given at the right moment, and for this reason at the beginning it is necessary to use a metronome for rhythmic thinking. This is developed in "**The Pneumophene or breathing that opens the doors to the beyond**". In this book, the equivalent to the phosphene in the respiratory domain is also studied, which naturally goes along with the equivalent of Phosphenic Mixing and sheds new light on pranayama in Hindu yoga.

Certain rhythms are obviously preferential.

The physiological reasons behind the fact that certain rhythms give better results in exercises of rhythmic thinking are explained in "**The Yoga of Two Seconds**" and "**The Development of Supranormal Powers of the Mind with Thinking at a Rhythm of One Sixth of a Second**".



Obviously the effects vary according to the sound that is used: this is the study of mantras, sounds that act through their rhythms and their analogous resonances.

There is therefore an advantage in avoiding traditions for choosing one's mantras. The scientific and rational method for creating mantras is given in **"OM, The Natural Name of God and the Mantras"**.

A more refined technique consists of injecting rhythms, not simultaneously on both sides but in alternation, on the left and then on the right. Thus the energy which is produced from synchronization will oscillate from one hemisphere to the other, all the while remaining entirely at the disposition of thoughts. This stimulates the main connection between the two hemispheres, called the "corpus callosum".

This is the organ of the higher personality because it is situated between the two hemispheres, like the cabman sitting on a coach pulled by two horses. It is also the organ of religious and mystic life because it is the only organ of the brain which admits a form of symmetry, allowing it to vibrate according in a sinusoidal mode, the fundamental curve of the universe that comprises all vibrations.

All of this is studied in **"Exploration of the Brain through the Alternation of Double Phosphenes"** and **"Stimulation of the Brain through Alternating Hearing"**.





VIII

RHYTHMO-PHOSPHENISM AND THE ORIGIN OF RELIGIONS

Following all that has previously been described, it becomes obvious that the root of all religions, including Christianity, is rhythmo-phosphenism.

In "**The Power of Christianity**", we have already shown that in the Gospels allusions are made to the main initiatory exercises (or yoga) so that those persons who were already aware of this would recognize themselves during the reading. However, the exercise itself is not described so that the key to these cerebral powers would remain the privilege of a select few.

In "**Phosphenism and Clairvoyance, explanation of the origin of religions**", it is shown that children shepherds were all led to playing with phosphenes, and especially in the past, while praying and focusing on the Sun. The word "magus" means "priest of Zarathustra". The regions that are now Iranian were in the past the only areas in the world where oil flowed abundantly out of the earth covering the soil, up until the industrial era. This allowed the population that lived there to keep a flame burning in the center of their temples without any effort. Therefore, in the past these peoples developed, more than other populations, unique powers which came from the habit of praying while focusing on a brightly burning fire. In fact, this focusing has always been associated to different kinds of phosphenes, even if one was not aware of it, due to lack of precise observation.

At the birth of Christ, there was certainly a very good reason behind the arrival of two important categories of "specialists" in phosphenes at that time: shepherds and magi. For the same reason, Christ went and found four fishermen from the Sea of Galilee to begin his sermons. We have seen the importance of the Sun's reflection on the water. Jesus said of himself: "I am the good shepherd", in other words: "I am the shepherd who has received the science of phosphenes from the other shepherds". But the latter wanted to keep this for themselves just like the priests.

Christ was put to death for the same reason as those who revealed the secrets of the Eleusinian Mysteries: disclosure of a science concerning phosphenes.



Throughout its history, the Church, which has always known more or less the true source of Christianity as a solar religion at its beginnings, has "played" upon phosphenic phenomenon to which children are extremely receptive in order to manipulate crowds and thus prolong the Roman Empire. We will treat this subject a bit further on regarding the solar prodigy, the "Miracle of the Sun" of Fatima.



Fig. 2: Illustration taken from "The Power of Christianity" representing saints in the stained glass windows of the Amiens Cathedral (Cathedral of Our Lady of Amiens), at the top of the apse. Apparently they are practicing ocular convergence which is a yoga exercise.

This is proof that during the Middle Ages these exercises were still part of Christianity, as they were at the beginning.

In "The Pneumophene or The Breathing Technique that Opens the Doors to the World Beyond", historical proof is given that the true secret



of the Eleusinian Mysteries, center of Greek religion, was the technique of phosphenic mixing. But it had to be kept secret so that the mental superiority it conferred would remain a privilege reserved to the aristocracy, allowing them to dominate over the people. Nonetheless, it is surprising to note that it was during this period of Greek history that the greatest number of geniuses in science and art were produced: it was during this time that the Eleusinian Mysteries were most flourishing.

