

Doctor Francis LEFEBURE

# PHOSPHENISM



## THE SCIENTIFIC KEY TO SUPERNATURAL PHENOMENA

PHOSPHÉNISME Publishing

# THE SCIENTIFIC KEY TO SUPERNATURAL PHENOMENA



Phosphenes are the changing patches of colors that we see in the dark after focusing for a short time on a light source. In this way we awaken an energy permitting the development of the memory and access to numerous psychic 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, for example, such as those which occurred during the Solar Miracles of Lourdes, Fatima and Kerezinen and which always had children at their origin.

Phosphenes are highly transmissible by telepathy. When a group or a crowd does phosphenes, these phosphenes gather immense force and provoke the "Dance of the sun" creating the apparent darkening of the sun, its swaying, trembling, rotations and the impressions that it is falling, which are only the rhythms of the solar co-phosphene that have been amplified by the size of the group. The same phenomena can be obtained by using a lamp.

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 can profit from these phenomena and events?

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.



© Copyright: All rights reserved for translation and reproduction, total or partial, for all countries.

## 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

- **KUNDALINI Volume II**

- **THE KEY TO SUPERNATURAL PHENOMENA**

Lourdes and Phospheneism

- **PHOSPHENISM AND DEVELOPING CLAIRVOYANCE**

A new explanation of the origin of religions

- **EXPLORING THE BRAIN**

through the study of the oscillation of double phosphenes

- **THE POWER OF CHRISTIANITY**

Christian Magic

- **PHOSPHENISM IN BURKINA FASO (formerly Upper Volta)**

Digest of talks with Master PACERE TITINGA

- **INITIATORY EXPERIENCES**

Volume I. The sensory path

- **INITIATORY EXPERIENCES**

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 SCIENTIFIC KEY TO SUPERNATURAL PHENOMENA

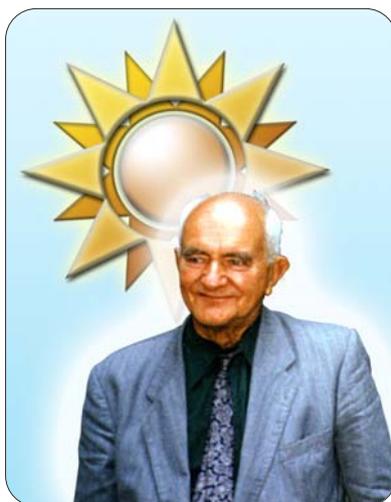


Second Edition completely revised and completed  
New version,  
Illustrations revised for internet PDF version.

I.S.B.N.: 2-906904-05-8

Copyright Registration: 2th Quarter 2010

© Copyright: All rights reserved for translation and reproduction,  
total or partial, for all countries.



Doctor Francis LEFEBURE

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



---

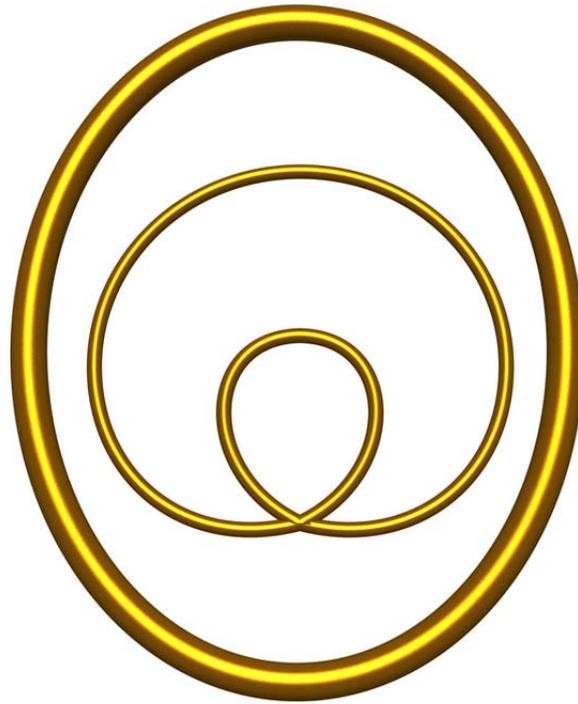
For further information:

PHOSPHÉNISME Publishing  
The School of Dr. Francis LEFEBURE  
(Main Center)

---

<http://www.phosphenism.com>

® Registered Trademark for the books, devices, audio recordings and the educational method.



### 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".



*Dr. Lefebure in the spot where Bernadette could see the chain of the Pyrenees Mountains as she watched over her sheep. Notice the strong brightness of the mists over the mountains.*



## INTRODUCTION TO THE SECOND EDITION

The first time I saw the grotto of Lourdes, I was eight years old. It was on the return from a stay in Cauterets. My father let it be known that he found it was in rather bad taste that my mother profited from the circumstances to drag him into a place of devotion that he would have been more tempted to classify among the places of perdition.

That particular day, there was big procession with several lines of patients on stretchers. After the splendor of the mountains which I had just contemplated for the first time in my life, the spectacle of these cachectic people stretched out made a horrible impression on me. This was already the beginning of my medical anti-vocation, which is much too well-known for me to be able to hide it from posterity. Was this a warning from the Virgin Mary that what would lie in this direction for me would only be a life of misfortunes? I will never know.

When the three of us passed in front of the grotto without stopping, my mother tilted her head to one side, her face became filled with a deep, impressive, mystic respect which marked me. I think I remember her joining her hands together. And she very probably prayed briefly.

Seeing her in this state of adoration, my father shrugged his shoulders with a sharp movement, yet discreetly out of politeness for the crowd, but with a smile of disdainfulness that he so often showed, however this time maybe even more clearly and more hurtful than ever before.

So, confronted by this conflict, silent because we were in public, right away I asked myself this question:

**WHO IS RIGHT, MOM OR DAD?**

It is this question that I am trying to answer in the second edition of this book, sixty four years later.



## FOREWORD

This study of the true origins of the apparitions in Lourdes is only fully comprehensible for those who have already read our books *Phosphenic Mixing Applied to Education* and *Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions*, at the least, and who have a certain amount of experience in the practice of Phosphenism.

For those readers who have not done this preliminary study, in order to have a first approach to the understanding of the discourses which follow, we will nonetheless give a summary of these two works.

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

The word "phosphene" was created in 1838 by the naturalist Lelorgne de Savigny (Medical Dictionary by Garnier and Delamare; Publisher Maloine) for designating a widely spread family of glow-worms found in France. Later, it was employed figuratively by psychologists because of the very strong resemblance between the light of the glow-worm at night and the color of the first phase of the image which stands out against a dark visual background consecutive to strong lighting. The definition given by Littré is the best one: "subjective sensations of light".

It seems that the same linguistic evolution occurred in the past for the word "emerald" and for the same reason, because for all humankind we find the legend of a magic emerald. If we manage to discover it, we will obtain all the supranormal powers, no doubt because the emerald represented this after image in the figurative sense. The Grail would be what we call here a "Phosphene".

Most dictionaries limit the definition of the word phosphene to that of phosphenes obtained by means of compression; but those obtained by compression of the eyeballs using one's fingers, for example, have no practical use and are dangerous. In effect, in the twelfth edition of *Phosphenic Mixing Applied to Education*, I showed that in reality the phosphene, a bit like an axiom in mathematics, is obvious but not demonstrable. It is neither a physical sensation of light, nor a mental image of light, but something quite unique.



The term of "para-light ", i.e. "almost light" is the one which would apply the best, if we were to create a word in an everyday language.

Phosphenic Mixing consists of mixing of a visual and auditive image with this phosphene. For example, a child who wants to memorize a geography map will visualize it mentally during the presence of the phosphene. The child then channels his attention towards the chosen thought, and this improvement in attention persists between sessions. In addition, between the thought and the phosphene a phenomenon occurs which is comparable to a chemical combination in such a way that the thought becomes denser, which helps it to be engraved in the memory. On the other hand, there is a release of energy which increases the number of associations of ideas and consequently intelligence, inciting intellectual curiosity and the spirit of initiative.

For children aged about ten years old, the improvement in results at school can often be seen after one month, at a rate of only ten minutes of exercises in the morning and evening. Results are sometimes seen even more quickly. And so a child who was completely hopeless in calculation acquired a normal level in the three weeks. The son of a senior pilot was in a catastrophic situation in 8th grade and he passed into 9th grade without any trouble three months after beginning phosphenic mixing. It is now by thousands that we can count successes of this kind.

The action of phosphenic mixing on sleep is remarkable and many cases of insomnia have been cured with its use. Dreams become more colorful and more conscious. The practice of Phosphenism also exerts an action on the character. And so, in large families where the children quarrelled constantly, a harmonious atmosphere starts to reign.

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

In France, Madam Koulibali, Professor of Philosophy and educational counsellor, used the technique of phosphenic mixing with three children



who had always had zero in spelling. Three months later, these children had marks of 13, 14 and 16 on 20.

Professor Lignon of the Mathematics Department and head of research at the University in Toulouse started verifying the pedagogical effects through experimentation on volunteer students.

There is a modality of application for each school subject, whether it is to help in solving mathematical problems, increasing the creation of ideas for a story or allowing one to acquire the accent of a foreign language more easily.

The action exerted on sight is highly beneficial, obviously, on condition that the standards for lighting which we have indicated are respected, standards which have been set by more than twenty five years of experience in thousands of cases.

Adults will also benefit from Phosphenic Mixing, as much in their professional life as in their private life, although a bit more slowly than children. Older persons will find an intellectual rejuvenation. For all persons the action exerted on the character improves social relationships.

Let us add that this phenomenon was used instinctively by all peoples at certain stage of their development, in cults of sun worship which associated prayer with focusing on the sun. This is still the case with the Zoroastrians, whose priests are called "Magi". Magic, in the original sense of the term, is thus the science of phosphenes which had been lost. Also, children shepherds often have the habit of playing with phosphenes and mixing prayers with them. Now, all the main events of the Roman Church had children shepherds at their origin. Other children instinctively use the reflection of the sun on water. This was the case of the poetess Minou Drouet who was a prodigy at a very young age. We also find cases of fishermen who acquired certain gifts of clairvoyance by praying as they worked with the reflection of the sun in their eyes.

At the birth of Christ, shepherds and Magi were present, the two main categories of specialists in phosphenes during the age of Antiquity. Furthermore, Christ first sought out four fishermen from the Sea of Galilee for beginning his preaching. Phosphenism thus played a considerable role in the birth of Christianity.



But this is also true in regard to the religion of Mithra where the future initiate had to observe phosphenes in a cave. We also find their use by the Tibetans, who kept a book in every temple for interpreting the signs which appear when focusing on the sun. Pygmy sorcerers focus on a flame to see where the hunting ground abounding in game is to be found, and it happens rather often that an explorer sitting next to them will have the same vision at the same time because of the very high telepathic transmissibility of phosphenic phenomena.

Phosphenism is thus a worldwide ideological revolution.





## OUR SOURCES

In our study of the supernatural events in Lourdes, we based ourselves primarily on the works of the historian Jean Lasserre, *Bernadette Soubirous*. This is not to be confused with the works of Henri Lasserre, *Bernadette, the Clairvoyant from Lourdes*. We give preference to the former because Jean Lassere, putting aside all the small human quarrels, had understood that if there were a key to the mystery to be discovered the chances of finding it would be in studying Bernadette's childhood before the apparitions.

We also refer to the very complete works: *Lourdes, her Blessed and her Priest* by an anonymous canon from Cambrai, (Publisher: Librairie St-Charles, Bruges, 1932) who gives a quite a complete synthesis of the events.

But it is in particular our research carried out on the site which seems to have shed light on facts whose importance has escaped everyone up until now.





*Bernadette Soubirous*



PART ONE

PHOSPHENIC CHARACTER  
OF THE VISIONS OF  
BERNADETTE SOUBIROUS  
AND SUPERNATURAL  
PHENOMENA  
IN LOURDES



## I

### THE GROTTA OF MASSABIELLE, ALREADY A PLACE OF PILGRIMAGE BEFORE THE VISIONS

Through the documentation by Jean Lasserre, we learn that the Grotto of Massabielle was already the object of worship mixed with fears. "There were terrifying stories about this grotto and shepherds always made the sign of the cross when they were there". Ancient predictions let it be known that one day a great miracle would take place in the stone of Massabielle.

In the Middle Ages, this grotto was already consecrated to the Virgin. As proof of the vassalage of the Virgin of Lourdes to Notre-Dame-du-Puy, when the inhabitants of Lourdes left on pilgrimage to the Massif Central they gathered herbs in the grotto of Massabielle and then they cast them on the ground of the sanctuary situated in Haute-Loire. (According to Father Gros, *Narratives and Mysteries*, cited by Jean Lasserre).

This place had been Christianized secondarily. It was already sacred place before the arrival of the first Christians in the region. People often wondered if the flat stone in front of the grotto hadn't been used for human sacrifice. Following the publication of books on this subject, the stone was hidden under cement.

It is interesting to note that the enormous popular current which led, and still leads, crowds of people to Lourdes was not built upon something which had no historical existence, but it underwent an evolution whose origin has been lost in the mists of time. Bernadette's visions were only an avatar, we would say a budding, which gives hope that the introduction of phosphoric mixing in the liturgy of church services in Lourdes could provoke a new and even more grandiose transformation that Bernadette would have simply laid the way for.



## II

### IN THE SOLITUDE, BERNADETTE CONTINUALLY RECITED THE ROSARY

We note that Bernadette was placed in the home of her former nursemaid as shepherdess. This nursemaid had lost her son and she then transferred all her affection to Bernadette. For us this appears to be very important because no spiritual force can blossom without an atmosphere of love. And even more importantly, we note that in the village of Bartrès where she was a shepherdess, she was alone practically all day long, not only during her work but also during play.

This solitude is already a necessary element for the blossoming of the personality: a cell of an embryo, which would have given rise only to part of an organ if it had remained in this embryo, can engender a complete individual if it is isolated from the neighboring cells which moderate the reproduction of its descent. This child, who according to all testimonials, would probably have become nothing more than a slightly backward pupil if she had followed common schooling, was able to create a renewal in the spiritual life of her time because she had lived in solitude every day of her life from the moment she was placed with the nursemaid in Bartrès.

This solitude is the necessary prerequisite for being able to cultivate rhythms in one's inner life which lead to spiritual perception, on the condition of amplifying them after having had a premonition of their existence. **NOW, BERNADETTE RECITED THE ROSARY "EVERYWHERE, AND AT ALL HOURS".**

The innate sense of rhythm possessed by children leads them towards the rhythm of two seconds due to a natural inclination of the spirit. Furthermore, we have showed in *Exploring the Brain through the study of the oscillation of double phosphenes* that this rhythm is like that of intellectual tides which are triggered by diverse modes of excitation, and the cerebral reaction is always the same. In *The Yoga of Two Seconds*, we showed how to use this property of the cerebral substance by giving a rhythmic impulse every two seconds to the simplest mental visual images that we can possibly conceive. Litanies, prayers and the purely mental recitation of the rosary can be instinctively put into resonance with this rhythm, the key moments of thought being marked every two seconds. Then phenomena are triggered, which we now call parapsychological,



with a disconcerting ease. Of course, these results are greater or lesser depending on the application and the amount of experience in the practice.

Something very curious happened to me when I was 12 years old and which quite well proves that, after all, the mental recitation of the rosary is a means just like any other for developing psychic powers. In effect, at the age of twelve, towards the end of the spring I suddenly had the whim of reciting the rosary three times in a row every evening. I even did this standing up on my bed. This lasted one month and it stopped as suddenly as it had started. Now, I can only regret this lack of perseverance.

In effect, many years later while putting my memories together I noticed that towards the end of this period, after reciting the rosary, I would go to bed and as I was falling asleep I would project myself in spirit outside my body, an exercise which I had never heard of at that time.

I do not think it was the beings I evoked in my prayers who intervened. All the experiments which I have carried out since then prove that it is the rhythm of thinking during the recitation of the rosary that tends to break the soul away from the body. Likewise, if a piece of wood and a piece of iron are glued together and if we make the piece of iron vibrate, it will become loosened from the piece of wood.

Once this is completely grasped, it is possible to perfect the method by inventing prayers and recitations in which the rhythm is more clearly marked and easier to keep than in with conventional prayers. (This is what we looked for in *OM, the Natural Name of God and the Mantras*, as well as *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second* and the second part of *The Pneumophene or the breathing technique that opens the doors to the other world*.)



### III

## EXCURSUS

### A CASE OF OUT OF BODY EXPERIENCE THROUGH ANESTHESIA WITH OBJECTIVE VERIFICATION

Since I am telling about my oldest psychic experiences, which go back to a time when I did not even know that these sciences existed, I will tell another story which took place a few months before the one that I have just described, also when I was 12 years old. I was operated on in a completely useless manner and I even consider that it was in a way that was greatly harmful to me. But my father was always prostrating himself before what he was told by doctors and surgeons in need.

In those days, anaesthesia was done using ether, which gave the horrible impression of one's will being forced, a painful fight not to lose consciousness. This operation took place when I should have been in German class.

The following week, I was already back on the school benches. The professor, a very kind man and very devoted to his pupils, asked a question. Nobody answered. But this time, even though I was a dunce and particularly for everything that was a language, I knew the answer! But at first my shyness prevented me from saying anything.

The professor insisted for the whole class: "But after all, you all know the answer, I told you last week". As all my companions continued to remain silent, I shyly raised my hand. My answer was correct. The professor, stunned, said to me: "How did you know that, you were absent that day?" And the whole class looked at me, very amazed.

THE SHOCK THAT THIS PROVOKED IN ME SUDDENLY MADE ME REMEMBER THAT WHEN I WAS FALLING ASLEEP UNDER THE EFFECT OF THE ANESTHESIA, I HAD THE IMPRESSION THAT I WAS IN GERMAN CLASS, BEING PRESENT AT THE LESSON, NOT LIKE IN A DREAM, BUT AS IF I WERE REALLY THERE.

But at that age I didn't take the time to think about the incident, never having heard of cases of that kind at the time. We now know that under the influence of anesthetics cases of this kind are not rare.



## IV

### THE EXTERIORIZATION OF THE LUMINOUS DOUBLE USING THE MENTAL ANTEROPOSTERIOR SWAY OF TWO SECONDS

#### 1. The frequency of spontaneous autoscopic vision:

Here is another category of phenomena, even though it belongs to the same family as that of out of body experience, which I have just described. In this case, we have no impression of being exteriorized, but in front of us we perceive a luminous human shape which is probably the etheric double.

This type of phenomena obviously belongs to the same family as autoscopic hallucinations studied in neurology during which the subject perceives his own image in front of him. The most famous one is that of Musset "A stranger in black garments clad, as like me as my brother born". Goethe also exhibited this phenomenon. It seems to be more frequent in geniuses than in the common run of people.

However, the difference between autoscopia and what we are studying here is that this new experience appears to be a stage above the previous one: the subject perceives what the Sufis call "the body of light". The perception of one's own luminous double in front of one is less difficult to trigger than we would think. In well-balanced and pleasant conditions, we have the feeling that these phenomena go in the general direction of their normal evolution.

#### 2. A healthy method for triggering this:

In effect, there was a period when I gave one single exercise to all my pupils at the beginning of their practice; this exercise consists of imagining a small luminous white spot oscillating from a point situated halfway up the middle of the forehead to the occiput, on a rhythm of two seconds (one second going in one direction, one second coming back in the other direction). This exercise was to be done primarily in the evening while falling asleep. Now, at the end of a few weeks or one month of practice, on several occasions some of them had the vision of a luminous human body, a vision that was very beautiful and very awesome, and this was outside of any religious interpretation. It is to be noted that none of



these persons, or me, expected such a result. Thus, from time to time, the vision of a luminous human form is one of the effects produced by thinking at a rhythm of two seconds. This is a fact that is experimentally verifiable and not completely inexplicable on the neurological level. (See *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second*).

This is perhaps the explanation of Bernadette's visions, as she instinctively kept this rhythm in her thoughts through the recitation of the rosary. Some of my other students obtained a sensation of being transported in spirit to another place, which represents a deeper form of exteriorization: the consciousness is transferred into the double. I give several examples in Volume II of *Initiatory Experiences*.

But let us come back to the case of Bernadette, which is what interests us here.

### **3. Was it her own etheric double that Bernadette perceived?**

A rhythm introduced by means of thought into the etheric body (which we also call the subtle body or the ghostly image of the subject) can exteriorize it. One of the possible interpretations of Bernadette's visions is that she perceived, as I have just said, her own double or etheric body exteriorized by rhythmic thinking practiced by reciting the rosary. One of the facts speaking in favor of this interpretation is that she described this apparition as having the size and physical appearance of a little girl.

It is also necessary to observe **the similarity between Bernadette's life and that of Padre Pio: from the age of six onwards, he too was a shepherd and recited the rosary constantly.** His supranormal gifts were remarked by thousands of persons, and particularly the ability of being able to manifest himself in a distant place. These two cases and many others tend to show that when we practice rhythmic thinking at a very young age the growth of the brain is orientated in a certain direction and at the end of this lie the supranormal powers of clairvoyance and out of body experience (astral projection).