In “**Phosphenism In Burkina Faso**” (*formerly Upper Volta*), we have shown that in this country as well as in the Ivory Coast, during many magical religious ceremonies the officiant concentrates on the problem that needs to be solved, while focusing on the Sun’s reflection on the water in a calabash (gourd).

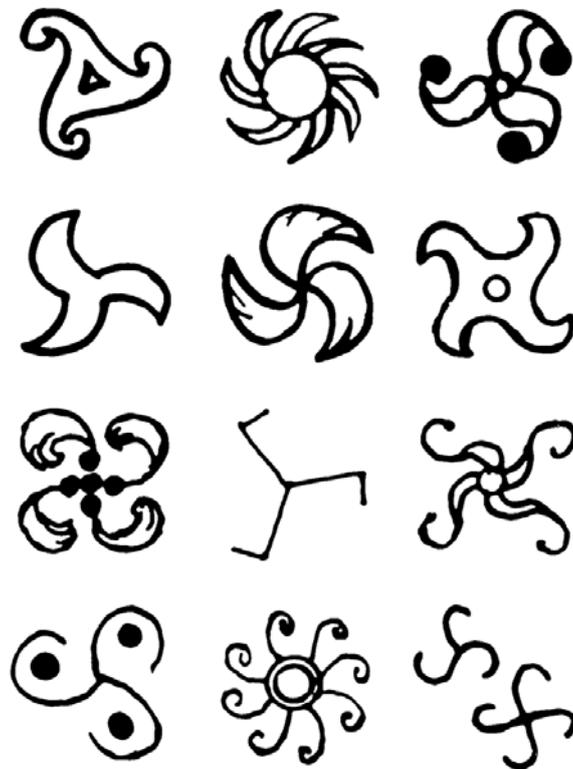


Fig. 3: Solar wheels of the Celts: if they represented the Sun, not by a circle with its rays but by a whirlpool, it could only be because they were most struck by this very rare phenomenon which therefore appeared to be miraculous: the whirling of the solar co-phosphene (engraving from "The Secret of the Celts" by Lancelot Lengyel, editor Robert Morel. (Illustration extracted from the book "The Pneumophene or The Breathing Technique that Opens the Doors to the World Beyond")



IX

THE WHIRLING OF KUNDALINI

The goal of Hindu yoga is to trigger the rising of the force which is called in Sanskrit "Kundalini". In several of our books we have shown that the translation of this word into French would be "The Power Of Rhythmic Thinking" (or "The Development of Supranormal powers of the Mind with thinking at a rhythm of one sixth of a second", "The Pneumophene", "The Yoga of Two Seconds", the "Initiation of Pietro"). If a ball is suspended by a rubber string and if you hit it three times in three perpendicular directions (therefore, hitting it once vertically, it will take on a whirling movement around the vertical axis. Kundalini is therefore the result of combining several rhythms in thoughts.

So, in certain cases, the phosphenes can present whirling movements which obviously constitute the bottom and densest level of "Kundalini", consequently the most powerful one. How can these whirling movements of phosphenes be triggered? This is what is described in detail in the two volumes of the book "**From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device**".

The most subtle level of kundalini is obtained in the following way: if we think while observing a phosphene, the thought absorbs it and becomes brighter and stronger; in the same way, if we think while observing the movement of rotation, the thought also becomes filled with it. This makes "Gyroscopic Meditation" very easy, which is another way of translating into French the terms "Kundalini" and "Chakras" (the organs of the double). Still, it is necessary to know the rhythms and the changes in direction that are required to get straight into the physiological mechanism of this "**Gyroscopic Meditation**". These details are given in "**From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device**".