For us, Bernadette's games are also very important. She had only two: while she watched over her sheep, she made small shrines of pebbles dedicated to the Virgin Mary and decorated them with simple bouquets. Thus, her thoughts and her actions remained concentrated on one single



idea from morning to night, a sole idea kept by rhythmic thinking. These are the two basic conditions for practicing mental Yoga and obtaining supranormal gifts, among which the awakening of clairvoyance.

We find this progression on the path of thought towards the force which springs from the concentration of the spirit on a point in her passion for all things that were small; therefore, the touching indulgence she had for her youngest lamb when he knocked down her shrines with headbutts.

We recall "This point that only the mystic knows" in the Gospel according to Saint Thomas. Thanks to the natural life she led, she showed this point in her passion for very small things.

We shall speak farther on about the second game she liked to play when her work was done.





## V

### TWO PROBABLE PRIMARY CAUSES OF THE PHOSPHENIZATION OF BERNADETTE'S THINKING

#### A

#### Praying while focusing on the sun

Bernadette prayed in a particularly sunny and bright landscape. This particularly concerns us because the connection with Phosphenism begins here, with the landscape where she had her flock graze. Jean Lasserre indicates that it was on one of the hillsides facing southward looking over the chain of the Pyrenees Mountains. I went to Bartrès in this same exact place, and so I can only insist upon this point and develop Lasserre's idea.

According to the information which I had from a relative of her nursemaid, the entire hill where the sheepfold is still situated still belongs to the descendants of the nursemaid's family.

Today, the pasture is limited to the area just around the sheepfold. Hedges now separate it from the neighbours, perhaps partially out of fear of indiscreet visitors. The remaining pastureland is much too small for a flock of sheep, and everything would lead us to conjecture that in that time the pasture would have covered the entire half of the hill.

At the top of the hill, there is a Calvary surrounded by a small wood, and to the North there are houses and gardens. Now, this hill has the shape of an enormous olive whose main orientation is almost due south. From morning to night Bernadette thus watched over her sheep in a veritable solarium.





*Fig. 1: Bernadette's sheepfold in Bartrès*



## B Prayers associated with focusing on very bright mists

In addition, the chain of the Pyrenees Mountains is quite visible. Most of the year all the summits are covered by snow. The Vignemale is capped by eternal snows. But I was most particularly struck by the following: because of the great distance, the mountain ranges appear, so to speak, as if they were cardboard cut-outs, placed on different planes, like the backdrops of a theatre stage set, i.e. placed rather close to each other. The mists hang in the valleys and wrap around the slopes of the mountains. Above, in a pure sky, the sun gives an exceptional brilliance to these mists.

### **1. Mexican shamans also use the brightness of mists for their "initiations" which are simply phosphenic phenomena:**

Carlos Castaneda, the American who followed the teachings of a Mexican shaman, says that the shaman sometimes made him focus on a bright cloud, until it appeared to become green; and then a vision would appear in this color. This was obviously the green phase of the phosphene (*The Journey to Ixtlan*, p. 123).

Bernadette was in a place situated in the most ideal way for acting instinctively like this shaman: creating phosphenes with particularly bright mists. We remind you that most often the manifestations of clairvoyance are not concomitant with phosphenes, and on the contrary they appear outside of the sessions and after a certain amount of practice.

If this custom of praying by focusing on the sun is so widespread in pious peasant populations, this is because it is instinctive. A Hungarian lady recently told me that even at present in Hungary, in spite of communism and without putting an idea of resistance into it, simply out of perpetuation of the ancestral customs, when they arrive in their fields and if the sky is clear, many farmers begin the day with a prayer associated with focusing on the sun. In France, in 1955, certain farmers in the Champagne region still had this custom.



## **2. Certain children use a white wall:**

It takes less than one would think for triggering clairvoyance in children through involuntary effects produced by phosphenism. Since we have just spoken about a custom which is still in use on the other side of the iron curtain, let us cite another case. A Czechoslovakian lady told me that when she was a child, when she was about 10 years old, she had noticed that she had gifts of clairvoyance, intuition and had premonitory dreams. But, because of the political situation in these countries, which has repercussions that touch even family life and prevents the blossoming of everything which tends towards the spiritual, she had never dared to speak about it to anybody.

It was in France that she accidentally read several passages on the subject of connections between clairvoyance and Phosphenism. She then understood why she had showed this gift and so she came to tell me about this.

In fact, the desk where she did her homework and learned her lessons when she came back from school was placed in front of the window. On the other side of the courtyard, there was a big very white wall that had no opening. It was well exposed to the sun and completely blocked her view. She enjoyed reciting in her mind what she had just learned, all the while gazing at this wall. She had acquired this habit from her earliest childhood, but she had never grasped the connection with her gifts of intuition and her premonitory dreams. Clairvoyance is thus more a question of circumstances during childhood rather than gifts.

## **3. Sensibility of the populations in oases to phosphenic fluids:**

In Morocco, for example, certain farms are quite isolated, surrounded at a distance by areas of white rocky zones that are highly reflecting and clouds are rare. I have observed that such development of clairvoyance due to the luminosity of the landscape is seen very often. I have even seen this in Europeans who have returned to France, after having spent their childhood in these kinds of conditions. It was only in speaking with me that they understood the connection between their gifts (which they were amazed at themselves), and their past circumstances.

In the semidesert regions in the southern part of Algeria, I observed that quite often an experiment works that was indicated in Hector Durville's



book *Personal Magnetism*: you can make a person turn around and look behind if you look at his back or the nape of his neck, with insistence, and mentally repeat this order to him. This had amazed me because in France I had never been able to do this successfully. If I am not mistaken, because the number of experiments that I have done is not large enough for me to be categorical, it could result from the custom of reciting the Muslim prayers before the shining sands of the desert that there is a greater sensibility to this combination between thoughts and phosphenes in all these populations. I have called the result of this mixture "phosphenic salt", which is in fact a dense fluid.

#### **4. Bernadette used the mists over the chain of the Pyrenees Mountains:**

Because of her education, it was Catholic prayers that Bernadette mixed with these dazzles coming from a natural cause, but the mechanism which awakened a certain form of clairvoyance in her was the same.

The association of prayers with the day's activities done outside (an association which leads more or less to clairvoyance, due to the fact that when making certain gestures during prayers one's glance will cross the sun or the brightly lit clouds) is probably the cause of the so-called legends concerning the spirits of nature in Germanic countries: elves, sylphs, sprites. These spirits of the elements were really perceived because due to the way of life most of the population had a certain degree of clairvoyance. In *The Initiation of Pietro*, I recounted that once, when I was seventeen, I perceived the spirits of nature in conditions comparable to those which I have just described.

A brief study allowed me to ascertain that the shepherds of the Pyrenees Mountains have kept a certain tradition concerning the beneficial nature of phosphenes. Thus it is quite probable that a fellow shepherd passing through could have taught Bernadette to use this aspect of the sun's light because even today they sometimes teach this to tourists. We have had a testimony to this by Mr. Gilbert Garrigue, among others (Arts et Traditions Populaires des Pyrenees "Arts and Popular Traditions of Pyrenees", 65410 Sarroncolin, Val d' Aure).

It is thus necessary for us to place the small shepherdess of Bartrès in the eternal context of the life of shepherd, through the civilizations which follow each other. We need to take her out of the context of the network



of biased interpretations which were woven in order for the money collected in the four huge basilicas of Lourdes to be sent to Rome, instead of staying in the country which gave birth to this child. Let us return to Lasserre, one of the best historians on the subject of Bernadette. He insists on the poetic tastes of the child who enjoyed looking at this mountain range for whole days at a time.

Now, she prayed continuously in this landscape that was so bright. Therefore, she practiced Phosphenic Mixing without knowing it, just like the children of Fatima who prayed while focusing on the sun and like all those who developed their real clairvoyance. Jean Lasserre even had a prophetic sentence on this subject (Op. cit., p. 24): "Who will tell us all the beneficial effects that will come from our Saint casting her glance upon the landscape she loved?" Well, we are the ones to tell about it: it brought her all the benefits coming from Phosphenic Mixing, even practiced involuntarily as a result of fortuitous circumstances; and the whole region profited from it through the cohorts of pilgrims.

Thus, we already have two causes which allow us to conjecture that Bernadette did phosphenic mixing without knowing it: the rounded hill disposed like a solarium where she had her sheep graze, and the brightness of the mists clinging on the Pyrenees to the South, with the sun shining overhead.

### **5. Phosphenism in Antiquity:**

The case of Bernadette is not an isolated one in history. It was quite the contrary. In all peoples there were periods when this mixture of thoughts and phosphenes greatly influenced the evolution of their civilization; and especially when the rudiments of a science developed around this common instinctive practice done by populations living outdoors.

The Ancients knew quite well that working in a particularly bright landscape could lead to the development of clairvoyance in certain children, even though we can doubt that they would have analyzed the cause, i.e. the involuntary mixing of thoughts and phosphenes. Because it is not without reason that the Greeks had made Phoebus the god of the Sun and also the god of divination; and Apollo was the other name of the solar god, the "God of oracles and divinatory inspiration" (Encyclopedia).

When Christ said "I am the good shepherd", without doubt he was not unaware that in a very nearby country this meant "I am Apollo, god of the



sun". And Apollo was often represented as the good Shepherd carrying a lost sheep on his shoulders. The study of the Mysteries of Eleusis leads us to conclude that the Greeks were not unaware of the connection between phosphenes and the gift of clairvoyance because the candidate for initiation had to go through a dark corridor with a blindfold over his eyes. Nevertheless, there was the light of torches in this tunnel. At certain moments the blindfold was removed from his eyes, he observed the light and then the blindfold was put back over his eyes. He then had to visualize an ear of wheat, a fertility symbol. Continuing in this, the ear of wheat became **THE ILLUMINATOR** (according to the *Mysteries of Eleusis* by Magnien). Thus, it is quite well the mixing of the thought, in this case the ear of wheat, with the phosphene after the blindfold was put back over the eyes which provoked an **ILLUMINATION OF A SPECIAL NATURE**. It was during this period when the Mysteries of Eleusis were at their height, and when numerous foreigners received this initiation, that the intellectual influence of Greece marked ancient civilizations and Greece produced the greatest number of geniuses in all areas.... Now, all these great men went through the Mysteries of Eleusis, i.e. they had knowledge of PHOSPHENIC TEACHINGS which sometimes contributes to an inconceivable development to the brain).

We have taken this and developed the links between Phosphenism and the Mysteries of Eleusis, in the second part of the book *The Pneumophene or the breathing technique that opens the doors to the other world*.

## **6. The differences between phosphenic visions and hallucinations:**

Let us first clarify the difference between a mental image which is filled with a phosphene and a hallucination. It is necessary to understand that a phosphenized "thought" is not a hallucination, neither in the common sense of the term nor in the medical sense. It is quite the opposite.

This is because the word "hallucination" has a pejorative sense in common language. From a medical point of view, it only appears in the case of brain disorders, and moreover it often has an objective cause such as a brain tumour or pathological variations of one of the blood components. Thus, the person who has hallucinations, all things being considered, is in a state that is below normal. On the other hand, it is easy to observe that the person who has phosphenized his thoughts unintentionally, in other words completely accidentally, or by following the thread of his instinct or better still in a methodical way with full knowledge of the principle, very quickly brings his brain to a supernatural



state, all the other organs resting at their normal state. Among other things, the gift of intuition that is triggered by this practice, whether it is instinctive or done deliberately, puts the subject in harmony with the great psychological forces of the masses. This explains that in all times the adepts of Phosphenism, even without being aware of it, served as the germs of crystallization for the great currents in the history of humanity. This is exactly what happened in Lourdes.

Therefore, we cannot share Mr. Albert Beaughon's point of view in *The Dramatic Life of the Gentle Bernadette Soubirous* in which he contents himself with treating her as "a person with hallucinations". This amounts to avoiding the question.

In the same line of thinking, let us say that the book by Gérard de Sèdre, "Fatima, Investigation into an Imposture", does not even deserve to be discussed. His way of presenting things, more than just a simple act of prestidigitation, is a particularly obnoxious process, which goes to prove that there is as much prejudice on one side as on the other. In effect he does not speak of any of the classic testimonies concerning the dance of the sun, neither the one given by the Science Professor who happened to be on his balcony and who said: "I saw it, but I cannot explain it"; nor the one given by the editor of an anti-religious newspaper, who had come following the announcement of the miracle to denigrate everything and who left so enthusiastic after seeing the dance of the sun that his collaborators insisted on his resignation. And how many others were also "omitted" in the same way? If these testimonies are false, then Gérard de Sèdre has to prove so; but by not citing them it speaks in favor of their exactitude... this is somewhat embarrassing for his point of view.

Concerning this point, it is necessary to render justice to the Roman Church: it made very serious and objective investigations of the facts, in particular those carried out by the Canon Barthas. Gérard de Sèdre contents himself with attributing the abnormal movements of the sun to the humidity in the air, which quite obviously has no scientific basis. The movements observed in Fatima and in several other comparable "Dances of the sun" do not have the same amplitude, having much greater regularity, and they always take place in the same order; these cannot be created by variations in the refractive index following air currents. In *The Initiation of Pietro*, we dedicated several pages to this and we showed that it is a question of phosphenic movements.

We are now going to take a look at two other causes which are even more important.



## VI

### TWO CERTAIN AND IMPORTANT CAUSES OF THE PHOSPHENIZATION OF BERNADETTE'S THOUGHTS

#### A

#### Prayers associated with focusing on the sun's reflection on a stream

In order for the reader to be able to grasp the importance of Bernadette's habit which I am about to describe, beforehand I am obliged to summarize certain cases which are comparable, in my opinion. I have described them in detail in several other books of mine and those who already know them will please excuse me.

#### **1. Children's games:**

In *Phosphenic Mixing Applied to Education*, we analyzed in detail the effects produced by focusing on the sun's reflection on water, and we showed that this engenders various types of phosphenes.

We have cited the case of the poetess Minou Drouet, who was a child just like any other, until the day her foster mother took her to a house near the ocean, and instead of sending her to school she let her do what she wanted. Minou Drouet acquired the habit of gazing at the sun's reflection on the water for whole days at a time; and then one day, it was noticed that she had become a genius. Minou Drouet wrote a chapter in the book "Fantastic Confidences", an anthology of modern authors who had experienced psychic phenomena, collected by Jean-Pierre Dorian (Publisher Éditions Presses de la Cité). In this book, Minou Drouet relates several experiences of clairvoyance she had had, including certain ones that her mother had told me about before.

In *Phosphenism and Developing Clairvoyance Explanation of the Origin of Religions*, I reported the case of a retired fisherman from Berck (Pas-de-Calais). I verified his surprising clairvoyance by means of about forty thought readings and predictions which he did for me. Now, he attributed this to the fact that he continuously recited a short litany to Saint Cosma and Saint Damian, but he had added that at the beginning he was clairvoyant only when he was out on the water. In the same book, I cited



the case of Madam Spick, who described to me all the most important aspects of the relation I had with my father, even though I had never spoken to her about him. The circle of acquaintances of this lady had noticed her moments of clairvoyance from the age of six. Between the ages of three and six, she had had such a bad case of rickets in her lower limbs that it was just as if she were paralyzed. She lived near Algiers, and she was taken to the beach so that the sun would fortify her. She had acquired the habit of amusing herself by looking at the reflection of the sun on the water all day long.

I showed in this book, by comparing these two cases, that when Phosphenism is practiced as a child, the gifts that are acquired are considerable and there is no need at all to persevere in the practice in order to keep them. Whereas, after the partial calcification of the epiphysis, i.e. at about the age of 17, it is necessary to continue the practice without interruption in order to obtain results which are then only intermittent as far as clairvoyance is concerned.

## **2. Two previously unpublished cases:**

### **a) Painting a river and prophetic dreams:**

We made the acquaintance of a painter, Mr. Cyril Henrard, from Liège (Belgium). He told us that only once in his life had he experienced a prophetic phenomenon. It was during a time when he was working on a painting of trees along the edge of the Meuse River near Liège, which obliged him to work with the reflection of the sun's rays on the water before him, during a great part of the day. **Therefore, there is no need for a great amount of practice, even involuntary, for awakening clairvoyance, even if it is just by moments.** The subject of his vision was that of the events accompanying the return of King of Belgium after the war. This premonition was perfect and it came true to the very last detail. Certainly, this is not a question of a gift of clairvoyance as it occurs in those people who have practiced phosphenic mixing, without knowing it, as a child.

### **b) A student phosphenizes accidentally without knowing it and is amazed at the capacities it gives him:**

Let us end with a very simple example which will clarify our line of reasoning. On Reunion Island, we made the acquaintance of a young man who was the director of the Centre Culturel de la Jeunesse (Young People's Cultural Center) in the city of Saint Paul. He told us that while



he was listening to our conference he had understood what had taken place during a certain period of his life, and which greatly intrigued him: for an entire year he had felt very happy, a special happiness which was nearly mystic. Furthermore, during this year he was able to learn with exceptional ease. The day of the final examination, everything that he had memorized in relation to the questions that were asked came back to him in the form of visions during the written exam. During the following years he had not felt this state again. He suffered from this and would have liked to know how to reproduce it. And furthermore, he had not been able to find the same ease in his work, nor did he have recollections of what he learned presented in the form of visions.

Now, during this year which was a very special one for him, and only that one, he had a room with no windows, where he was alone, and he worked with a desk lamp that had a very strong light.

In order to have better concentration, he instinctively switched off the light repeatedly every few moments, each time he wanted to recite a passage of a text in his mind. He did not pay any attention to the phosphene. Nevertheless, a posteriori, he realized that the lighting was such that every time he switched off the desk lamp a phosphene was formed.

In the end, in all these examples we find all the same elements that triggered the phenomena in Lourdes: involuntary phosphenic mixing; a particular psychological state which the subject tries to reproduce. And if the person finds similar circumstances that re-create this joy, even if the circumstances appear to be very different, he will follow the thread. Here, we also note the use of thoughts transformed into visions by means of phosphenization and applied to examinations.

### **3. Bernadette and the herbs adrift:**

Let us come back to the object of our study. We note in *Lourdes, her Blessed and her Priest*, by a Canon from Cambrai:

"... Then, she amused herself alone... she played with plants and flowers that she picked here and there, and with the water of the brooks **WHERE SHE CAST IMMENSE FLEETS MADE UP OF BLADES OF GRASS WHICH SHE FOLLOWED WITH HER EYES**" (p. 13). And she did this, of course, while continuing to recite the rosary. Here, we are very probably at the heart of the question.



This second and last game that we know of, associated with the recitation of the rosary, would suffice alone for explaining the apparitions.

So, Bernadette, this child alone in the mountains, when she had finished guarding her sheep, gazed at the twigs and blades of grass that she threw on the water following them with her eyes. At least, that is what observers saw from the outside. Here is the element which calls to mind the case of our painter. But quite probably, this absent-minded gesture was intended to break up the monotony of her real game a little bit: following the meanders and the marvelous geometrical forms which sometimes appeared during this prolonged focusing for only several minutes.

A rather simple-minded child, according to all the testimonies, this focusing on the water was the primary game she played after work. This habit is amply sufficient for explaining her gift of clairvoyance. Moreover, this was limited to several visions; thought reading, a sort of telepathy with the Pope who she highly venerated; and several rare events observed at a later time in Nevers, certain ones reported by the Abbot Laurentin. We know of several cases, such as the fisherman from Berck who, having the same habit, had kept a much greater gift of clairvoyance. A particular politico-social and historical context was then needed for a case of clairvoyance resulting from Phosphenism, similar to so many others and perhaps even inferior to them, to take on such an importance.

#### **4. During the first vision, the possible triggering role played by a reflection:**

Also, we must not forget that at the moment of the first vision, she had just taken off her first stocking as she was getting ready to cross the Le Gave mountain stream barefoot. At the supreme moment, a last reflection on the water could have played a triggering role, which is frequent in visions produced consecutive to the practice of Phosphenism.

A case of this kind is reported by Camille Flammarion, cited by Jagot in *Theoretical and Practical Dissertation on Clairvoyance*, (National Library R74924). A man, who had never been interested in psychic questions, goes into a restaurant by pushing the glass door. The movement of this door has the effect of throwing the reflection of a strong ray from the sun into his eyes. At this precise moment, in the reflection he sees the image of a relative who he had not thought of for a long time. Several days later, he learns that this relative died at the very moment that he had had this vision.



## **5. Why does polarized light facilitate clairvoyance?**

I have found so many cases of gifts of clairvoyance developed by reflected light, particularly on water, that in *Phosphenism and Developing Clairvoyance* I asked the question whether or not the polarization of light would make the exercises of phosphenic mixing more effective. In effect all reflected light is polarized...

Here, we make another attempt at explaining this strange fact.

### **a) Polarized light and a jump rope:**

Using a simple image let us recall what polarized light is: let us imagine two children who are holding a jump rope. One of them will make circles with his hand. The wave will arrive at the other child with a corkscrew movement. This is ordinary light. But, if we interpose two parallel boards that are rather close to each other, between the two children, after going through this passage the rope will move in a single plane. This is polarized light. This phenomenon was discovered by Malus in 1808.

### **b) The laws of polarization that interest us in spiritual research:**

Now, in "Extract of the Technical and Scientific News bulletin", N° 34b, October 1951, we find an article by Colonel Lesprit (National Library B.N. 4-8 R-55.200) entitled: "THE DEVELOPMENT OF POLARIZATION", which contains teachings of the greatest interest for us. In effect, he tells us:

#### **1) Polarization is perpendicular to the plane of incidence.**

(See exactly what this means in the remark at the end of paragraph).

As a result, if we turn towards the sun and we look at its reflection on water, the polarization will be horizontal (not to be confused with the direction of the light rays that are received, which is obviously oblique).

**2) "Horizontal polarized light is dazzling. Vertical polarized light is not."** (There are practical applications of this observation)...

#### **c) The link between horizontal polarization and clairvoyance:**

The dazzling effect is a subjective phenomenon. It takes place exclusively in the body and in the consciousness of man. Thus, we see that horizontal polarization acts on the consciousness, but vertical polarization does not. Now, the post-phosphene consecutive to focusing on a light source through a horizontally polarizing glass is more luminous, stronger, and vertically much longer than when the axis of polarization of the glass is vertical. Here this clearly indicates that this dazzle is connected to a co-



phosphene. Thus, it is not surprising that the horizontal polarization of light acts on the psyche more than that of the vertical direction. As we know that clairvoyance and phosphenes are connected to each other, we can understand why light that is polarized horizontally, thus the sun's reflection on water, facilitates this power.

Furthermore, the favorable action exerted by this horizontal oscillation of light (whose wave goes from right to left) on clairvoyance reminds us of its importance in brain development in general, and more specifically in the development leading to this power: lateral head sways, alternating right-left lighting using various devices such as the alternoscope, the cervoscope, the Synchroscope and through hearing a sound alternately in the right ear and then in the left ear.

As a child, Minou Drouet was left to herself alone on a beach for whole days at a time and, as we have repeated many times, she spent most of her time looking at the sun's reflection on the water while swaying her head from right to left, by instinct, without anybody ever having taught her this exercise. Could it be the horizontal polarization of light, in which each wave oscillates from right to left, which would provoke a resonance in the brain on a much higher octave, which would bring along this swaying?

Let us conclude these observations with some practical advice: as in all spiritual development, and in particular one which has its base in Phosphenism, it must be pleasant and harmonious, and therefore when we decide to use horizontally polarized light for the exercises of phosphenic mixing, it is advisable to choose intensities of light and conditions such that the reflection on moving water does not provoke a dazzling effect that is unbearable.

**Remark:** for those readers who would like to have more details concerning the subject of "horizontal polarization" and its connection with our exercises, we remind you that the plane of incidence is the one which contains the incident light rays (projected on the reflecting surface) and the reflected rays. Thus for a subject who is turned facing the sun, whether standing or seated, looking at his reflection on the water, this plane of incidence is the one that passes through the sun and through the median plane of the subject. Thus, in this case the plane is vertical.

The plane of a stretch of water, or that of a mirror, is called a plane of reflection. The perpendicular direction to the vertical plane of incidence,



i.e. that of the vibrations of light (like our jump rope which passes between two boards), will thus be quite horizontal, even though the direction of the reflected light ray as a whole is obviously not horizontal; just as the two children can have very different sizes: the axis of the rope will be on a slope even though its oscillations continue to be made through the plane passing between the two boards (which, in the case cited above, we would have placed horizontally).

This horizontal oscillation will pass through the major horizontal axis of the sensitive part of the retina, very symmetrically, on condition that the light source is on the vertical plane passing through the axis of symmetry of the human body, which is easy to obtain using a mirror placed in front of one, **even if the mirror is not horizontal**, as long as it is placed perpendicular to the median plane of the subject, facing him.

On the other hand, if it is on the side, the plane of incidence joining the sun, the point of reflection and the eye will no longer be vertical; and thus the polarization which will still be perpendicular to him, will be oblique on the horizontal plane.

To summarize, when looking at the sun's reflection on water that has a lapping movement, you must place yourself directly facing the sun. On this median line, the gaze can move forwards and backwards: the polarization will remain horizontal. Nonetheless, we remind you that in order for phosphenes connected to reflections to appear, the eye has to remain fixed. If we look at the moving reflection of the sun on water, without focusing on a precise point, the horizontal polarized light waves will be distributed in a more homogeneous way on the sensitive part of the retina.

That is all that one needs to know concerning the optical geometry of polarization for our practice.

Of course, instead of looking at the sun's reflection on water, whether standing or seated and facing the sun, if we lie down on one side as we often do on the beach, with the head remaining on the axis of the body, physiologically this will be the same thing as with vertical polarization because the oscillation of the light waves will be parallel to the median plane of the subject. This position will be in harmony with the different variations of mental anteroposterior sways and those along the axis of the body.



**d) Laser + horizontal polarizer + meditation: an experiment to try:**

These considerations lead us to imagine an experience which would consist of transferring the principle of transversal cerebral oscillations, which play a major role in what is usually called "spiritual development", to light waves.

Let us imagine two parallel rows of approximately ten children, face to face 6 to 9 feet (a few meters) away from each other. Each pair of children, face to face, is holding a rope. If these children move their hands, not in rotation, but only from right to left, completely horizontally, the movement of these ropes taken as a whole will be similar to horizontally polarized light. If the rhythms of each pair of children are different, the movement of the ropes as a whole will be comparable to polarized white light (including multiple horizontally polarized wavelengths).

If the children make the cords oscillate at the same speed, but each one without taking into account the movement made by his neighbour, for example, one throwing his hand to the right while the other one throws his hand to the left, the movements of the ropes taken as a whole will be comparable to monochromatic light (a single pure color, thus a single wavelength), polarized horizontally.

**But if the children all throw their hands to the right at the same time upon a signal, and then to the left and so on, THE MOVEMENT OF ALL THE ROPES WILL BE SIMILAR TO THAT OF A POLARIZED LIGHT AFTER IT IS EMITTED BY A LASER, i.e. this movement will correspond to that of synchronized waves, in addition to the polarization.**

It is also possible to push the comparison even farther: in between the two rows of children, we place two parallel horizontal boards, the ropes going through the opening between them; these boards are equivalent to a polarizer. A bell will give the signal to the children in one row, in such a way **that their hands all trace a circle of the same dimension**, and so for each one of them their hands will be at the same point on the circle at the same time. Therefore, they will turn at the same speed and they will all be at the same angle in relation to the vertical.



This row of children is the equivalent of a laser, the two horizontal boards being the equivalent of the polarizer. The movements of the ropes beyond the boards will be horizontal at the same time and all to the right at the same time, and then all to the left simultaneously. These are synchronized waves which, in the case of acoustic or light wavelengths, build up their energies together instead of more or less cancelling each other out.

And so if we were to meditate in front of a light emitted by a laser (obviously of very low energy, to avoid damaging the retina) which would then go through the horizontal polarizer, we would add a horizontal oscillation in our brain on the level of thought mechanisms, a wave which would have immense power due to its synchronization; and due to its transversal direction through the body it would be in connection with the awakening of clairvoyance and the access to invisible worlds, on condition, and we repeat this, that we meditate at the same time. Why not try the experiment?

## B

### **Recitation of the rosary just before falling asleep, while gazing at a flame in the hearth in one's bedroom.**

Finally, here is the fourth very important fact which made it particularly easy for Bernadette to practice phosphenic mixing. In the room of the house where she lived in Lourdes called "Le Cachot" (The Cell) (not only because it was small but also because it was a cell of the former prison), her bed was placed in such a way that from her pillow she could see the whole big fireplace which was approximately eight feet (2.5 meters) from her head. Anyone can see this for himself, because this room can be visited by going through the back room of a shop that sells objects of devotion, situated in the Rue de la Grotte. These premises still belong to a member of her close family, Doctor Soubirous. He told us that during her days off, Bernadette would come down from Bartrès, where she was a shepherdess, and she lived there with her parents. At present there is a sign on this bed bearing the inscription: "Bernadette's bed". The two other beds in the room, and who they belonged to being specified by the inscriptions, are placed in such a manner that from the head of the bed only a small angle of the fireplace can be seen. It is only from the head of the bed where Bernadette slept that the whole fireplace can be seen, and in particular the hearth.



*Fig. 2: Bernadette's room in Lourdes. On the left, we see the bed and the bolster with the sign indicating that this was her bed. On the right, under the family portraits, there is the big fireplace which she could easily see while falling asleep.*



*Fig. 3: The room in Bartrès where it is possible that Bernadette lived.  
We see the bed and the big countryside fireplace.*



Here is a fact which takes on great importance when we remember that she recited her rosary almost all day long, and thus particularly while falling asleep, as it was the custom in those days when this form of religious practice was more widespread.

Pre-sleep is a particular state which induces rhythmic manifestations, as proved by observing children who frequently fall asleep by rocking their head from right to left. If we question them about what takes place in their thoughts as they are doing this, some of them describe rhythmic mental states which are sometimes even accompanied by streams of visions like a "movie in my head", as a child of seven years old said to his father who wanted to stop him from rocking his head, and all the while the child wanted to continue triggering this parade of images.

Let us recall that fire produces several different categories of phosphenes: the common co-phosphene (see *Phosphenic Mixing Applied to Education*); the co-phosphene in trails due to the movement of a flame. In addition, while praying it is instinctive to focus on a flame which is agitated by air currents, closing one's eyes from time to time in order to facilitate concentration. We then do a mixing in the co-phosphene without knowing it. This whole, by itself, would be amply sufficient for explaining Bernadette's spiritual perceptions independent of the other causes which we have evoked. We remind you that pygmy sorcerers focus on a flame in order to see where the hunting ground abounding in game is to be found and it often happens that an explorer seated next to them will have the same vision at the same time.

This occurrence is due to the very high telepathic transmissibility of all phosphenic phenomena and consequently the thought in the phosphene. For example, during sessions of phosphenic mixing in a group, it often happens that several persons will have the same vision at the same moment. This mixing of reciting the rosary with the various kinds of phosphenes produced by flames is enough by itself for explaining the gifts of telepathy that Bernadette showed when she read the expression "the Immaculate Conception" in the thoughts of the Pope. Multiple experiments prove that events of this kind are very easy to provoke. Above all, one should not object that Bernadette had visions and yet other children living perhaps in slightly similar conditions had none. Because this means that we are forgetting that the Abbot Peyramale, the grand and skillful orchestrator of the affair in Lourdes, silenced some of these children who also said that they had visions. Moreover, it was a process



which was rather similar to that of Fatima. According to the works by the Canon Barthas who conducted a most remarkable investigation, already several years before Fatima, about fifteen children played at provoking visions. In fact, they had formed their own small company of parapsychology as we would say, since things have become Americanized. It is likely that inquiries on this point, in the villages, would have shown that it was extremely common. In Fatima, as well, the Church pushed to the forefront those experiences which were most to its advantage.

**So here are four major reasons combined together that are liable to have pulled Bernadette into the instinctive practice of phosphenic mixing during her recitation of the rosary:**

- 1) The orientation due south of the place where she worked, having in addition a very open view towards the rising and setting sun.**
- 2) The mists of Pyrenees which were made very bright by the sun shining down from above.**
- 3) The sun's reflection on the water as she played watching the twigs drifting in the water, all the while praying; the flames in the fireplace close to the head of her bed.**

Let us add that when we felt the particular subtle and deep joy provoked by the mixing of the thought with simply one of the various possible sources of phosphenes, even if it is involuntary, it is as if we are holding a leading thread in our hand. It lets you find this pleasure in circumstances where it is less obvious, i.e. where the combination of the thought and the phosphene (which releases the energy that creates this joy) is slower in manifesting itself.

For example, in the present case, it is most likely that the beginning was provoked by focusing on the flames in the fireplace as Bernadette was falling asleep while reciting her prayers. And then, instinctively, she looked for the circumstances that would bring her a joy of the same nature in her work and her games.

According to what we now know about phosphenic phenomena, what would have been surprising would have been if she had had no visions considering her living conditions. But there were emotional, geographical and historical circumstances that considerably amplified the phenomena which we notice are rather common in rural populations if we take the time to look for them. Bernadette's visions which were of phosphenic



origin served as the germ for the crystallization of psychological and political forces in crowds at this period in time. This role of the "germ of crystallization" in important latent events which is found in Phosphenism is moreover one of the most important elements constituting this particular energy. We shall study the circumstances in connection with the success of Lourdes farther on.

### C

#### **A posteriori doubts regarding her visions, an additional phosphenic property.**

Here is another indication in favour of the phosphenic origin of these apparitions, even though a priori it would seem to be the contrary.

Atheistic authors, as well as Abbot Laurentin, are all in agreement on the following point: **towards the end of her life, Bernadette gradually lost the memory of the visions she had experienced.**

This was probably due to the fact that in the convent where she stayed, she no longer practiced "phosphenic mixing without being aware of it", the way she did when she was a shepherdess. Therefore, she did not put herself in the particular state provoked by this habit.

For emitting this hypothesis, I base my assertions on my own personal experience. In Volume II of *Initiatory Experiences*, I recount how I had visions of angels and Christ under the effect of the laying on of hands practiced by my spiritual master Artheme Galip. Then, with the passing of time, the memory of this grew fainter and fainter and I gradually drifted away from a way of life that was in harmony with the beauty and grandeur of these visions. The exercises that I practiced afterwards and which I believed to be spiritual did not rest on a serious base and, on the contrary, some of them were even harmful.

On the other hand, from the moment I began to practice phosphenic mixing, the memories of these visions gradually came back growing increasingly stronger, more alive, and they are now even more constantly present in my mind. Therefore, I think that it is because Galip had received a force, accumulated by generations of Zoroastrians who prayed while focusing at times on a flame, at times on the sun, that he was able to pass on to me such an impetus without understanding its cause. This



explains the stupidity of certain exercises that he had given to me with a tone of strict authority and, to my misfortune, in which I had blind faith for a long time.

But, henceforth, if the crowds of Lourdes pray using phosphenes, in full comprehension of the mechanism, the spiritual force which results from this will far surpass all that has been accomplished up to this point in time on our planet.

#### **SUMMARY:**

To a large extent, because Bernadette thought very frequently of the Virgin and phosphenized her thoughts without knowing it, the Virgin came back to her in the form of visions. **This does not exclude the intervention of a spiritual manifestation outside of her, through the phosphenic densifying of thoughts, in the same way that man can appear before fishes of the depths only if he is wearing diving gear.** Perhaps there are spirits which need the phosphenic substance secreted by the human brain in order to appear before us.

Whatever the interpretation we admit for explaining the phosphenic participation in these apparitions, whether it is material or spiritual, it is certain is that the knowledge of its mechanism puts the possibility of reproducing them within the reach of everyone in forms that are, of course, infinitely varied.

## **VII**

### **THE FAVORABLE ROLE PLAYED BY BRAINSTEM PROBLEMS ENGENDERED BY ASTHMA ATTACKS**

#### **A**

#### **Accidental cases of out of body experience through excitation of the medulla oblongata**

In his book *The Image of our Body*, the neurologist Jean Lhermitte reports the case of a patient whose medulla oblongata was accidentally touched by needle during a suboccipital puncture. He then had a very pleasant sensation of being transported outside of his body and he experienced a panoramic life review. It seems quite clear that there exists a relation



between the excitation of a certain point of the brainstem and the impression of exteriorization of one's double.

When I was a school doctor, I made the acquaintance of a primary school teacher who had received a blow from a bludgeon on the nape of the neck during the war. She then experienced an illumination accompanied with a feeling of survival, a feeling of eternity of the soul, and from then on she no longer rejected spiritual life.

## B

### **A lack of air during respiratory exercises in Yoga: a kind of partial death which leads to out of body experience.**

Yoga subjects its followers to respiratory practices which are more or less difficult depending on the kind of discipline which is chosen. Here is an experiment which we do not advise by any means as usual practice because it can present dangers. However, I tried it on myself: Fill the chest with air, and then hold the breath as long as possible. After having released this air in spite of oneself, rest for a moment, then begin again and so on. Of course, in between each period of holding the breath, it is necessary to make sure that the time of rest is long enough to be complete. Now, it is enough to do this for one or two hours. Then, without looking for it, there can be an impression of walking in spirit where we are, lasting several seconds. At least, this is what happened to me.

In addition, it seems that if we practice this regularly, the etheric double acquires the habit of detaching itself from the physical body very easily. The power then seems to be permanently acquired. I developed this aspect of Yoga in *The Pneumophene or the breathing technique that opens the doors to the other world*.

## C

### **Deprivation of air having a pathological origin**

There is a disease which provokes this state of asphyxia in spite of the subject, by bouts, and whose repetition is often chronic: this is asthma. It is in the medulla oblongata that the main center which regulates breathing is located, a center which is stimulated by the accumulation of carbon



dioxide in the blood. This center, even though it is increasingly excited during an asthma attack can no longer be obeyed because of muscle spasms. This disease provokes a real state of suffering in the brainstem.

## D

### **Heart attacks and spiritual orientation**

In a category of similar cases, among my clients I had a heart patient who said that during a cardiac arrest she saw her pale body that had fallen down at the foot of the bed while she had the impression that she was standing up nearby. She then thought: "This time I am dead", and she was very scared. She made a desperate effort to enter back into her body. Since then she has held spiritualist opinions.

## E

### **The cases of mystic asthmatics**

The gifts of bilocation possessed by Padre Pio were observed on many occasions. It is really quite curious to notice that Bernadette Soubirous and Padre Pio were both asthmatic.

An asthma attack has a very strong effect on the heart. From this point of view, Bernadette's state is therefore an element to be highly taken into consideration among those having contributed to her visions.

In the case of Bernadette, the attacks were so violent, as much before as after the visions, that on several occasions it was believed she was going to die during the attack. Here, we are once again facing cases of phenomena that are, if not cases of apparent death with a recollection of memories, at least states close to death whose repetition creates certain stretching of the ties between the physical and the invisible body. The invisible body thus acquires the ability of loosening itself from the physical body more easily, at any given moment.

We have already asked the question whether or not it would have been the etheric double of Bernadette which appeared before her. We have seen that in support of this hypothesis, there is the fact that Bernadette declared that the Vision had the size and the appearance of a small girl. This is sufficiently important for us to return to it, adding that the frequency of these asthma attacks was a factor facilitating of this exteriorization.



But even in rejecting this hypothesis, the association of asthma and involuntary phosphenic mixing in this sun-filled landscape and the sun's reflection on the rushing stream where she cast twigs on the water all the while reciting her rosary forms a whole that is highly favorable to spiritual visions.

Certainly, not all asthmatics become clairvoyants, but this is explained by the fact that the others do not recite the rosary and practice phosphenic mixing. The phosphene being a substance outside the brain, we can conjecture that this disease acts strongly on what is a semi-physical element. Furthermore, a study of spiritual phenomena in asthmatics remains to be done.

## VIII

### A CASE COMPARABLE TO THAT OF BERNADETTE SOUBIROUS: THE ORIGIN OF MADAM GISKY'S CLAIRVOYANCE

Our opinion is even more solid that the conjunction of involuntary phosphenic mixing and the bouts of asphyxia played a large role in the genesis of Bernadette Soubirous's visions through the study of the case which seems quite comparable: that of Madam Gisky.

### A Formal proof of Madam Gisky's clairvoyance

I came to consider that this person was endowed with an authentic gift of clairvoyance due to multiple events, including this one: the first time I met her, she said to me: "You go around Denfert-Rochereau".

I had hidden from everybody that very often on Sunday when the weather was nice I would go and walk around this quarter of Paris for the reason which follows. I was born at the top of the Boulevard Raspail, thus several hundred yards (several hundred meters) away from the Place Denfert-Rochereau, where I lived up until the age of twelve.



My first spiritual master, Stanislas Stückgold, whom I spoke about in Volume III of *Initiatory Experiences*, lived almost directly in front of the house where I was born, and I met my second spiritual master, Artheme Galip, in the Rue d'Alésia near the Church Saint-Pierre de Montrouge, thus on the other side of the Place Denfert-Rochereau. Now, the impetus that Artheme Galip gave me through the laying on of hands was at the origin of my current researches.

On Sundays when it is sunny, I walk from one point to the other, praying for the deceased while focusing on the sun. In effect, it is obvious that praying on these spots attached to the memories of the deceased who we feel very close to makes the feeling more vivid, more real, particularly when it is a question of events from a long time ago. Furthermore, I remarked that it is especially afterwards that the sensation of contact with the souls of the dead is more vivid than if the prayer is made in just any place. I had never spoken to anyone about this habit, because returning frequently to the places of one's childhood, in the absence of the explanations above, could appear as a sign of premature senility. But each time that I go from one of these places to the other, I am quite well obliged to go across the Place (square) Denfert-Rochereau.

It would be possible to write several very long books on Madam Gisky's remarkable cases of clairvoyance, certain of them verified by persons having a scientific background.

What interests me, more than the demonstrations of clairvoyance that she had the kindness to carry out for me, is how this gift came to the person who has proved to me that she really possesses it.