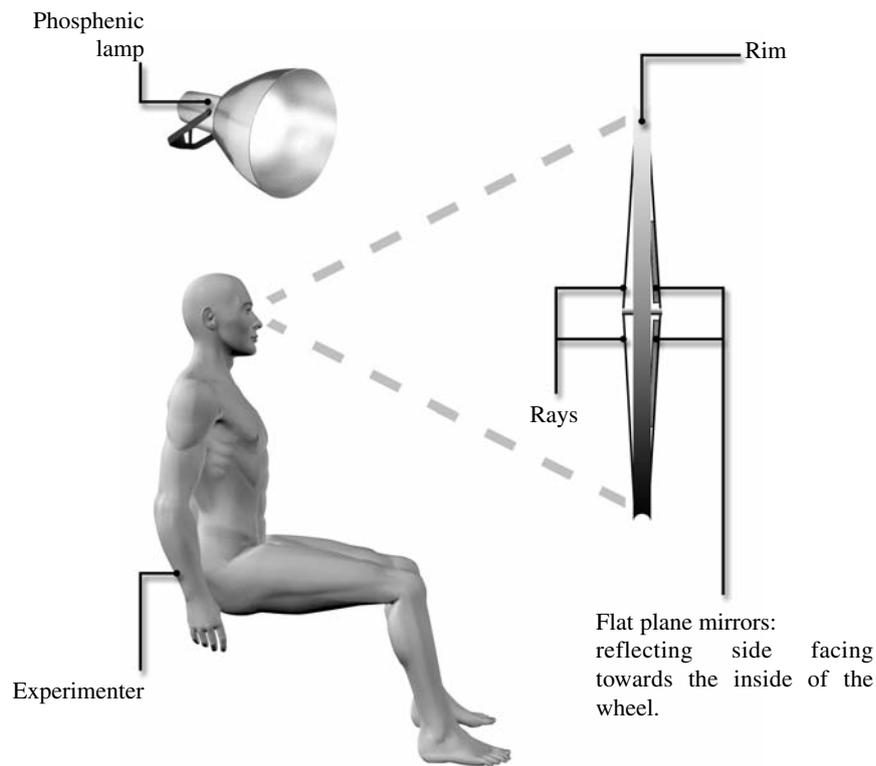


Fig. 4: A bicycle wheel transformed into a gyroscope with mirrors:

We point out that in order for the mirrors to form a cone with the opening towards the observer, they must be placed on the far side of the wheel, the farthest away in relation to the observer, with the reflecting surface of the mirror facing the inside of the wheel. The lighting is to be placed slightly above the wheel's axle, and the observer placed a bit below the axle.

(Figure taken from Volume I "From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device".

This physiological structure, when it is set in motion, produces either gyroscopic meditation or a whirling of the phosphenes, and associated to several other phosphenic rhythms it sometimes awakens spontaneously, especially in crowds, due to its great transmissibility that diminishes with distance. The consequence of this latter characteristic is that the "critical mass" law applies to phosphenic phenomena in groups: when a certain number of persons practice Phosphenism together, the phenomena have a snowball effect to such an extent that it is called a miracle.



In "**The Initiation of Pietro**", sixty-seven pages are devoted to a study of the famous miracle of Fatima, "The Dance of the Sun" which took place before 70,000 persons. Each detail of this miracle can be reproduced separately by an experiment using phosphenes, as well as the event as a whole. But in no way does this detract from the spiritual value of the phenomenon because as it is stated in the book "the phosphene is the umbilical cord that connects us to the world beyond/other world." Many other experiences, which have never previously been published elsewhere, are related in this book.





X

PHOSPHENIC COSMOGONY

All this research could only lead to a cosmogony.

We have seen that the phosphene is a substance located outside of the brain: its third phase allows one to perceive physical objects in total darkness. We have roughly one hundred photographs of phosphenes. And phosphenes are highly transmissible by telepathy.

There is no substance that has been discovered in the universe that has not been found afterwards in the human body, and vice versa. Example: helium.

Therefore if phosphenes are composed of a substance that exists outside of the brain, the substance must play a role in the balance and evolution of celestial bodies.

One can ask the question: what is matter transformed into when it is completely crushed by the very high pressure in black holes? It is very likely that it would be metamorphosed on the most subtle scale of "phosphenic substances".

Other cosmological aspects are the result of this research.

Thus, in "Homologies, Analogies of the Microcosm and the Macrocosm", the extended theory of the notion of symmetry is exposed. It brings us to the observation there is a strange symmetry between plants and men. In addition, by geometrical inversion astronomical structures are transformed into plant morphology. The method that Dr. LEFEBURE received, at the age of 18, from the Zoroastrian Master is described. It emphasizes the strange parallels between the laws of reincarnation according to the classic traditions, and what is now revealed by the laws of heredity. The connection between traditional initiatory exercises and these cosmological laws is clearly demonstrated.



The entire body of this research definitively bridges the gap between science and religion. It thus marks a turning point in the evolution of the civilization of mankind.

We will repeat this: the basic experience is sufficiently described at the beginning of this opuscle. In practicing a half hour every day over several weeks, you will be convinced that this affirmation is not a joke, quite the opposite: **inasmuch as this work spreads, a profound transformation of humanity is underway.**

Note: In order to focus on the sun without any risk, drink a lot of water beforehand, choose a thought which can be a prayer that you invent. Remove your glasses or contact lenses and then focus on the Sun for periods of 2 seconds only, all the while repeating the thought and then rest while observing the post-phosphene for two or three minutes, all the while continuing the repetition. This exercise resembles the functioning of a hydroelectric power plant which receives energy proportional to the height from which the water falls. Praying means admitting the existence of invisible forces higher than one's self, and therefore being in a position favorable to receiving





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The School of Doctor LEFEBURE,
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