## B

### **The instinctive use of the co-phosphene and horizontally polarized light when she was a child.**

In the case of Madam Gisky, we find first of all the following connections with Phosphenism:

1) When she was a child, during Mass, she would focus on a strong light until she saw colors around it. Thus, without knowing it, this person provoked co-phosphenes. It was at this moment that she prayed with all



the more fervour as her family situation was very difficult in certain aspects, and she asked the heavens for an improvement in the fate of her parents.

2) Her parents were lock keepers. Therefore, very often she would go and sit at the edge of the water for learning her lesson. She would lift her head to recite, her gaze often falling on the sun's reflection on the canal.

3) Finally, she was often drawn to focusing on the sun.

## C

### Her narrative on the state of apparent death

This phosphenic practice was combined with bouts of asphyxia and even states of apparent death on a number of occasions. At the age of five, she had caught diphtheria that was so serious that the hospital had already sent a telegram to her mother asking her to come as the child was at her last moment before death. When her mother arrived, the nurse told her that a miracle had occurred and the child had regained consciousness. But afterward, it seems that she still had a weakness in certain respiratory muscles, those that controlled the movements of the glottis, and so sometimes she went directly from the state of sleep to the state of apparent death, to the great despair of her circle of acquaintances. We prefer to let her take the pen for writing this description of her most memorable experience:

“An atrocious pain blocks my throat which I feel swelling up. The word "torture" crosses my mind at the very moment that I am conscious that I am dying. A thought imposes itself, as quick as lightning: "I am awakened by my death". I know that it is midnight and this thought also imposes itself. The moment of torture having passed, the thought of my death being imminent, I am surprised by the strange lucidity which fills me. I feel (and you will undoubtedly smile at this) that I have a much higher intelligence and I learn that all choices are open to me...”

“Very quickly, an idea of asking forgiveness for my errors on earth comes to me, while I see my whole past life unfolding before me as if it were projected on a screen. I then think: "In your good grace, Lord!" I have enough time to be amazed that I have no fear. It is at this moment that my reason intervened, saying that I was stupid; that I could not have died



because I was thinking. It was then that I wanted to get up. Impossible to carry this out. Not being able to put my legs out of the bed, I assumed that they were paralyzed, and therefore I tried to roll my body over to one side... still in vain! Hoping that I could still use my arms, I tried to switch on the bedside lamp. Impossible. I could not even make my head move when I wanted to turn it to one side. It was at this moment that once again I began to see an astounding film pass before my eyes. I visited, or if you prefer, I examined my own body.”

“I had the impression of having a “special eye”. It could look into all the smallest internal details of the entire body. It was in this manner that I was able to see that I had an oedema of the throat and that it had just caused my death. At the same time I saw the swelling in my lungs begin to diminish (like an air chamber that has a hole in it). All my organs had come to a stop. I was stupefied because I could never have imagined being the eye-witness of a death...and especially not my own, of course!”

“This denouement took place at a very fast pace, impossible to determine the duration.”

“Having observed the stopping of the activities of this physical body, I thought that I must have really died; all the more likely, I thought, as never before in my life, had I had such lucidity, such intelligence, and beyond that I had visited my own body with this "eye"... I had never heard about this on Earth!”

“Yes, the Earth? Those who I have just left behind, it seems! At this idea, I was worried about my husband; he who could not bear to visit sick people in hospitals, he who would find me here dead! I can just imagine. Then I ask the heavens to make him leave for work without seeing me, I think that it will be less hard for him. And what about the children? My God! If only they could leave for school without seeing me. What will happen to them? They still need me. I "left" too soon... and still I feel so good in this new state, so light! ... Hardly had these last thoughts ended when I felt above me, as if it were passing through a funnel whose end was in my mouth, a breath coming from high above. At the same moment, I thought: "I am being given the breath of life again". I am surprised by this phrase, after thinking about it, because following a syncopal episode, I would have gladly said: "Phew! That's better .”



“I clearly felt this breath passing through my throat which became less swollen "quite noticeably". My "special eye" continued its examination. My lungs reinflated spontaneously. I saw my heart start to beat again, sending pulsations into the vessels which caused the circulation of the blood, which I compared to water flowing in rivers. I clearly saw all the organs coming to life again, the intestines started to stir in what I perceived as water necessary for their life. I was astounded by this "perpetual motion" inside the body. Of course I knew about the fluids of the body being in movement, but to see it with "this eye" went beyond the imagination.”

I had enough time to feel the analogy between the human body and the planet Earth... The skin would be the equivalent of the earth's crust; the bones would be the minerals; the body hair would be plant life. The stomach gave me the image of the sea in which all life was transformed; the heart was the "cosmic pulsation" which works in conjunction with the brain. The brain itself was another planet which governed the former, and was superior to it. They could not live without each other. In this film on the movement of life, I understood everything with a surprising ease, and I had this thought: “On this Earth, we are stupid to believe that it is only the place of life, while we live there only partially. The essence itself is within us, but we do not use all of its potential. A part of it is reserved for another life, the one where we live in other places when we sleep, the one which will serve us for the continuation of life after our physical death, on the other planes”.

“Words become useless for understanding the things which unfolded before my eyes. Everything was simple. Incredibly simple. It sufficed to observe. I became aware that the problems on Earth came from the thoughts of man.” I understood that these thoughts took physical, material forms, in the same way as a silkworm creates its material. Coming out of a thought, I saw ITS SHAPE or its result. It materialized like boiling water that is transformed into vapor.

“I cannot describe the progression of this exceptional event that I lived using human words. You will undoubtedly think:

"It is nothing but imagination. All of this is impossible."

I am not trying to convince anyone. I am telling the facts and that is all.”

“Before I felt the breath of life penetrate into me, I was conscious that my husband would wake up and his body would touch mine, ice-cold, as he turned over. Beforehand, I lived through what was going to take place. I knew that this particular cold of death was going to awaken his instinct



and that he would jump up to switch on a light. Which he did. He gave a cry of terror. His lost eyes stared at me. I continued to see him through this "other eye" that I possessed."

"I calmly said this phrase which came out of me: Oh! What a surprise for me from the pit of my stomach: "Don't worry, I am coming back, but above all do not touch me." The tone was imperative."

"Little by little, life came back to me. What a strange spectacle I had just witnessed; one which I believed to be **IMPOSSIBLE**, and yet..."

With Madam Gisky, we find quite clearly this combination of the instinctive practice of phosphenic mixing and bouts of asphyxia, the latter appearing to be a multiplying factor of the effects of Phosphenism. This is the same association as the one we found in Bernadette.

**The resemblance between the case of Bernadette and that of Madam Gisky is that the child from Lourdes had had cholera and had barely escaped death (Abbot Laurentin, p. 22). This means that she must not have been very far from the state of apparent death, as was the case with our Parisian clairvoyant.**

## IX

### ANOTHER CASE SIMILAR TO THAT OF BERNADETTE: RASPUTIN

Dr. Meghan, near Antwerp, specifically studies persons who have kept a certain gift of clairvoyance resulting from a state of apparent death. Fortunately, the practice of Phosphenism combined with breathing exercises and a slight lack of air allows one to obtain the same results without being obliged to go to such extremes. (See *The Pneumophene or the breathing technique that opens the doors to the other world*).

## A

### The origin of Rasputin's mysticism

It is to be remarked that it was the same process which gave particular mental powers to Rasputin. First of all, when he was a child he had fallen



into the icy water of a Siberian river and he caught pneumonia which was followed by a coma. When he came out of this coma, he experienced his first vision which announced that he would be completely cured.

Some time later, one evening at sunset, after having ploughed along the edge of a forest, he saw the Virgin appear to him in the sun as he was making his prayers. It was at that moment that she revealed to him that he would have a mission to accomplish for Russia. (*Rasputin, My Father* by Maria Rasputin. Albin Michel, 1966.)

That particular evening, if he was praying while focusing on the sun, we can conjecture that he did the same thing the other evenings, following an instinctive custom of many rustic populations. It is the phenomenon of the totalization of thoughts which we speak of in the following paragraph, being phosphorized without his knowledge, which triggered this vision.

In our opinion, it is necessary to attribute the development of certain intellectual faculties that Rasputin acquired to the use of this custom. We also note his sharpness of mind in psychology, a pacifism coming from a mystic origin which he was murdered for by a professional soldier; his gift, if it was real, was being able to stop the hemorrhages of the tsarevich by the laying on of hands and most definitely the visions during his youth which determined his fate. Furthermore, as phosphoric mixing develops intelligence and great capacities for adapting to the circle of acquaintances, a large part of his gifts in psychology and the subtlety of his politics can also be attributed to it.

But nevertheless, it should not be concluded that his resistance to poisons is due to these practices. One should never consider problems taken all together as a whole and look at them hastily, but one rather needs to know how to break them up into their diverse elements.

Thus, one should not exaggerate the potential effects of the custom of praying while focusing on the sun by attributing to it the power of creating resistance to poisons which is above average.

Indeed, on this subject, let us indicate a very interesting article by Doctor Albert Richard, Professor Emeritus of Faculties of Medicine, published in "Historama" Number 8, October 1984, p. 81: Rasputin apparently survived a dose of potassium cyanide that was twenty times greater than the mortal dose if this poison had been taken all at one time, because in



this case the poison had been administered in doses divided up and placed in small cakes and cyanide is quickly destroyed in the body. This experiment was carried out on dogs that did not die from it. In addition, the sugar in cakes decreases the effect of cyanide. Finally, the other poison which was given to him, curare, has an effect which counteracts that of cyanide: the cyanide accelerating breathing whereas curare paralyzes it.

The memory of Rasputin was highly tainted, and even worse than that, by soldiers from countries all over the world, after an officer murdered him. The son of Siberian farmers, he knew that war benefits only the rich and brings only misery to the poor, even for those in the victorious country. He had said to the Czar "A war can be always avoided". I think that posterity will render him justice. The very way that he bore all these defamations without responding to them, was a particularly deep form of Christian humility.

Personally, I consider him as a very high level mystic.

## B

### Rasputin and the Flagellator Sect

Let us say a few words on what Rasputin was particularly blamed for. One day as he was coming back from his field to his father's residence, he was doing what we could call "troika hitch-hiking". The driver of the sled was a Monk belonging to one of the Flagellator Sects. The Flagellators appeared in Italy during the thirteenth century, and spread to most of the countries in Europe up until 1349, and from this time onwards they were banned by Clement VI. Flagellation had an almost sacramental value for them. Not long after this meeting, Rasputin withdrew for several years to the convent of the Flagellators.

Let us study connections between flagellation and our researches on Phosphenism. The post-phosphene is the para-luminous impression which persists in the darkness after exposure to a rather strong light source. We also know that there is an equivalent of the phosphene in all the organs of the senses.

For example, in the sense of touch: if we have received a rather strong blow, but not too hard, we do not feel the pain right away but after a period of latency. The feeling of pain rises rather quickly and then gradually



subsides. This is exactly the same thing as the curve followed by a phosphene. In *Exploring the brain through the study of the oscillation of double phosphenes*, I described another experiment, too long to be summarized here, concerning the relation between the phosphene and the sensation consecutive to a shock of average intensity.

Now, we know that a phosphene by itself develops nothing. What develops the subtle powers of the mind is the mixture of the thought and the phosphene.

In a very similar way, if we mix a thought and a sensation consecutive to a shock, we are carrying out a variety of mixing the thought with one of the "phenic" elements of the body. Thus, it is also a way of awakening one of the aspects belonging to this strange force which arises from the mixture of a thought and a "phene".

The flagellation of Christ was the exteriorization of this biological truth. The monks who prayed during whipping highly elevated their souls. And this is all the more so as the wave which propagates along the cord of the whip, and then through it along the skin, is the very image of the universal vibration.

But if we simply content ourselves with the slight pain of the shock without associating a precise thought to it, then another isolated phenomenon is produced. This arises by means of an accumulation of complementarities. In effect, the pain in the skin is on the surface of the body. Sexual pleasure is deep within the body. Thus, on one hand there is an attraction between the two opposite poles, pain and pleasure; and on the other hand between the surface and the depth. That is why whipping is also sexually exciting.

But thought associated with the sexual act takes on a greater intensity, just like that associated with focusing on a strong light. Certain persons who are completely unaware of all these things find this path by instinct. I think that at some point I cited the case of a lady who had come see me when I was practicing the application of the oscillation of double phosphenes at the Dynam Institute. She had confided to me that her husband being very anticlerical, she carefully hid from him that during their sexual relations she recited "Ave Marias". Ah, if only the husband had known that even in the most intimate acts of his life he was "cheated on" in this way with the Virgin Mary. That beats everything!



So, the three of them at the same time: flagellation, sexuality, prayers?  
Why not? Thoughts can only become more intense.

This is what was blamed on Rasputin. When he was in the sect of the Flagellators he had learned how to use this force, a power which would have been an orgy for another person because it was purely physical, for the intensification of inner life. But his detractors grasped only the external appearance.

X

### THE INTEGRATION OF THOUGHT, THE MAJOR TRIGGERING ELEMENT OF BERNADETTE'S VISIONS

Now, here are several events which were certainly a major triggering element of the forces of rhythmic thinking and Phosphenism, which had accumulated beforehand in order for them to suddenly become transformed into visions.

In order to understand how these events had acted, it is necessary to study a very common psychological phenomenon which, nonetheless, I have never seen mentioned before.

A

### The Inertia of thoughts in dreams and spiritual experiences

Many people have probably noticed the following phenomenon which explains certain dreams, although Freud created hypotheses concerning this subject which were much more complicated: it can happen that in preparing for an examination, we are very anxious about the idea of failing it. In this phase, we do not dream about the examination. Then we pass it with success and we leave on holiday, greatly relieved. At the beginning of this period, whereas in the waking state we will feel free and filled with joy at having accomplished our work, during sleep, the student on vacation will dream that he is taking the exam which is more difficult than foreseen and that he fails it. Freud would speak about a subconscious desire to fail the examination, but the truth appears to be much simpler: in the waking state, the anxiety gathered strength before the exam. **Feeling**



**behaves like a substance, a subtle one certainly, but possessing its own inertia.** It cannot come to a dead stop, and not being able to manifest itself in the waking state, it continues to be active in dreams for a certain amount of time, as if it had momentum, like the inertia possessed by a stone which is thrown.

Furthermore, we remark that all the accumulated fears are freed all at once and therefore the particularly horrible nature of this kind of dream. There is a sort of totalization (integration in mathematics) of anterior psychic forces projected into sleep by the subconscious.

In Volume II of *Initiatory Experiences*, I recount how, thanks to the technique which was passed on to me by my Zoroastrian mentor Artheme Galip, I had acquired the power of carrying out of body experiences which I did frequently. Several times I was seen in distant places by persons who had not been forewarned that I was carrying out an experiment that particular evening and they told me about it the following morning without my having asked them any questions. I had not spoken to anybody about what I was doing, but they gave me complete details of my exteriorization which I recalled with precision.

In this book, I indicated that in general the best out of body experiences did not occur during the periods of intensive practice, but rather during those rare days of rest that I allowed myself, by periods of two or three days in a row. We had thought that the power accumulated over several weeks of exercises then released itself. This is another aspect of the totalization of thought.

This integration is probably of the same nature as a life review when one sees one's whole life in a flash which is extremely detailed and panoramic at the same time, which is recounted by many subjects who have been in a state of apparent death, as in the case of Madam Gisky whose narrative was given above; there are also other cases that I indicated in this book.

At the beginning of the paragraph, we took a look at the shock of passing an exam which projects the fear of failure, existing beforehand in the waking state, into dreams. In the case of a panoramic review of life, it is death, a change in one's state, which creates the shock provoking the integration of memories. We are now going to study the shock in Bernadette's life which provoked the integration of all her phosphorized prayers in twenty four magnificent visions.



## B

### The shock triggering the integration of Bernadette's thoughts

We know that during the years which preceded these apparitions, Bernadette was in Bartrès where she lived in solitude which she enlivened by reciting the rosary. Now, she was brought back to Lourdes for her first communion just a few days before the first vision. Suddenly she was forced to live with a family and her companions from catechism. Even during walks, she was no longer alone, but with a group.

Now, in a way comparable to all these cases of abrupt integration of mental powers, accumulated over a long time and leading in the same direction (which we could give an infinite number of examples of), this integration can also sometimes be provoked by a slight psychological shock. The abrupt stopping of the continual repetition of prayers in the solitude of her pastures had created a state favorable to the manifestation of accumulated forces, as if they were outside of the will; this is the property of a vision.

We can now understand that Bernadette, who had the image of the Virgin unceasingly in her mind as her gaze followed blades of grass drifting on the stream (thus filling herself with phosphenes due to the moving reflection of the sun), facing the sun as well as the chain of the Pyrenees Mountains shining with snow and mist, could have had this mental visualization charged with phosphenes without her knowledge. Thus, a phosphenized mental image of the Virgin slowly formed itself in her brain.

**The integration, i.e. the addition of all these accumulated prayers, was triggered in her consciousness by the sudden change of lifestyle which interrupted her habit of daily permanent repetition of simple prayers.**

## C

**A germ of crystallization for this integration:  
the ancient respect for the sacred character of the grotto,  
well-known by the children.**

The second psychological element that could have played an enormous role in crystallizing this integration directed towards the grotto: the



children were not unaware that it was sacred and dedicated to the Virgin. In addition, it inspired a vague terror in them as for most of the villagers who would make the sign of the cross when they passed in front of it, a distant echo from the times when this grotto was a Celtic place of worship and perhaps where human sacrifices were even carried out. In history, there is no shortage of cases where fear remains, while the original cause is forgotten. Still, there remains one fact which is certain: approaching the grotto by itself was enough to remind her that the supernatural was not far.

Above, we have already analyzed the causes of phosphorization of Bernadette's thoughts, and in particular the third event which could have been the spark that sets off the powder of accumulated phosphorized memories, the ultimate triggering incident triggering we recall here: her attention was attracted by a supernatural noise as she was bending forward to take off one of her stockings before crossing the rushing stream. Then she raised her head and had her first vision.

Because of the connection, studied above, between true clairvoyance and meditation associated with focusing on the sun's reflection on the water, and considering that she already had this habit when she was on the banks of the streams in Bartrès, who knows what reflection on the water could have been the final and last shock triggering the historic events of Lourdes which had slowly been maturing?

One should not be astonished at the fact that the reflection on the water could have given rise to auditive psychic phenomenon because the equivalent of the phosphene exists in all the organs of sense. We could speak of a "phenic" plane, intermediary between thought and matter. When we reach it, it is through several senses at the same time.

Of course, the description we give here of the mechanism of the first Apparition, primarily through phosphorization and the integration of previous prayers, in no way detracts anything from the possibility of an intervention by a spiritual being, independent from Bernadette, through this phosphoric construction. This is comparable to what is currently called in common language "fractals", i.e. figures whose composing parts, whatever the part's size in relation to the whole, are self-similar to the whole. This is simply just another way of designating one of the aspects which I studied in *Homologies, or the Light of Asia confronted by Science*.



## XI

### THE RHYTHM OF TWO SECONDS IN THE APPARITIONS OF LOURDES

In numerous and very diverse phosphenic and mental experiments, we have brought to light the importance of the rhythm of two seconds in the human brain. This led us to practice exercises of mental Yoga using this rhythm. (See specifically *Exploring the brain through the study of the oscillation of double phosphenes; Cerebral Development through Alternating Hearing; The Yoga of two seconds*).

#### A

#### A Reminder from the Vision concerning the religious importance of certain rhythmic movements

##### 1. Bernadette's Vision and the rhythm of two seconds:

In the apparitions in Lourdes, let us now look for the appearance of the rhythm of two seconds. First of all, Henri Lasserre notes that in one of the apparitions "**The Virgin Mary bows repeatedly**". Abots René Laurentin gives us more details in *The Life of Bernadette - le Livre du Centenaire*; Editions de Poche, 1979 ; page 81, ff.:

This apparition took place at night, at eleven o'clock. This detail is interesting to note because a supernatural light always preceded, accompanied and followed this manifestation. Now, it is always easier to perceive a phenomenon, which is phosphenic in its deepest nature, at night rather than during the daytime.

That particular evening, the Police Commissioner, Mr. Jacomet, was present during the event. He had verified that there was nothing set up in the grotto, or more precisely in the small hollow, the niche situated above and to the right of the entrance. (Nonetheless, we point out that this niche appears to have an opening at the top). Now, the Apparition withdrew by bowing several times and Bernadette returned these salutes. Jacomet counted twenty-four bows.

Bowing twenty-four times for saying goodbye is far too much. Beyond three, it would really be a question of senility. Thus, if the Apparition seemed to bow twenty four times while withdrawing, it was for quite another reason: as the Vision continuously called attention to the



importance of the rosary, i.e. rhythmic thinking, in the same way she also called attention to the importance of certain movements of head. Now, the normal rhythm of a bow lasts about two seconds: one second for inclining the head, and one second for raising it.

The Apparition, by these ostensible salutations, thus wanted to call to mind a major element of initiatory techniques which puts the soul in harmony with the steady rhythms of the cosmos, in order to help in carrying out this rhythmic thinking. The whole universe being composed of mixed rhythms, developing the rhythmic function of the brain and thoughts ought to be the primordial purpose of a complete teaching and the very foundation of religious thought.

Let us compare this with what happened with another child who had used Phosphenism by instinct:

Minou Drouet, for example, while she was looking at the reflection of the sun on the water, swayed her head from right to left. In the appendix of *Phosphenic Mixing Applied to Education*, we analyzed at length the bizarre movements of phosphenes. For example, they can sometimes sway even when one's eyes remain fixed on one point; and it is always on a rhythm of two seconds. This rhythm, which is a tempo characteristic of resonance, also appears in the bodies of children who practice Phosphenism, not only in the form of dancing but also in their thoughts which are saturated with phosphenes without their knowledge. We can thus conjecture that these inclinations made by the Virgin were a manifestation of what we call the "rhythmo-phosphenic system".

## **2. The invisible uses Bernadette for giving a reminder of the religious importance of prostrations:**

Finally, according to Jean Lasserre, the Virgin Mary says to Bernadette: "You will kiss the ground for the sinners" and **the crowd follows and makes the same gesture as Bernadette who obeys. Isn't this a reminder that Roman Catholicism deviated too far from these oriental prostrations** whose physiological purposes are very deep?

On one hand, they make the blood flow into the three anterior frontal convolutions which constitute the primary seat of intelligence, the personality and freely chosen decisions; and on the other hand, they create a rhythm in the brain by means of the variations in pressure, a rhythm which has an action on that of thoughts and will therefore help in giving rhythm to prayers. Now, the universality of rhythm is one of the aspects



of God. Having rhythm in one's thoughts is one of the best ways of having God in oneself. That is why these prostrations, and all the more so sways having a pendular rhythm which creates a rhythm in brain circulation by accentuating the rhythm of the prayer, constitute one of the essential elements of religions which have not lost contact with their roots.

Muhammad had exactly the same revelation during his exteriorization of consciousness, in which God commanded him to give five prayers a day to his people.

Even animals make comparable gestures as a mark of respect to the leader of the pack. And so, wolves walk with their tails held up vertically, like a badge indicating the rank they have won through their victorious fights against the other rivals.

But man knows how to mark his humility by an inclination of the head and the body before the creator of all things. This is one of the meanings of this gesture.

Muhammad, by associating mental prayers with these prostrations five times a day, had a stroke of genius which I feel to be at the origin of the success of his religion.

### **3. Analogy with the Angel of Fatima:**

The similarity with Fatima is striking, because the Angel gave a nearly identical gesture to the children. We can say that twice, in Lourdes and in Fatima, Catholicism received a reminder from the sky regarding the fundamental gesture of prayer, a real celestial call to order. But Catholicism did not take this into account, and it has not understood that if the Moslem religion now strongly competes with the Catholic religion it is because of the mental power that is conferred by this natural gesture and its cosmic value.

Nevertheless, we could multiply the examples which prove that the importance of these sways in spiritual evolution did not escape the first Christians. Therefore, the stylites, such Saint Simeon, rocked in this way sitting on the top of a column as they prayed, bending the body in an exaggerated way.



## B

### The Vision reveals a very powerful initiatory exercise to Bernadette

#### 1. Several physiological effects common to prostrations and sways:

Let us now analyze now this gesture.

Let us note that this swaying of the head practiced as a gentle salute, with the head bending forward then returning upright without falling back behind, is a particularly healthy exercise. It sends the pressure and the blood periodically to the anterior frontal parts of the brain which are the seat of intellectual activity (the temperature of the frontal cerebral cortex rises up to 102°F (39°C) during a difficult mental calculation), and also those of the spirit of initiative and original creativity whose themes are chosen freely.

We are certain of this because as a result of a lobotomy (an operation which consists of sectioning some of the nerve fibers which connect to this region), the subject then loses all personal initiative and becomes a marionette obeying any order given by persons around him. This operation was practiced rather often in psychiatry. It has even been asserted that this was practiced in certain countries preceding political trials so that the accused would admit to all the wrongs that were attributed to him without batting an eyelid, whether they were true or false.

This forward flexion of the head, a gentle bowing of the head repeated on a regular rhythm is therefore an excellent stimulant of the highest powers of the mind. The Apparition indicated **A MAJOR EXERCISE** which should frequently accompany prayers. In order to find the exact rhythm, it is necessary to observe the effect produced on thoughts. We are quite well able to judge the speed of the repetition and the angle which intensify it and make it more concentrated. On this rhythm, we feel a perfect synchronization between the movement of the head and the rhythm of the prayer.

However, above all, one should not throw one's head down too low or tilt it too strongly using a rough movement. And even worse, if the chin strikes the breastbone: we now know that the regions of affectivity, sexuality and aggressiveness are located in the inferoanterior region of the brain called the rhinencephalon, (that is the regions of the brain which are



located above the nasal fossa). Such shocks aggravate the lowest instincts in a frightening manner.

On this point, Bernadette had the revelation of the gesture, or more exactly the exercise which introduces purity into the personality by activating the rhythm in thoughts. It is one of the most important aspects of God's presence within us and it instills morality. For example being honest means giving as much as we receive, and because life is a perpetual exchange, honesty is the swinging of a pendulum between the inside and the outside. It is the same thing, if we look carefully, for all the other aspects of morality. The swaying of the head which introduces rhythm in thoughts by means of the rhythm projected on the appropriate area of the brain (thanks to the variations in pressure and circulation due to the movement) therefore raises morality. It is possible that this purification of the soul through this rhythmic "bowing" which must accompany the prayer is the true meaning of the expression "the Immaculate Conception". We could say, for example, that this spirit wanted to make man understand that this gesture exerts an action on the brain which leads to moral purification. It used the vocabulary belonging to that time in history which was most within the reach of the crowds for making an allusion, by means of a brief expression, to this profoundly ancient initiatory knowledge.

But it is necessary to watch oneself continuously during the exercise, to avoid falling into a movement which is made with an excessive inclination of the head and with too much brutality which will lead to the exact opposite objective, because instead of stimulating the frontal anterior lobes in a beneficial way, it dangerously overexcites the anteroinferior part of the brain.

Finally, let us remark that the bowing of the Apparition in Lourdes is exactly the same swaying which is made during prayers, in a standing position, in the Ismaili religion. There is certainly more to this than coincidence. Bernadette, just like the distant founders of the rites of this religion, had the revelation of a physiological law which permits stimulating what is best in the character.

We observe that no other exercise facilitates mental visualization of a point of light situated on the median line of the forehead as much as this one, at the point where the forehead is the most rounded. And when this point is localized at this spot, i.e. halfway up the forehead, it then becomes more luminous.



## **2. Without knowing it, did Bernadette continue the practices of the Knights Templar?**

In *Secret Initiatory Societies* (Editions Tchou, 1975), Jean Marquès-Rivière describes the very strong ties existing between the Knights Templar and the Ismailians, (p. 272 - 276). He emphasizes the similarity between the nature of the organization of the Order of the Knights Templar and that of certain Ismaili Orders.

The Knights Templar said they possessed a "secret" such that they preferred to be put to death rather than betray it, and "the last Knight Templar took the secret to the grave with him when he died". Because of their contact with the Ismailis we can conjecture that this secret was the whole group of exercises allowing man to communicate with the other world, including the rudiments of Phosphenism and sways in the form of a greeting, nodding the head, practiced by the Ismailis.

Bernadette, who recited her rosary in practicing Phosphenism without knowing it under various conditions, had the revelation of this swaying movement from the Apparition, and the purpose of this was to accentuate the rhythm of thoughts by stimulating the frontal parts of the brain. It is curious to notice that this swaying is the same as that practiced by the Ismailis, Saint Simeon Stylites and perhaps also by the Knights Templar.

We must not forget that the Knights Templar left a particularly remarkable church very close to Lourdes, in Luz-St-Sauveur, which was a church constructed as a fortress according to the necessities of that era, constituting its great originality.

The effects of the prostrations on the blood circulation, on the circulation of the nerve impulses and also that of the cerebrospinal fluid are even more marked because these prostrations also have an effect on the spinal cord. Their rhythm can only be slowed down and even requires a period of rest on the way back.

However, activating a conscious automatism of thought rhythms by means of prostrations is more difficult. On one hand, because this automatism is quite easy to obtain using the rhythm of two seconds, which is not applicable in this case; and on the other hand because the muscular effort is intense enough to attract the attention very strongly. In conclusion, in order to get the most out of the advantages of both, it is necessary to alternate them.



We find the same kind of sways which resemble bows in primitive Christianity. Let us come back to Saint Simeon Stylites. He too had been a shepherd during his childhood, up until the age of thirteen. His vocation at an extremely young age was to enter a monastery. Later, his reputation as a clairvoyant and a thaumaturge was so great that, faced with the affluence of crowds of people, he decided to take refuge on the top of a column because too many sick persons wanted to touch him in order to be cured. On the top of the column, "he continuously practiced swaying forward, kinds of bows which gave a rhythm to his prayers", (Dictionary of the Saints, 1964, Sociétés d'éditions de dictionnaires, 5 rue Sébastien Bottin, 75014 Paris).

The sways of the Apparition in Lourdes seem quite well to be the same as those of Saint Simeon Stylites. Moreover, Bernadette imitated the apparition. At the beginning of this chapter, we said that the police commissioner had noted that the child had bowed twenty-four times in this manner (*The Life of Bernadette*, Abbot Laurentin, Editions de Poche, p. 83).

Moreover, it is necessary to note that Bernadette had reproached the sculptor who created the representation of her Apparition that the statue had her head thrown slightly backwards, whereas the Apparition raised her eyes towards the sky but kept her head straight. This is very important because the posterior flexion of the head impedes brain circulation by compressing the vertebral arteries. This position is therefore not appropriate for meditation. Once again, the Apparition seems to exteriorize the physiological needs.

In addition, we now know that raising the gaze facilitates the phase of the phosphene called the "diffuse glow", which the phosphene ends with. Now, this phase is particularly linked to the psychic aspect of the phosphene because it allows the perception of physical objects which go through it like shadows, and this, in complete darkness and even with two opaque blindfolds over the eyes. We are obliged to make the connection between this position of the Apparition's eyes and this phosphenic phenomenon. And lastly, here, it is necessary to call to mind the connections between these sways and the exteriorization of the double, which we have taken a look at several times already.



### **3. The swaying of the etheric body in the state of apparent death:**

In his book *Death, this Unknown*, Mr. Raoul Montandon, former president of the Psychic Society of Geneva reports the case of a doctor who had been in a state of apparent death. He had felt his identity being gathered together like threads inside his body. Then, these threads started to sway, at times from front to back, at times from right to left and then they went out of his body following this movement and gathered together again to form the double which he used for several moments for moving from place to place in the otherworld. Thus, this movement of swaying which we find in phosphenic phenomena would be a rhythm characteristic of the etheric body. This further supports the hypothesis according to which it was her own exteriorized double that Bernadette would have perceived.

Due to the analogies between the structures of the etheric body and plant life, of which we have given the multiple proofs and explanations in *Homologies, or the Light of Asia confronted by Science*, the etheric body has a natural tendency to sway like a poplar tree in the wind.

### **4. An indication that Bernadette's vision was a partial exteriorization of her motricity:**

Another fact which supports the hypothesis that the Apparition was Bernadette's exteriorized double is what occurred during the first apparition: Bernadette wanted to make the sign of the cross. She was not able to bring her hand to her forehead and she said "my hand fell", (Abbot Laurentin, p. 40). Then the vision made (so to speak, in her place) the sign of the cross.

**Isn't this an indication that a particular aspect of this apparition is the exteriorization of Bernadette's motricity, a phenomenon that the Spiritists and the Metapsychists (parapsychologists) have studied in depth?**



## XII

### PHOSPHENIC CHARACTERISTICS OF BERNADETTE'S VISIONS, AN ANALOGY WITH THE EVENTS OF FATIMA.

Certain details of the apparitions in Lourdes are quite characteristic of phosphenic phenomena.

#### **1. The diffuse glow before and after each apparition:**

Thus, Bernadette declares: "first I see the light, and then the lady. When the vision stops, it is the lady who disappears first and then the light afterwards". (*Lourdes, her Blessed and her Priest*, by a Canon from Cambrai, Librairie de l'Oeuvre St Charles ; Bruges, Belgique ; p. 33).

Up until a last apparition, it was always the same way: "the halo, as usual, remained for several more seconds, and then faded imperceptibly, similar to a bright mist which melts away and disappears into the air ". (Idem, p. 42).

We use the same words to describe the visions which can arise during the third phase of the phosphene. Is it just the lack of vocabulary for describing supernatural phenomena or is it because these two kinds of experiences belong to the same category of phenomena?

#### **2. Analogy drawn between the beginnings of the Apparition and its disappearances and the events of Fatima:**

Also, as we have pointed out regarding Fatima in our book *The Initiation of Pietro*, here we find once again the eidetic characteristics or visions that are as precise as physical perceptions, which we know can be gradually formed within a phosphene. In this book, we have specified the method for being able to do this and we will summarize it farther on. In Fatima, just as in Lourdes, this white cloud seems quite well to be of the same nature as the third phase of the post-phosphene (the phosphene consecutive to focusing on a light source), a phase which we have called the "Diffuse Glow".



### **3. Analogy between the beginnings and ends of the apparitions in Fatima and Lourdes and characteristics of Madam Spick's clairvoyance:**

What happened with Bernadette thus resembles quite precisely what Madam Spick told us, who we have mentioned above, concerning the beginnings of her clairvoyance and which we have described in detail in *Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions* (p.53 of the first edition). We remind you: her visions always begin with a luminous white sphere which swirls, and in the center a personage appears. It is in this way that she gave us numerous exact details regarding our deceased father, about whom we had never spoken to her. Now, between the ages of three and six, having been paralyzed by rickets, she was left alone by herself on the beach in Algiers where she amused herself all day long by looking at the sun's reflection on the water. It was toward the end of this period of her life that she began to show moments of clairvoyance whose exactness frightened her circle of acquaintances.

This seems comparable to the case of Bernadette Soubirous whose only game, after work, was throwing twigs into a stream and following their drift while continuing to recite her rosary, which oriented her clairvoyance, arising from Phosphenism through the sun's reflection on the water, towards religious interpretations. Thus, for Bernadette, as for Madam Spick and the children of Fatima, the vision begins and ends with a luminosity which seems quite well to be of same nature as that of the phosphene's third phase.

### **4. The same mechanism at the beginning and the end of the visions for Catherine d'Emmerich:**

We have just called to mind that in Fatima as well, the visions were preceded and followed by phenomena of light. It was the same thing for Catherine d'Emmerich who claimed that she perceived scenes from the life of Christ, saying that her visions appeared in luminous clouds.

### **5. How to create an eidetic image in the diffuse glow?**

The proof that these phenomena belong to a natural category, i.e. obeying the general laws of the cosmos, is that they are always reproduced according to a similar cycle, which shows quite well that there are



common laws underlying them, even if we do not know much about them at present.

In *The Life of Bernadette*, by Abbot Laurentin, we find (pages 122 and 123) the narrative of "The Supreme Interrogation" in the Bishop's palace, in the presence of Monsignor Laurence and twelve members of the committee. She was asked if the Virgin Mary had a halo.

Bernadette answers: "She was wrapped in a soft light..."

\_ "And did this light appear at the same time as the apparition?"

\_ "IT APPEARED A BIT BEFORE AND STAYED A LITTLE BIT AFTER". (We have put this in capital letters and underlined it.)

And now, let us play the game that we could call "The Small Apparition". I described the experiment in *The Initiation of Pietro*, II - METHOD FOR CREATING CERTAIN EIDETIC IMAGES; and in the following paragraph, I indicate its connections with spiritual visions. Here, I am obliged to call this to mind for pointing out its similarity with the appearances in Lourdes.

Here is the experiment which allows the gradual construction of a very precise vision within a diffuse glow:

In a dark room, on a table which is lit by a metallic reflector, place a piece of black matte paper in front of you. About four inches (ten centimeters) from the median line, place a high contrast black-and-white identity photo on the left-hand side, for example. Direct the reflector so that it lights only the side where the photograph is placed, the other side remaining in shadow as much as possible.

Focus on the photo by periods of one or two seconds and then look to the right in the zone of darkness by abruptly shifting the gaze. Then quickly turn your eyes back to the photograph, to the left; and continue this way for several minutes using trial and error to find exactly the right rhythm.

**First, we will see a white cloud against the black background. It has a slightly greyish white tint. Then, after two or three minutes of this exercise, the image will be constructed first in fragments which then join together to form a whole image.**

Conversely, if we stop moving our eyes while looking to the right after the disappearance of the image, a greyish white cloud will remain.



THUS, HERE WE FIND THE SAME CYCLE AS IN LOURDES: FIRST THE LUMINOSITY AND THEN THE IMAGE, AND WHEN THE IMAGE DISAPPEARS, ONCE AGAIN THE CLOUD.

Certainly, in a certain way it is a lower octave compared to the beauty of the light that preceded and followed the Apparition, but the parallel nature of the cycles shows us that it is a question of related phenomena which can be scientifically studied.

This analysis of the mechanism of the apparitions, from the point of view of psychophysiology, in no way detracts from their spiritual character, i.e. the manifestation of a being, normally invisible, by means of the phosphenic substance.

#### **6. Auditive manifestations sometimes reproducible using exercises with the acouphene:**

Let us point out the importance of other correspondences with the events of Fatima, which show the existence of an underlying law common to these events. In Lourdes, Bernadette hears a "tempestuous rumbling", like that of an invisible wind, and this happened just before the apparition. In Fatima, a noise similar to that of a rocket precedes or follows the apparitions.

The order in which the events take place is the same. We are thus quite well confronted by phenomena of the same type.

We call to mind the existence of the acouphene, the auditive equivalent of the phosphene. It is the humming or buzzing noise we hear when we voluntarily block our ears. We can transpose the exercises of mixing and concentration on a detail, as we do with the phosphene.

Like the phosphene, the acouphene has been used in all times for spiritual development. In Volume II of "*From the Prayer Wheel...*", we published photographs of a bas-relief from the Guimet Museum showing an ascetic before whom followers are in prayer. He is blocking his ears with his index fingers while inclining his head laterally.

We can be almost certain that while praying and swaying, he was listening to an acouphene.



By this means, we occasionally obtain auditive experiences comparable to those of Lourdes and Fatima. In other cases, which are admittedly exceptional, these phenomena are the first to appear and draw the attention towards spiritual practices.

### **7. In Lourdes as in Fatima, supernatural drying:**

In Fatima, the mud and the clothes were dried in an inexplicable way, (the "dance of the sun" was immediately preceded by a rain shower). Also, we learn that before the apparitions, during her childhood, twice Bernadette had triggered phenomena of drying which caused the bewilderment of her circle of acquaintances: one time it was her clothes, and another time it was the fleece of sheep that came back dry, even though it was raining (Canon of Cambrai, p. 170).

#### **a) Did the stream stop for Bernadette?**

There was a curious event, moreover, during the period which preceded the apparitions: the one where she brought her sheep back from the pasture and was afraid of being punished for having let them get wet unexpectedly. Of all the bad luck, the entrance to the village was blocked by the stream which had overflowed. Nobody came to help her, and she implored God. The water stopped flowing the time for her flock to cross.

A sign in the village of Bartrès still indicates the place where this "miracle" occurred, which nonetheless still remains rather debatable because a shepherd from this area told us that these kinds of things are rather frequent in the region. Thunderstorms pass over one small pond and then another pond which are both tributaries of the stream, and so in passing from one to the other there can be a repercussion of a short stopping in the flow of the stream, if the rainwater has to take a longer route from the second pond to reach the confluence of the two ponds. The shepherd told us that this had happened to him.

But perhaps we can go as far as an explanation that is halfway between the stopping of the stream by a supernatural power and the interaction of the secondary ponds of the violent stream. For this, it is enough to assume that Bernadette lived sufficiently in harmony with nature, thanks to the rhythms of prayers and the involuntary Phosphenism that she practiced, for having the intuition and presentiment of the exact moment that she should arrive in front of the stream.



### **b) But who dried the sheep?**

Nevertheless, in this adventure, there remains the fact which is even more difficult to explain that her nursemaid's husband, who was getting ready to beat her for having let the sheep get wet, suddenly realized that they were dry. Nevertheless, we shall emit a hypothesis:

We have showed that there are curious connections between phosphenes and thermic phenomena (see *The Initiation of Pietro*). If we project a phosphene on the back of the hand, and particularly if we make a tight fist, we will feel a certain sensation of heat in the area where it is projected. We have three proofs that the phosphene is a substance outside the brain: it is photographable, its third phase allows us to see physical objects in full darkness and it is transmissible by telepathy, much more than thought is. Thus, if it is a kind of substance that is more subtle than physical substance, **it will remain around the person who forms it, even when he no longer perceives it and is no longer thinking of it. The custom of praying while focusing on the sun or strong lighting, will therefore wrap you in an invisible mantle which will persist permanently.**

If we have often observed phosphenes even without trying to do so voluntarily, which can happen with certain occupations, we must continue to be surrounded by a big thick cloud of phosphenic substance, made up of the substance of all the phosphenes accumulated over time. The primary law of spectroscopy is that when a substance is excited, it emits wavelengths which it then absorbs when a radiation crosses during the period it is at rest. Thus, if this cloud of phosphenic substance can emit infrared rays, as proved by the fact that its projection on the back of the hand provokes a sensation of heat, we can admit that it absorbs infrared; then, like any body transported outside of its focus, it will shine. By restoring this infrared to the environment in an unusual way, surprising drying effects could be triggered.

Another similar experience: it is said that Saint Dominic dropped his breviary in the water and when he pulled it out, it was dry. But who knows if this was not simply an amusing involuntary trick played by physics?

**c) The flame which does not burn Bernadette's hand: a phosphenic or metaphysical explanation, or an exaggeration of the crowd (the hypothesis proposed by Abbot Laurentin)?**



The same mechanism - an invisible mantle of phosphenic substance - could explain a famous event: Bernadette's hand was not burned by the flame of the wax candle during her ecstasy. She did not seem to have felt any pain, whereas after the ecstasy, Dr. Donzelot passed the same flame under her hand and she quickly pulled it back.

On this subject, I noted an observation in support of the phosphenic hypothesis. It concerns the case of a young Muslim who asserted that he was no longer burned by a flame, or at least much less than normal, but only if he put his hand into the flame after having focused on it long enough to see it turning green. Now, this modification of its tint indicated the formation of the co-phosphene, the dominant color of phosphenes being green. Here is a case which can be compared with that of the wax candle which did not burn Bernadette.

It is the same thing as in the lore on Saint Polycarp, the Bishop of Smyrna, who could not be burned. It was necessary to complete the execution by stabbing him, because the flames formed an arch over his head. Still, it would be interesting to know how the stake had been laid out.

But let us remain objective. According to Abbot Laurentin, Bernadette would not have placed her hand over the flame. She would have only formed a kind of chimney with her two hands to protect it from the wind, which makes a paranormal phenomenon less probable.

### **8. The influence of magnetic deviations:**

Another similarity between Lourdes and Fatima which tends to confirm the connections with phosphenic phenomena: according to certain geophysicists, these two places would be among the most highly magnetic areas on the Earth (*The Popular Newspaper*, February 1st, 1967).

On a map of the magnetic deviations in France, it is easy to see that Lourdes, and also Puy-en-Velay, are situated in highly magnetic regions. Now, we recall that during the Middle Ages, the inhabitants of Lourdes would go and gather herbs in the grotto where the apparitions took place and they took them to Puy-en-Velay as a sign of submission of the Virgin of Lourdes to Puy-en-Velay, showing that she was the vassal. So, the pilgrims went from one of the most magnetic places in France to the other.



According to Professor Rocard of the Faculty of Science in Paris and Director of the Physics laboratory at the l'École Normale Supérieure, in *The Dowser's Signal* (Publisher Dunod, 1964), dowsers are sensitive to magnetic fields, for example, those surrounding electrical currents caused by the friction produced by the flow of subterranean waters. It is mainly the elbow joint which would possess this sensibility. Professor Rocard asserts that he has proved that dowsers passing through the force field of an electric cord can say if current is passing through it or not, when the intensity of the current is situated between two thresholds.

Would it be in using this sense that pilgrims would group around the places where the deviation in the Earth's magnetic field is at its maximum?

In any case, there are certain connections between physical magnetism, the negative ionization of the air and Phosphenism. We have shown that Dance of the Sun in Fatima is a form of momentum gathered by telepathic resonance of the rhythms of phosphenes. It occurred on the day of an undecennial maximum (a cycle of eleven years) of sunspots and immediately after a rain shower. These are two factors which tend to negatively ionize the air. In Brittany, in Kerezinen, solar phenomena resembling that of Fatima also occurred. These events took place after rain showers as well.

If phosphenes are photographable, it is because they can act on an electron level because chemical combinations are due to changes in balance of the peripheral electrons of atoms. Now, electrons move from one place to another under the influence of the variation in magnetic fields. It is the same principle as the production of electric current using alternators. Thus, we can see that through the intermediary of the phosphene certain links appear between physics and mysticism, which would explain that centers of magnetic deviation preferentially become places of pilgrimage.

### **9. Why did the Apparition make Bernadette eat Golden Saxifrage?**

Her vision also indicates to Bernadette that she is to eat an herb, Saxifrage. This plant belongs to the Genus *Chrysosplenium* L. Family of the Saxifragaceae: fifty-five species grow in the temperate regions of Europe and America.



In France, we find two species: *Chrysosplenium alternifolium* L. and *Chrysosplenium oppositifolium*, the latter being the only one which grows in the Pyrenees. It is found in moist areas, at the edge of springs and brooks. **It was sometimes eaten in salads by people living in the countryside. It grows in SILICEOUS SOIL.** We can deduce from this that it is probably very rich in silica, the element which gives the solidity to the arteries. Its name comes from the golden color (*chrysos*) of its flowers, and the shape of its leaves which are reminiscent the spleen (*splen*).

**In pharmacology, it has resolvent, expectorant and diuretic properties.** It is curious that afterwards little attention was paid to this advice given by the vision which, if it expresses knowledge by supranormal means, perhaps it contained the germ of a whole therapeutic.

Or perhaps the consumption of this plant would facilitate certain aspects of spiritual development? If this Apparition really belongs to a very high spiritual world, it is not without reason that she brought attention to Golden Saxifrage or *Chrysosplenium*, and the necessity of eating it. We are surprised at the fact that the Roman Church did not carry out more research on this subject.

Still, Monsignor Patrick Truchemotte, Bishop of the Gallican Church of Bordeaux, dedicated an opuscle to the theological aspect of Golden Saxifrage: *Golden Saxifrage and the Secrets of Lourdes*.

The Gallican Church is the Church which the French Kings supported against the Roman Church. Remember what we learned at school: the quarrel between the Gallicans and the Ultramontanists. It seemed to be very boring to us at the time. It takes time and the experience of life in order to realize that this was just one of the aspects of the eternal battle between Nordic populations and those from the South.

Monsignor Truchemotte, recently deceased, was at the head of approximately 30,000 believers who comprise this Church at present. He was also a very brilliant poet whose works deserve to be better known. He took an interest in Phosphenism and he had even carried out group experiments with his boy scouts, on the telepathic transmissibility of phosphenes. We shall come back to the experiments of Monsignor Truchemotte, during the study of the probable role of telepathy between Bernadette and the Pope during certain events in Lourdes.



According to Monsignor Truchemotte, the holy oil blessed in accordance with the rite of the Gallican Church was prepared from Golden Saxifrage.

#### **10. Bernadette and the bison:**

Finally, Bernadette discovered a spring. There is nothing very extraordinary about this because there was already moisture in this particular spot and it is natural for groundwater to run towards areas of lesser pressure, thus running into cavities. Furthermore, even though water has no smell, the nasal mucous membrane is quite capable of discerning between moist air and dry air. And bison can detect water from more than five miles away (8 km) (*The Great Adventure of the Migrants* by Georges Blond; Publisher: Éditions Fayard, p.138 France).

Thus, it is not extraordinary that a child who was used to living quite alone in the wilds can detect the presence of a stream close to the surface of the ground from a distance of less than three feet (1 m), using her nasal mucous membrane; here, the Apparition served as a link and a support between the senses of the child and her desire of daring to announce it in public.

In the same way, in Fatima, Lucia Dos Santos asked to the crowd to focus on the sun because her Apparition had turned her hands towards it and the rays of light which sprang from the sun suggested this direction. We could almost say these are children who “think by interposed Apparitions”.

#### **11. Cures wrought by the miraculous spring, in phosphenic communion:**

Was the water from the spring in the grotto really able to cure? Nevertheless, for ages it has been said that the miraculous spring had dried up, and that Spanish workers were brought in to link the spring up to the city's water system. True or false? Who knows...?

But it is also necessary to consider the hypothesis that even the city's water, if it is charged with the substance of thought-forms from crowds in prayer, could acquire therapeutic powers. There's no smoke without fire.

Now, in all peoples, we find traditional lore of the possibility of "charging" water with something invisible emanating from the human brain.



Here it is necessary to recall a practice common to yogis which is indicated, for example, in *The Hindu Yogi Science of Breath* by Atkinson, published in France under the title of *The Occult Science of Breathing*, by an anonymous author: water which is charged by "prana" or spiritual air. This is done by placing one's fingers above the vase and pointing them to project the fluid engendered by rhythmic thinking or the mental repetition of mantras.

This practice is based on the notion of a thought-form, i.e. the hypothesis that each time we form a visual or auditive mental image, we create a form in a subtle material which is comparable to a photograph in three dimensions and which continues to exist even when we are no longer thinking of it. This thought-form can attach itself to objects, which explains that from a ring, sensitive persons can describe the person who wore it for a long time, for example. This is no more surprising than being able to detect the only seat in an empty meeting room where somebody had been sitting several hours beforehand, through an infrared photograph of the heat that the subject left on the seat.

According to this tradition in Yoga, water is able to become an accumulator of these thought-forms. Therefore, the prayers of the crowd accumulate their energies in the water of the spring coming from the grotto; the force which would intervene in the cures would be that of the prayers accumulated in this natural condenser. This would explain the reason why this water continues to cure people even though, as we have seen, it is probably the city's water.

**In our sessions of phosphenic mixing practiced in a group, we project a phosphene into a bottle of water, and each person mixes the thought he likes with it without telling the others about it. As the phosphene is considered to be constituted by a substance which is denser than thought and an intermediary between thought and matter, this means strengthening the accumulation of the mental power in the water by projecting a collective phosphene into it. Then everyone drinks a little bit of this water.**

**This phosphenic communion ends the session of phosphenic mixing in a group. During the period of mental void which follows, after several training sessions, we will perceive a world which is usually invisible, first in the form of clouds filled with energies, flashes of lightning and claps of thunder in this universe which unveils itself. This is followed by the appearance of more precise forms.**



The description of the organization of a session is described in *Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions*. We note that in Brazil, in Macumba, there is a practice which bears a great resemblance to this phosphenic communion: a glass vase full of water is placed on a brightly lit altar. The worshipers dance in front of this altar while praying, and then each person drinks a bit of this water. Without having analyzed this mechanism of phosphenic communion in as much detail as we have and consequently not having managed to render this custom as effective, these dancers would appear nonetheless to practice it somewhat by instinct.

## **12. The Apparition gives a reminder concerning the rosary, the poor man's metronome:**

As in Fatima, the vision insists on the rosary, but this time not by using words, and only through the suggestion of the gesture. Even by means of this, the vision wants to show that rhythmic thinking is one of the two origins of mystical phenomena; the other one being the deliberate or spontaneous practice of phosphenic mixing. The theological discussions around these phenomena very often resemble what psychiatrists call "word salad" (incoherence).

In the face of scientific spirituality, these radiant appearances remain nonetheless dependent on universal laws and transmutations of substance. The most important element of prayer is the regularity of the rhythm of mental repetitions. The combination of the thought-form's substance with the already denser substance of the phosphene creates a density of substance which is intermediary between the physical world and the phosphenic universe which is necessary for this kind of apparition.

Having dedicated several books to the subject of rhythmic thinking (see *Development of the supranormal powers of the mind with thinking at a rhythm of one sixth of a second*; *Cerebral Development through Alternating Hearing*; a long chapter in *The Pneumophene or the breathing technique that opens the doors to the other world* on thought regulated by means of a metronome; and the two volumes of *From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device*), I refer the interested reader to these.

By touching the beads of the rosary, once we have acquired the habit, it is rather easy to set regular rhythm in the repetition without having it divert



the attention away from the auditive thought which is essentially the prayer. In effect, with a bit of practice the motricity acquires an automatism having a very precise duration.

The number of beads ensures the equal length of time in each session, and here once again, without having to pay attention to it; this is the same use as an hourglass, for example. This regularity in duration, like that of the regularity of the sessions, is very important: all plant growth is regulated by rhythms. In the following paragraph, we shall study what I developed in *Homologies, or the Light of Asia confronted by Science*: the connections between the etheric body and plant life. Thus, we would not be able to fully develop the faculties linked to the densest part of invisible bodies without cultivating the numerous aspects of rhythm in thoughts.

And so, the rosary seems quite well to be the metronome... of the poor, who have not yet understood that an instrument allowing a far superior regularity would be infinitely more preferable.

**13. We must not let ourselves be diverted from intuitions consecutive to phosphenic mixing because, even more than our impulses, they lead us to happiness and creativity:**

There is no light which does not create shadows! As in Fatima, Hell is unveiled at the same time as Heaven because during the first radiant apparition devilish voices coming from the stream push Bernadette to flee from the grotto.

Likewise, each practitioner of Phosphenism knows that after a certain amount of practice, when an intuition appears outside the session, which he feels is not of an ordinary nature but linked to Phosphenism, if he follows it he will subsequently experience favorable events in his life arising from it. But if he listens to the voice of his ordinary consciousness he will continue to lock himself into difficulties.



### XIII

#### APPARITIONS, VEGETATION AND THE ETHERIC BODY

We will remark a trait common to all these apparitions: they always take place above a tree or a shrub. In Fatima, the Apparition, which only the children could see, appears above an oak tree. The people in the crowd do not see the luminous Being, which the Church later called the Virgin, but they nonetheless perceive the branch which bends under the weight of the Spirit.

In Garabandal, a village situated on a ridge in the Spanish Pyrenees, apparitions that were said to be the Virgin also took place and the luminous Being appeared above a pine tree.

In San Damiano in Italy, it was above a pear tree that the Virgin appeared. We shall speak farther on about these recent apparitions. In Lourdes, the feet of the Apparition rested on a dog rose bush. Thus, it is always above the tree that this luminous human shape appears.

We cannot help drawing a comparison between the law governing apparitions in the Catholic world and the Hindu tradition which teaches that there is a first subtle body, which is the densest after the physical body and whose centers have a shape resembling that of lotus flowers. In the Occidental interpretation, these are the roses of the Rosicrucians. Here, we would have to note a connection with the roses on the feet of the Apparition in Lourdes. Furthermore, this subtle body itself would be composed of fine channel called "nadis" which bear a certain resemblance to the vessels in plants.

**Just like the tree in the wind, the natural movement of this double which is more or less accentuated according to the degree of evolution would be swaying.**

In former times, the West Indians used a tree as an antenna for telepathy, keeping the same one once the choice had been settled on. We explained why there exists such a resemblance between the etheric body and the plant world in our book *Homologies, or the Light of Asia confronted by Science* in the chapter entitled "Symmetry between plants and man". We recall the conclusions reached: the physical structure of plants is the



inverse of the human body. The spirit has a movement inverse to that of physical matter. Two inverses of the same object are similar; therefore there is a certain resemblance between the first spiritual body and plants.

It can be objected that all of these apparitions seem to be the manifestation of a being which is usually invisible, living in other densities of space, and not the etheric double of the perceiver. To this, we can respond that there are certain common traits in the etheric double and these apparitions.

Here is an example of what we have just stated, in other words **THE ETHERIC DOUBLE SWAYS LIKE A PLANT IN THE WIND**. This case is cited by Raoul Montandon, former president of the Psychic Society of Geneva, in "Death, this Unknown".

**This concerns a doctor who perceived the threads constituting his etheric double swaying and then going out through the top of his skull, then taking on a human form again into which his consciousness was decanted: from there, he was able to observe his body lying on the bed with his grieving family gathered around him.**

There is no lack of cases of persons having felt a dissociation of the spirit and the body, by accident or resulting from adequate training, and for whom the phenomenon began with a sensation of swaying which seemed just as real, or even more so, than the swaying of the physical body even though it remained motionless. Now, during the thirteenth apparition, the Virgin made twenty-four movements which the Church called "Bows" which are in fact a form of sways. In any case, during her ecstasy, Bernadette swayed in this way, under the influence of the "Lady". We have already indicated that this number was counted by the Police Commissioner Jacomet.

In Fatima, the angel made prostrations, each of them being associated with the repetition of the same brief prayer, which constitutes another variety of sways.

**Thus, the spirit in these apparitions presents rhythms comparable to those felt by certain persons in a state of apparent death.**

As the etheric body shows numerous similarities with the plant world (among which, we repeat, this movement of swaying), this explains why



these apparitions also have an affinity for vegetation and appear above trees, a symbol of eternal life in the sense that generally the life of a tree greatly exceeds that of human life expectancy.

A priori, it would seem that Lourdes is an exception because the dog rose bush is only a shrub. But, as it can be said, the dog rose bush is the exception which confirms the rule because **its longevity is exceptional**. Some still exist that are three hundred years old and even thousands of years old! (10 Volume Larousse Encyclopedia). **Thus, it is quite well the perennial that the Spirit seeks when it manifests itself above it.**

If the West Indians, as we stated above, used a tree as antenna for telepathy and not an annual plant, this is because plants also possess an etheric body. But according to all initiatory traditions they have neither a mental body nor an astral body. By always using the same tree, a link is established between the etheric body of the person and that of the plant.

From these considerations there ensues a practical application: it is good to practice the exercises of phosphenic mixing facing a tree and always the same one.

But the poor city-dwellers, how are they going to practice? They have the option of acquiring a bonsai and in that way they always have the same tree in their apartment.

#### XIV

### "THE IMMACULATE CONCEPTION", A CASE OF PHOSPHENIC TELEPATHY BETWEEN THE POPE AND BERNADETTE

#### 1. The secret of Lourdes, heavier than that of Fatima:

The presumed Virgin Mary taught Bernadette a prayer that was meant for her alone and she revealed a triple secret to her. The Apparition had long colloquiums with this child which Bernadette did not see fit to explain. The love of keeping a secret is very childish. This explains why primitive peoples, whose mentality remains infantile, often surround allegedly



"initiatory" methods with so much mystery. In fact, these are only the continuation of gestures which the child makes instinctively to help his brain mature, but which our educational system has suppressed from teaching methods because it has not understood the importance.

At least in Fatima, the secret was supposed to be revealed at the appropriate time and it was, so it seems, by its publication in New-Europa.

I gave an account of this secret in *The Initiation of Pietro* and I summarize it here:

The Church will be cut in two. This secret was supposed to be revealed in 1960. This is curious, because this was the year that I made my first important discoveries concerning phosphenes. In effect, it was at the end of 1959 that I made the discovery of phosphenes which marked the beginning of my researches and in 1960 the discovery of the oscillation of double phosphenes. Afterwards, these researches led me to the phosphenic explanation of the origins of Christianity. All things seem to indicate that the third secret of Fatima announced Phosphenism.

## **2. The Apparition and personal property:**

In Lourdes, the manifestation of the invisible which the crowd immediately baptized "the Virgin" refused Bernadette the right to exchange her rosary for one belonging to a person in the crowd who would have liked to have this honor. The Spirit thus showed that a minimum of private property is necessary, at least concerning objects which are permeated with our fluids. Here once again, by virtue of its anti-collectivism, Lourdes appears as a kind of preparation for Fatima.

## **3. "A Lady the size of a little girl":**

Each time she is questioned and even before the Police Commissioner (who says to her that she has claimed she has seen the Virgin) she denies having said this and replies that she saw "a lady the size of a girl".

As in Fatima, at the beginning, the child declares that she does not know what this apparition is. At first the crowd thought that it was a soul from purgatory that needed help. And it was a woman who ran the place where Bernadette's mother worked who first suggested that this apparition must have been the Virgin. The clergy pretended to be very doubtful regarding



this interpretation which in fact suited it very well, and let the popular imagination be carried along spontaneously in this direction.

#### **4. "The Immaculate Conception":**

The grounds for the final interpretation had thus been well prepared through the mechanism of autoamplification because Bernadette had certainly heard these rumors from the crowds. In a happy coincidence, on March 25th in 1858, the Apparition responded to the questions of the child and deigns to name itself: "I am the Immaculate Conception".

There are two explanations possible for this declaration passed on by the child:

1) Abbot Laurentin, who shows great objectivity in all his analyses, indicates that this expression "the Immaculate Conception" was pronounced before her in French by the priest during Mass, on the preceding eighth of December, and he says that she was not able to understand it because she spoke only dialect. (*The Life of Bernadette*, p. 91).

She hadn't understood? In dialect, this is "Immaculada Counceptiou". The two sonorities are not so different from each other. Furthermore, at this Mass there were certainly bilingual persons who would have been able to translate the sermon for her because, quick-witted and pious as she was, it is highly likely that she would have asked friends to give her a summary of this sermon.

Was this expression "Immaculate Conception" really unknown to the child, as claimed by certain historians, in conformity with the opinion of the priest from Lourdes? We can have doubts about this. We give a reminder that the dogma concerning the Immaculate Conception had been adopted by a Papal bull on the 8th of December 1854. Now, the first apparition in Lourdes took place on the 11th of February 1858. It would seem very surprising that a child whose essential preoccupations were of religious order had never heard of it.

2) But let us place ourselves in the situation of this last hypothesis: the child ignored this expression. We can then admit that it was inspired in her through the powers of thought-reading and telepathy which arises from Phosphenism.



Going back over a long time, it is impossible to count the number of telepathic phenomena commonly produced in persons who practice Phosphenism. We shall thus limit ourselves to several examples and two indications in addition to those we have given previously: here and there this power had already been used in the distant past.

**a) A very down to earth telepathic experiment:**

During a session of phosphenic mixing practiced in a group there were about ten participants, and three people had the same vision at the same time. This does not at all surprise us because the telepathic properties of phosphenes make this kind of phenomenon very common.

In this case, three persons had the vision of a kitchen which was in great disorder and where there were no chairs. Nobody, either before or during the session, had mentioned anything whatsoever resembling this image.

At that moment a fourth person took the floor. It was one of our friends who had come to pick me up so that we could go to the session together.

When he arrived, I was in the kitchen (I had left the door half-open because I was expecting him). He remarked that there was not a single chair in the kitchen and that there was a great deal of disorder. After the three people recounted that they had experienced the same vision, he told us that during the presence of the collective phosphene he had thought back to my kitchen and mentally repeated the same remarks to himself. This is just one experience among hundreds and maybe even thousands of similar experiences that we have had in our groups.

**b) Telepathy from group to group:**

Monsignor Truchemotte, Bishop of the Gallican Church, of whom I have spoken above, had carried out experiments of group to group telepathy with the boy scouts of his diocese, using a method which deserves to be taken into consideration: In a tent, one group of boy scouts thinks about the same thing during the presence of the phosphene. In another tent, a second group tries to see the choice of the first group in the phosphene they have.

Monsignor Truchemotte declared to us that the results of the experiment were excellent.



### **c) The same method: used by the Kanaks in the past?**

One of my readers, who had travelled in New Caledonia, told me that while visiting a small neighbouring island in this archipelago he was amazed to observe the presence of deep wide holes somewhat resembling shell-holes in battle fields, and which appeared to have been dug by man. Having questioned the natives, it was explained to him that this small island was formerly reserved for a very particular practice: from time to time, the Kanaks from the entire archipelago gathered together there and in small groups they went down into the holes where they lay down and focused on the sun ALL TOGETHER, IN ORDER TO TRIGGER A TELEPATHIC COMMUNICATION WITH THE INHABITANTS OF A VERY DISTANT ISLAND IN THE PACIFIC.

### **5. The phosphenic echo: an amplifier of one's own opinion:**

Thus, we should not be surprised that a child who had developed her gifts of phosphenic clairvoyance through the continual recitation of the Rosary combined with focusing on the sun's reflection on a stream, practiced as a game, and the contemplation of a particularly bright and sunny landscape where she guarded her sheep while focusing on the silvery brilliance over the Pyrenees, would have had sufficient gifts of clairvoyance and telepathy for reading the thoughts of the Pope at a distance. And this, all the more easily as her pious feelings made her turn her thoughts very frequently to the head of the Church.

ONE OF THE CHARACTERISTICS OF PHOSPHENIC PHENOMENA IS THAT IT SENDS YOUR THOUGHTS BACK TO YOU LIKE AN AMPLIFIED ECHO.

**This is what happened to the Pope, whose thoughts were reflected on the Phosphenism of Bernadette Soubirous**, confirming to him the rightfulness of the dogma of the Immaculate Conception. In effect, on the 8th of December 1854, consequently a little bit before the events in Lourdes, Pope Pius IX had defined this dogma in his bull "Ineffabilis"..

### **6. Proof of Bernadette's clairvoyance:**

This interpretation is confirmed by the facts reported concerning her stay in Nevers where, and let us make a passing remark, she was surrounded by people who were so stupid that they made her peel potatoes as her primary occupation on the pretext of developing her humility. They thus



prevented the population from coming to ask for her advice and comfort by giving the pretext that it would have developed her pride. Without this crust of imbeciles which covered her, she would have certainly done infinitely more good for humanity.

But nonetheless this did not prevent the appearance of several fissures during what we are quite well obliged to call her detention, provoked by the jealousy of others. And so, a nun from another convent who had come to see her began to cry before Bernadette. Thanks to her gift of clairvoyance, Bernadette described the details of the nun's sufferings which she had never heard anyone speak of before (Canon of Cambrai, p. 148). Then she told her what she would have to write in order to settle her family's affairs according to her desires. This advice was followed and harmony was restored in the troubled home.

An additional proof that Spiritists and independent Spiritualists have no monopoly on the gift of clairvoyance is that Padre Pio made such soul readings for days at a time. Both of them had been shepherds as children. In both cases, that of Bernadette and Padre Pio, as in many others, we are in the presence of a gift awakened through the association of Phosphenism and rhythmic thinking, here in the form of prayers. But Bernadette would have quite probably done even greater good than Padre Pio, if she had been left the freedom to do so, instead of being degraded as much as possible in a convent. Thus, as she had been looking into people's souls for a number of years, it is not surprising that she was able to see from a distance what the Pope was thinking concerning the Immaculate Conception.

## XV

### DO THE MIRACULOUS CURES IN LOURDES HAVE A PHOSPHENIC ORIGIN?

#### 1. Documentary sources:

Are there miraculous cures in Lourdes or not? Certain doctors have dedicated years of work to the study of this question, but they have not been able to reach a common agreement. The discussions on the subject remain particularly bitter. Concerning the miracles in Lourdes, you can consult:



*Are there still miracles in Lourdes?* by Dr. A. Olivieri et Dom Bernard Billet; 4th edition, 1983 (Lethieuleux, 10 rue Cassette, 75006 Paris).

*The Extraordinary Cure of Vittorio Micheli, Sarcoma of the Pelvis* by Professeur Michel-Marie Salmon (May 3rd, 1972, Comité International de Lourdes).

*The Cure of Mr. Serge Perrin* (Imprimerie de la grotte, Lourdes, 1979).

The “Bulletin of the International Medical Association” which published its Number 204 in 1983 (Imprimerie de la Grotte). All these works are available at “ l’Oeuvre de la Grotte ”, Lourdes. Those who would like information on the two sounds of the Bell will find precise documentation in:

*Lourdes and Illusion* by Drs. Thérèse and Guy Valot. (Librairie de la Nouvelle Faculté, 30 rue des Saints-Pères, 75007 Paris).

*Lourdes, the Dramatic Life of the Gentle Bernadette Soubirous* by Albert Beaughon. (Union des Athées, 03330 Bellenaves).

It is also possible to consult the entire documentation at *La Libre Pensée*, 10-12 rue des Fossés Saint-Jacques, 75005 Paris.

We also possess the opinion given by Bernadette Soubirous herself because, according to her primary current historian, Abbot R. Laurentin, when she was in Nevers, she did not believe the cures in Lourdes (*Life of Bernadette, the Book of the Centenarian*).

As we esteem that there are more important and more urgent issues awaiting us, it would be pretentious on our part to take sides in this debate which would necessitate a life of study.

## **2. Organic telepathy using egregore?**

In general, spiritualists do not accept the definition of a miracle as the "suspension of natural laws", a definition which goes against all scientific thought. They believe that if cures are produced, it is through the accumulation of the thought-forms from the crowd in prayer. In fact, it would be a question of a kind of **ORGANIC TELEPATHY**, the telepathic energies of the worshipers in prayer adding up for attaining the power necessary to act on a biological level.



We call to mind the doctrine of thought-forms, popularized in the West by Theosophy which had taken it from oriental philosophies: thought is a subtle substance.

For example, when we think of a house, without being aware of it we create a miniaturized sculpture representing the house in this substance. When we are no longer thinking of it, it remains in our aura (the atmosphere of spiritual light around our body) and that is where a clairvoyant is able to detect it. Recalling something means making contact with this thought-form again by means of the cortex (the surface of the brain) whose structure, when examined under a microscope, recalls that of the brain. (See the descriptions in *Homologies, analogies of the microcosm and the macrocosm*).

When a crowd thinks of the same thing, the thought-forms of each individual are able to conglomerate in the same way that several drops of water touching each other will merge together to form a small puddle, if they are placed on a metal plate which vibrates. These forms-thoughts are called "Egregore" by Theosophy. These egregores would have particular therapeutic virtues.

Our question is not whether certain cures appear under conditions that are not yet explicable by science. But, if we admit this hypothesis, what role could Phosphenism have played as a multiplying factor in the power of the egregore created by the prayers?

This question must be divided into three very distinct parts:

- 1) In Lourdes, to what extent do the faithful practice Phosphenism without knowing it?
- 2) Based on our knowledge concerning the composition of phosphenes, to what extent could it multiply the effects of the egregore in prayers?
- 3) Would certain possible cures in Lourdes be directly linked to phosphenic phenomena?



## A Phosphenism In Lourdes today.

### **1. Through the use of wax candles in the entrance, almost at the foot of the Apparition's niche:**

It is an obvious fact that numerous candles, big and small, burn continuously night and day to the right of the grotto's entrance. They are placed slightly to one side in relation to the pro-choice point where the Apparition took place.

How many people systematically focus on the candle that they have just placed while they pray? Actually very few, and even so, perhaps it would be those persons who have heard about the connection between mystical phenomena and Phosphenism, a connection which is starting to be known and accepted, even in certain Catholic circles.

On the other hand, a certain number of people pray with their eyes open looking towards the grotto from far enough away so that on the right side of their visual field they have the multiplicity of the light given by the flames which are blowing in the wind.

We have seen that the multiplicity and the shifting of light sources in no way diminish the effects of phosphenic mixing, and on the contrary they are amplified. This is what happens with the sun's reflection on water.

We have also cited cases of children, such as Minou Drouet, who have attained a high degree of intellectual awakening through the play of these reflections on water (see *Phosphenic Mixing Applied to Education*) and whose clairvoyance has blossomed in this manner. (See *Phosphenism and Developing Clairvoyance*).

The faithful who pray with their eyes open looking in the direction of the grotto practice without knowing it a particularly effective form of phosphenic mixing, and therefore we are better able to understand why some of them experience inner phenomena that amazes them and which they attribute to the grace of Mary, Mother of God. This explains why many prayers are granted when people pray in Lourdes, because the energy of light is transformed into mental energy and gives a greater telepathic power to thoughts.



Unfortunately, there are very few people who pray with their eyes open, focusing on the flames of the votive candles. Most of the faithful have their eyes half-closed or they look at the ground in front of them.

It would be advisable to educate the public on this subject and even intensify the lighting by using very strong lights that the faithful could focus on during their prayers.

**2. Through the astonishing reflection of the sun on the water of the stream when it is contrasted with the mountain's shadow:**

When one is on the north bank of the Gave at certain hours, the sun's reflection on the current's water contrasts very strangely with the dark shadow of the facing mountain. Now, on the days of important ceremonies, it is outdoors on the median strip of ground along the edge of this bank that the ceremonious masses are celebrated.

The day that Bernadette saw the first apparition the sky was overcast, but the children frequently came to this spot in all kinds of weather.





*Fig. 4: The faithful pray before the votive candles set under the spot where the apparition appeared.*



## B

### The Phosphene, a subtle substance.

#### 1. The physical nature of the phosphene:

I consider that we possess formal proof that the phosphene is not simply a subjective paraluminous phenomenon, and that it is a subtle substance. We have obtained about one hundred photographs of phosphenes. (See *The Initiation of Pietro* and *Phosphenism and Developing Clairvoyance, A New Explanation of The Origin of Religions*). Its third phase allows the perception of physical objects which pass through it in total darkness, even with a completely opaque blindfold over the eyes in addition to the total darkness of the room. It is possible to distinguish the shape of an object precisely enough so as not to confuse the rectilinear edge of a book with the curved border of a magnifying glass. (See the description of these experiments in the two aforementioned books).

Finally, it is not difficult to comprehend that the phosphene possesses a telepathic transmissibility which is far superior to that generally accepted for thoughts. The intensity of its transmission depends on the distance, as if it were a question of a subtle substance. Analyses of the "Solar Miracle" of Fatima and a number of other similar cases are here to confirm, by virtue of historical events, the results of laboratory researches.

Now, there are no examples proving the existence of any substance, whatever the density, which does not play a role in biology and which consequently, under certain circumstances, would not exert any therapeutic action. Therefore we can presume, a priori, that the phosphene, considered to be a subtle substance outside the brain, possesses therapeutic virtues.

But which ones?

We will put aside the effects on the eye and the endocrine system produced by abrupt jumps from strong and bright lighting to total obscurity; jumps that are necessary for the practice of Phosphenism. The effects of these variations in light are relatively easy to study. Here, what we want to do is study the question of effects specific to the phosphene, considered as a subtle substance intermediary between thought and matter.

#### 2. Our attempts at healing using the projection of a phosphene created by a group on a diseased organ:



With the aim of studying this, during our group sessions, the assembly projects the phosphene on the diseased organ of one of the practitioners who has requested it.

Certain persons have said that they were relieved of their pains, and others have said that they observed a more long-lasting improvement. But, of course, it is difficult to determine the role played by suggestion and that of a real curative action, similar to what happens in a "placebo effect". Personally, because the thing which interests me is the pedagogical action produced by Phosphenism and its role in the history of religions, I did not push my researches further in this direction. For this, I am counting on all the practitioners of "alternative medicines" who are part of the rising generation.

## C

### Connection between certain cures in Lourdes and phosphenic phenomena

#### 1. A case of physical Phosphovision?

This question alone would require years of study on location. Therefore, I will limit myself to a case which was reported several times in various newspapers, a very long time ago, at least twenty years ago. But, during my brief study made in Lourdes, the head of the office of medical documentation and certification was not able to provide me with details on this case.

This concerns the case of a girl who was blind at birth or who became so later on in her life, I do not know which. A funduscopy showed an abnormal retina. Now, after going to Lourdes she had recovered her sight. The consecutive ophthalmological examination showed that the retina had not changed. Thus she was able to see by a means other than physical sight.

This fact is to be compared with:

- a) The visual perception of physical objects in darkness thanks to the use of the phosphene;



b) Very numerous cases which have been published, and in addition, others which I have known of through my own personal experience of persons having been in a state of apparent death. They saw their body stretched out, all the while having the impression of being next to it and standing up; and then after being resuscitated, they described the persons who had come and gone in the room before their return to physical consciousness. In particular, I had noted the case of a person considered "under normal circumstances" to be blind and who had seen what was around him while in state of apparent death.

Now, in this book and various other ones, in particular *Phosphenic Mixing Applied to Education* and *The Pneumophene*, we have shown the connections between the state of consciousness in the state of apparent death and phosphenic phenomena. Thus it seems that there is quite well another modality of visual perception other than that of the eye, and that the visual perception of physical objects in complete darkness is a part of this form of vision. Now, we are still speaking of a rhythmo-phosphenic function of the brain. Rhythmic thinking produces condensations of thoughts which are able to acquire the density of a phosphene. Mental prayer is a form of rhythmic thinking.

If the case of the young girl is authentic, we can therefore admit that the accumulation of rhythmic thinking, i.e. the egregore created by the crowds in prayer in Lourdes, triggered this supranormal perception in her.

## **2. A narrative that is particularly "alive" in a case of apparent death:**

Here I am going to give an account of one of the cases that I have not yet published. The first narrative was given in public at the C.D.R.P.H. (Center for the Research and Spreading of Phosphenism), in front of a full house, on the occasion of one of my conferences.

This concerns the case of a woman who was getting off a plane when she experienced a malaise in the airport, perhaps due to the depressurization. She saw herself floating above her body. She saw the members of the fire brigade trying to resuscitate her and who panicked because the resuscitation device seemed to be out of order. She knew intuitively that this was not so, and she tried to let them know but was not able to make herself understood. And in fact, several moments later the device started to work again.



Next to her body she also saw a man who she had not previously taken a particular interest in and she knew intuitively that he was going to become her husband. And even more curious, next to her body she also saw her brother, **above whom she was floating** . Her brother was taller than she was, and so when she saw the top of his head she perceived a surprising small white lock of hair **WHICH SHE HAD NEVER PREVIOUSLY BEEN ABLE TO OBSERVE BECAUSE OF THEIR DIFFERENCE IN HEIGHT.**

Then she perceived a big light. Later, when I asked her how she would describe this light, she replied: "It is life". When she regained consciousness, she verified the exactitude of the detail concerning the subject of her brother's lock of hair.



**Praying for being enlightened  
on the best treatment to follow**

To conclude on the subject of cures and in the face of serious doubt that the number of these unexpected cures surpasses what is statistically observed outside a religious context, it would be best to remember the famous saying which is so true: "Help yourself, and God will help you". Consequently, once you have gathered information on your own particular case, **PRAY BEFORE WAX CANDLES TO BE ENLIGHTENED CONCERNING THE BEST TREATMENT TO FOLLOW.** This will provide you with a greater calm in face of the choices presented and it will guide you towards **AUTOTHERAPEUTICS, THE TRUE MEDICINE OF THE FUTURE:** using an impartial and thorough observation of the effects that would be produced for each treatment under consideration.





## XVI

### IS A WAX CANDLE ENOUGH? THE CASE OF ANDRÉ FROSSARD

#### 1. The duration of the light source:

In all my descriptions of the methodical exercises of Phosphenic Mixing, I insist on the necessity of rather strong lighting, or more precisely, a total light flux that is rather high but without being excessive, in order to reap the benefits of this practice. Using the sun, **focus for two seconds; rest the eyes for three minutes and then repeat. Of course, it is necessary to prepare the thought before focusing and repeat it during the focusing; then during the three minutes that follow.**

Using a 75 to 100 watt light bulb placed at a distance of three to six feet (one or two meters), **thirty seconds of focusing, switch off for three minutes and then repeat.** The associated mental exercise is the same as the one used with the sun.

I remind you that, among many other examples, pygmy sorcerers focus on a very big flame in order to have the intuition on the hunting ground where the hunters will be able to find game.

During the formation of a phosphene, everything takes place just as it does in photoluminescence: if we expose a plate coated with cadmium sulphide to light and then we place it in the dark, it will give off light and will therefore be luminescent. But, whereas a certain quantity of light emitted in a short amount of time will provoke this effect, on the other hand, the same quantity of light emitted over a longer amount of time will not render the plate luminescent. This is because it is a question of making electrons jump between energy levels, and when they fall back they emit a photon; it is just like throwing a ball over a wall, we can do it on the very first try if the force is enough, and if not, we will never succeed at all. Thus, the light given off by a candle is not sufficient.

#### 2. Illumination and mystic revelation:

Would there be exceptions? We would be tempted to think so after reading the narrative by the journalist André Frossard, author of the column "Cavalier seul" in the Figaro newspaper, if we believe what he says in his



book *God Exists, I Have Encountered Him*, (Publisher Fayard, 1969). His spiritual adventure is worth being summarized, particularly because I find curious points in common with mine.

André Frossard was born in 1915. The illumination that he experienced occurred on July 8th (p. 141) when he was 20 years old (p. 11). Therefore, this was in 1935 or 1936, just after I had turned 18 and I had met Galip who, through the laying on of hands which provoked visions, had launched me once and for all on the path which is now known by all. It was at this age that I practiced the exercises with the greatest amount of perseverance that this master had indicated.

The most curious thing is that André Frossard's illumination occurred very close to the location where I practiced this training: Frossard had his revelation by accident at 5:10 pm when he entered the Gothic style chapel belonging to the nuns of "l'Adoration Réparatrice", formerly situated in the rue d'Ulm in Paris, almost directly opposite the École Normale (the teachers' training college) which has now been replaced by an extension of the Curie Institute.

And as for me, several times a day I ask God forgiveness for not having been able to put this terrace at the disposition of prayers associated with focusing on the sun: a terrace exposed due south, along with the balcony and the rotunda of the living room of this prodigious apartment on the sixth floor of Number 20, rue Pierre Curie. Now, this is one of the streets that run into the rue d'Ulm, the closest one to this chapel! For these reasons, whether it suits him or not, I feel a strong tie with André Frossard.

Let us come back to this chapel because it presented an oddity very much in connection with Phosphenism: the far end of this chapel was very luminous. The ornaments were dominated by a large metal cross bearing a white matte disc at its center. Three other disks having the same dimensions were fixed on the extremities of the cross. Now, we have looked at the importance of light polarized by reflection for opening the contact with invisible worlds.

Let us now condense André Frossard's "spiritual curriculum vitae". His parents being socialist, he had received no religious education. Completely atheistic, he and his family had gone beyond the stage of aggressiveness and anticlericalism, and had arrived at the point of absolute indifference to religious problems which seemed to belong to another age for them.



André Frossard had entered this chapel because he was tired of waiting outside for a friend who had gone inside for several moments. He gives an account of the phenomenon which he experienced on this occasion:

**"My gaze is fixed on the second wax candle which burns to the left of the cross ... It is at that moment that the series of miracles abruptly begins... the running backwards of the avalanche begins... the sky opens up... It is an indestructible crystal with an infinite transparency, a nearly unbearable luminosity...rather blue... a world, another world... the obviousness of God, the obviousness made into presence and the obviousness made into a person... our father... he is gentle, of a gentleness that cannot be equalled... shattering, surpassing all violence, capable of breaking the hardest stone, and harder than any stone, the human heart".**

**"Its irruption in a plenary crashing wave is accompanied by a joy which is no other than the exultation of one who has been saved... I become aware of the mud that I had been engulfed in, without knowing it" (pages 148 - 151).**

**"The miracle lasted one month. Every morning with rapture I found this light ... However, each day this light and this sweetness lost a little bit of their intensity ..."**

### **3. Connections between the case of André Frossard and phosphenic phenomena:**

We remark that all the elements described by Frossard are a part of the phenomena we are studying.

#### **a) The explosive beginning, at the moment of focusing on the light:**

This calls to mind a typical case which I recounted above, cited by Flammarion and Jagot, concerning a man who looks at the reflection of the sun on the glass door of a restaurant and sees the image of a relative who is dying at that exact moment, a person he had not heard from in a long time.

**b) The perception of a particular light, following the practice of Phosphenic Mixing.** (On the subject see the chapter "The Fourth Light" in *The Initiation of Pietro*).



**c) The series of events running backwards like a rewind:**

Quite often people in a state of apparent death see their entire life pass before them, but running backwards, gradually going back to their early childhood.

**d) The feeling of obviousness:**

In several of my books, and specifically in *Phosphenic Mixing Applied to Education*, I studied at length the feeling of obviousness which accompanies this explosion which is the fruit of phosphenic mixing, and which was nonetheless completely impossible to predict by means of logic and totally disconcerting.

**e) The centrifugal gushing of revelation:**

"The sky opens up, it suddenly rises up, a silent flash from this unexpected chapel in which he found himself mysteriously included" (Page 148). This is in accordance with the extension of consciousness originating from a point of concentration. R. Steiner who gathered together Hindu traditions in Theosophy, before mixing them with his own personal concepts, also asserts that when the astral element appears it seems to come out of us with a centrifugal movement.

**f) The time period of one month:**

Galip, after practicing the laying on of hands, said to me: "in a month you will be transformed". Now, it was one month later that I had the visions described in Volume II of *Initiatory Experiences*.

Several decades later, I learned that the candidate for Zoroastrian initiation has to make a spiritual retreat for one month in a sandy landscape. In the meantime, I had realized that this is the length of time that the beginner must be encouraged in order for him to continue by himself.

Furthermore, this is a physiological rhythm because it is the amount of time necessary for immunity to be acquired following a vaccination. This duration of one month, in the case of André Frossard's experience, therefore fits into the wide scope of the cycle of phosphenic experiences, as well as the other details of what this journalist experienced.



#### 4. What circumstances could have been at the origin of this initiation?

This poses a problem: how is it possible that focusing on a wax candle for a brief moment was able to produce this explosion, formerly called "Initiation", and which usually appears only after several months of practicing Phosphenism?

There are three possible hypotheses and each one probably played a partial role.

1) In certain congregations, the monks or nuns pray while focusing on wax candles. This, added to the rhythm of prayers as we have already indicated concerning the pilgrimage to Lourdes, produces an egregore which permits very powerful group telepathy. Thus, the phosphenic substance in oscillation under the influence of the regular repetition of litanies had "initiated" André Frossard.

2) A karmic predisposition, linked to previous incarnations. But I think that karma is manifested rather through circumstances likely to provoke this kind of sudden self-fulfilment.

3) We can ask ourselves the question whether André Frossard, like so many others, had practiced Phosphenism without knowing it during his childhood. And so the wax candle on July 8th, 1935 was just the spark that lit the powder keg which he had inadvertently prepared long before, and which had been kept invisible within.

**This seems to be the most likely hypothesis.** But to affirm this, it would have been necessary for Mr. André Frossard to have responded to the letter which I wrote him on this subject.

The case of André Frossard pushes us to ask a second question: Why did he choose the arms of the Roman Church which had so deformed the science of rhythm-phosphenism which was at the origins of the Christianity?

Brought up in atheism and in the absence of all religious practice, all the same he had a mystic illumination. He happened to be there at that particular moment.

As for myself, I was extremely lucky that up until the age of twelve my mother made me say my prayers every evening. In addition she sent me



to confession which obliged me to make an examination of conscience. For these two practices in particular, I am grateful to the Catholic education I received, and also for it having brought to my knowledge fragments of the Gospel which the priest read during Mass. Having this as a point of departure, I consider that I have been able to go farther by means of reconstituting primitive Christianity, after having figured out the tricks of the Roman Emperors and their successors in the Vatican who used it as an instrument of dominion.

Just as I am ending these lines concerning him, I have learned from the Figaro newspaper of March 9th, 1988, that he has just been admitted to the Académie Française. Congratulations!





*Fig. 5: The admirable architecture of the superimposed basilicas of Lourdes.*



*Fig. 6: Dr LEFEBURE who has ended his investigation concerning the circumstances leading to the development of Bernadette's clairvoyance through the involuntary practice of Phosphenism.*



**PART TWO**

**THE MEANING  
OF THE APPARITIONS**



I

## OUR MOTHER EARTH

A

### To kiss the Earth is to adore her soul.

On several occasions, Bernadette kisses the ground upon the request of the Apparition. In this gesture, wouldn't we see a sign of the ADORATION OF OUR MOTHER EARTH? This obviously implies that the Earth has a soul, i.e. a consciousness just like every human being. But this idea not being current during her time and not in her environment, she could not have interpreted it this way.

Papus had already given us several indications pointing out the importance of the fact that the structure of the Earth taken as a whole, along with the air and sea currents, is similar to the organization of a living cell. Before becoming acquainted with this text, in *The Initiation of Pietro* I gave other arguments leading in the same direction. Now, he who says "life" means "consciousness of existing". Thus the Earth, like all celestial bodies, probably possesses a consciousness, i.e. a soul.

One of the aims of initiations and all mystic development is to enter into contact; or even more so, in communion with these cosmic souls greater than our own.

But before adopting this present point of view that the Apparition Bernadette saw was one of possible expressions of our Mother Earth's soul, it is necessary to note diverse points making the hypothesis that it was the soul of the historical mother of Jesus impossible.

B

### Troubles in the family

It is not normal to worship the Virgin as the mother of Christ, because he never got along with her. He was hardly nice to his parents. Already at the age of twelve, he had run off for three days. To his mother who reproaches him saying: "Your father and I have been looking for you in sorrow", he answers: "Why were you looking for me? Don't you know that I have



duties to fill with regard to my father?" (*Jesus in his Times* by Daniel Rops. Librairie Arthème Fayard, Paris, 1949).

In the wedding at Cana, he says to her: "Woman, what do we have in common, you and me?" (John, II - 4). These more than bittersweet words are manifestly proof of his dissatisfaction: she had neglected to put enough wine on the table.

When he is told that his mother and his brothers are arriving to visit him, he answers: "My mother and my brothers are those who hear the word of God and do it" (Luke VIII - 19), and we find nearly the same reflection in Matthew (XII - 46) and Mark (III - 21). And later: "Didn't you know that it is my duty to be engaged upon my Father's business?" (Luke II - 41 - 50), which is a way of answering insolently "It's none of your business!" He was no more polite or nicer than he was with his mother.

In the Gospels, it is also said that he never went and stayed with his family or in his village because people said he was a madman. It is to be noted that he never speaks about the profession practiced by his legal father, a carpenter, and yet he often cites those of shepherd and wine grower. This seems to be the sign of a certain discord.

In short, a family just like any other which seems to shine by its conflicts between generations. There is no myth forged by popular thinking that goes more against the Gospels than the concept of the Holy family, the projection of an ideal repressed in the life of each individual.

He just barely has a word for his mother when he is dying, like the soldier on the front who falls while uttering "Mom", even though he quarrelled with her all his life: "Woman, here is your son", as he says to her when speaking about Saint John, and to John he says, "Here is your mother" (John XIX - 26 - 27).



## C

### **The linguistic causes of the confusion between the historical mother of Jesus and the female aspect of divinity**

If this was the situation in the family of Jesus, where does the popular semi-deification of his mother come from?

The origin of this popular error, confirmed and perpetuated by the Church, comes from the following: in Aramaic, the language spoken by Christ, "Holy Spirit" is feminine in gender. The primitive trinity is therefore "The Father, Our Lady of the Holy Spirit, the Son", which is in accordance with universal structure. The tradition concerning this subject has never been completely lost. In the Middle Ages, there was a church in Poland which had been named "Our Lady of the Holy Spirit" and which, moreover, the Vatican had refused to recognize. For certain linguists, the Holy Spirit could be masculine or feminine in Aramaic, depending on the usage; like the word "pendule" (clock or pendulum) in French, which has a different meaning depending on the gender.

## D

### **Political use of this confusion**

Furthermore, it is likely that this error was not perpetuated in all innocence because it was convenient for certain parties.

In effect, the first part of the prayer "I greet you, Mary" is in the Gospel. But the second part which begins with the words: "Saint Mary, Mother of God" was later added by the Church.

The mother of Jesus was Jewish, in all probability. To keep on repeating several times a day and hundreds of times a day, when it concerns the practice of saying the rosary, the notion that the Israelites constitute a special people because it gave birth to "the mother of God" is a veritable colonization by autosuggestion from the earliest childhood.

It would take whole volumes to develop the political consequences of this hold over the masses using the power of the rhythm built around a false concept at the beginning and excessively deformed afterward in order to maintain a control over an ethnic minority using this psychological means.



## E

### The equivalent of the mother after birth: the biosphere

Let us return to the subject (concerning Bernadette, obviously) and study how to meditate on the feminine aspect of the divinity, which can only be very fruitful.

We shall remark that as long as the child is in his mother's womb, he receives the oxygen and carbon from her which combine in his organism and free the energy needed for his growth and first movements; as well as all the other elements, in particular the mineral salts indispensable to the mechanisms of the life. Water, the vehicle used for this transport, is also provided by the mother.

After birth, what provides us with oxygen and carbon, whose combination supplies all our energies including our mental energies, is plant life. In effect, through the chlorophyllous function of its leaves, the plant world captures solar energy. This is used for fixing the carbon dioxide of the air in the water of the sap, thus creating the beginning of the chain of sugars from which animals draw their energy.

On the other hand, this combination frees the oxygen contained in water for creating the oxygen in the air.

Thus, after birth, it is fundamentally vegetation that replaces the mother, and obviously also the inanimate terrestrial world, primarily water, followed by mineral salts. It is common knowledge that the oceans contain various salts in the same proportion as blood plasma and that the rays of the sun give movement to this group as a whole. If a collision were to detach the earth from its orbit and send it outside the solar system, not only would the chlorophyllous function no longer be possible, but the oceans and even the atmosphere would be definitively frozen, immobilized. This vision of the world may have influenced linguists who claimed that there was a relation between the words "Maria", "Mother" ("Mater" in Latin) and "Matter". **Matter is to the mind what the mother is to the foetus. She envelopes it completely, furnishing all the elements that are indispensable for its existence and development.**



## F "Our Mother Earth" through the history of religions

### 1. In India:

It is in this spirit that Yogananda, in *Autobiography of a Yogi*, completes "Our Father, who art in heaven" with "Our Mother, the Earth". There is definitely a pleasant and well-balanced symmetry here. This goes for modern Hinduism.

### 2. In Laos:

This concept of "Our Mother, the Earth" is also found in Laos in Buddhism. On the following page, there is a photograph showing offerings to "Our Mother, the Earth" during a funerary ceremony in this country. The second photograph shows a long white ribbon passing from hand to hand, held at the same time by all the members of the family and friends who have made a spiritual retreat for one month to help the soul of the deceased grandmother to rise. This ribbon symbolizes the path the soul has to follow after death. (Photos kindly provided by Madam Guy Michèle).

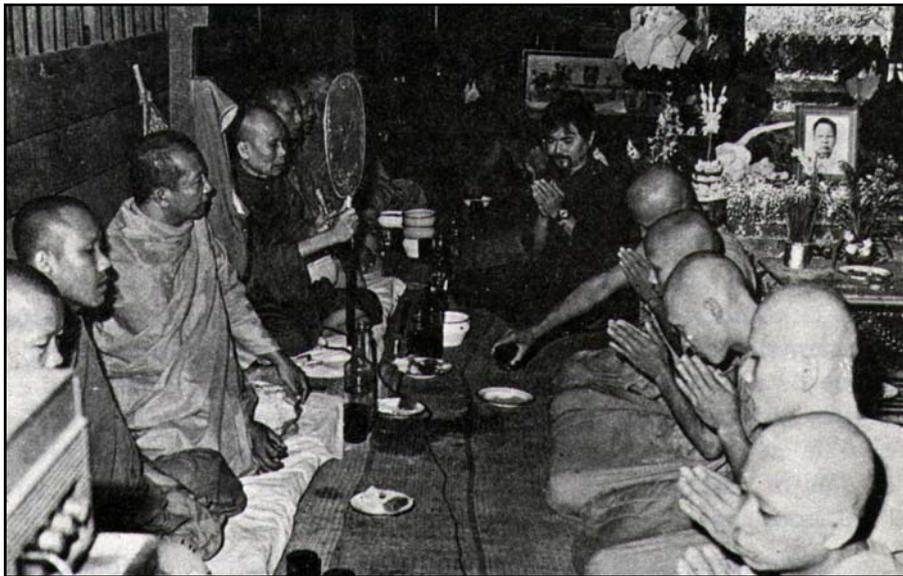
### 3. In Germanic countries:

This contact with the soul of the Earth also existed in the Germanic traditions, without them having to use the sleight of hand of Rome which, for this reason, used an ambiguity by choosing the word "Holy Spirit".

It was the "**Erdgeist**", Spirit (Geist) of the Earth (Erd) that Dr. Faust created **above a hearth**, at the beginning of the first version of Faust written by Goethe. Another case of clairvoyance by means of thoughts - here the invocation- associated with the focusing on the flame. One has to remark the similarity of this tradition with the apparition of "Mary" (physical matter, the Earth) in the fact that the child must kiss the ground in Lourdes. Because Doctor Faust really did exist: he was born in 1480, and died in 1540. In 1587, the first book was published about him. It said that Dr. Faust had been initiated into the "Occult Science" and could make miracles occur. Now for us, this "occult Science" whose traces can be found throughout the ages was nothing other than rudiments of the science of phosphores, at least when something serious is hidden behind this word.



*Fig. 7: Buddhist funerary ceremony. The long white ribbon represents the path the soul has to follow after death, aided by the prayers of family and friends. These two photographs were taken in Laos by Madam Michèle Guy, after these regions had become communist.*



*Fig. 8: Buddhist Ceremony in honour of "Our Mother Earth".*



#### **4. The Trinity in Babylon, at the origin of the Catholic Trinity:**

The Babylonian religion also had a Trinity. It was comprised of A FATHER, A SON AND A FIRE (Bibliothèque Nationale (National Library)). The resemblance to the Catholic Trinity is all the more disconcerting because we find this aspect of the Trinity in these two religions alone. Disconcerting, yes; but surprising, no. This supports the thesis that I maintain: during their captivity in Babylon, the Israelites were in permanent contact with Zoroastrianism which, at that time, was the religion of this region. Oil, which flowed on the surface of the ground a bit to the North, had in fact allowed the populations to acquire the habit of thinking, and especially praying, while focusing on a bright flame. Not only did they take Phosphenism, but in addition certain Israelites borrowed the Trinity from the Babylonian people. The idea that one of three God's aspects is Fire comes from the fact that the practice of phosphenic mixing, if it is practiced diligently, triggers the perception of an inner flame and greatly stimulates the intelligence, i.e. the Spirit or the Mind, all the while pushing it towards the good: the Holy Spirit.

This is one more piece of proof that Christianity arose from Zoroastrian practices, spread by the Israelites during their return to Palestine.

#### **5. And other religions?**

This list is by no means restrictive, on the contrary. These are just several examples given in order to stimulate researches in this direction, for those persons who have a passion for the history of religions, for giving more weight to the argument that the believers have always felt the need to worship a feminine aspect of divinity; and that the Roman Catholic Trinity does not really stand up to examination. (What a funny example for morality to put three fellows together at the top of the universe!!!). Popular thinking was confused and fell back on the historical mother of Christ; a confusion that was skilfully guided and maintained in reason of its political consequences.





## II

### ZOROASTRIANISM AND CHRISTIANITY

#### A

#### The Zoroastrian tradition

This idea of a conscious soul of the Earth is found in Mazdaism (the worship of Ahura Mazda) and Zoroastrianism in the form of "the Angel of the Earth". On the twentieth day of each month, during the rite of Avesta, this phrase is chanted: "We celebrate this liturgy in honour of the Earth which is an angel". ("Celestial Earth and Body of Resurrection in Mazdaism" by Corbin). **After death, the soul meets the Earth in the personification of its angel.** Thus, the Apparition that Bernadette saw would correspond to "the Angel of the Earth" of the Zoroastrians, which would explain that this apparition asked her to kiss the ground, as we suggested at the beginning of this chapter. This would be in sign of worship of "Our Mother Earth". According to Corbin and several other authors, **angelology is characteristic of Zoroastrianism.** This is one of the reasons for which it is often said that **Christianity springs from Zoroastrianism much more than from Judaism because there is no angelology at all in the Old Testament.**

Also, in the Old Testament the survival of the soul after death is hardly even hinted at. This is what allows the Jehovah's Witnesses to use the Old Testament in denying this survival and to develop a completely materialistic doctrine.

According to the Zoroastrians, man possesses four bodies, two of them being immortal. The first of these is precisely the one in which the soul is found during the three days that follow death. It thus corresponds to the "etheric" body in the tradition of the Anthroposophists. This body is immortal in the sense that it is an integral part of the Earth's invisible body. **After the third day, the soul leaves it like a bird which flies from a branch of a tree. But the branch does not die from it for all that.**

Thus, this tradition is quite different from the personal assertions of Steiner, the founder of Anthroposophy. According to him, this first invisible body, the densest one after the physical body, is quickly dispersed not long after physical death. It is true that this author hardly



seems to have made the effort to go back to the sources. He claims to base himself on his clairvoyance alone, but I have never met anybody who has attained even a hint of clairvoyance using the methods he gives for developing it. Moreover, they are so vague that we can ask ourselves if he really even had any clairvoyance at all. All the persons who have experimented by following his indications have realized that they are impossible to carry out.

With the body which follows, the soul travels through nature and rises up more or less towards the moon and the sun, and then the other celestial bodies, hence the expression "astral body" which occidental teaching has chosen for this body. Then this body dissolves in the cosmos.

Finally, the last "body of light which has no shadow", which would correspond to the causal body of the Theosophists, is eternal and it is the seat of our individuality. No other peoples, at that period in history, were at the same time as precise and rational in their descriptions of the afterworld as the followers of Mazdaism.

It is also with the believers in Mazda Ahura that the tradition originated that something very special occurs for the soul during the three days which follow death. It stays near the body, and only then does it rise. (*"Future Life According to Mazdaism"* by Soderlun. Annals of the Guimet Museum, Paris 1901). The concept of a particular state during the first three days following death was also upheld by Rudolf Steiner and the anthroposophic school of thought, but they were very careful to never give any indication of the source.

The future Zoroastrian priest had to go through an initiation after a trial period. He had to remain isolated for one month in a sandy place. (*"Zoroastrian Priesthood in Nausari, India"*- Miss D. Menant, 1911). It was in this book, which is nonetheless very old, in the National library, that I discovered the best description of the Zoroastrian rites permitting the stimulation of the brain. Other authors describe the concepts and the excesses of imagination resulting from this stimulation; an overflowing in accordance with the doctrines at that time. Only these techniques are still valid and will accelerate the progress of all sciences the day that researchers finally decide to use them.

There are techniques of intellectual stimulation, such as the forbiddance of eating pork in the Moslem religion: originally, it was a rule of hygiene



because of the risk of contracting tape worms. In the same way, the Zoroastrian rite of purification using cow or bull urine is justified by our current knowledge on antiseptics because it is recommended to soldiers that they urinate on their wounds for disinfecting them, while waiting for medical care, due to the antiseptic power of urine. No doubt the Zoroastrians had observed that urine healed cutaneous infections. There are also processes whose excellence can now be understood by current brain physiology, taking them out of all religious contexts.

Through the book cited above, and forty five years after the Zoroastrian master who I made the acquaintance of when I was about 18 years old said to me, after having practiced laying on of hands: "in one month, you will be transformed", I learned of the necessity for the candidate for Zoroastrian priesthood to spend one month of isolation in a sandy terrain. Now, it was one month later that I had visions of angels and other things even more beautiful while I was apparently, by accident, on the northern dunes of Berck-Plage. The idea had already come to my mind that a dune is the undulatory movement of the ground. As initiation consists essentially of perceiving rhythms in thoughts, there is an analogical resonance between the landscape of the dunes and the goal sought after in inner life. And in addition, the ground of this landscape is luminous. It therefore intensifies meditation through the mixing of a certain amount of co-phosphenes with mental images. It is also very isolating. Indian yogis advise meditating while sitting on a tiger skin rug which also avoids losses of electricity.

Above the dunes that are swept by air currents, the air is more highly negatively ionized due to the friction created by the hard dry grains of sand; whereas above meadows and forests the atmospheric electricity is pumped by the salts dissolved in the humidity. In different books, I have showed that the negative ionization of the air facilitates complex phosphenic phenomena, for example during the "solar miracle" of Fatima which took place one hour after the maximum sunspot activity having a periodicity of eleven years, the amount of time needed for a proton emitted by the sun to reach the Earth.

This particle, in colliding with air molecules produces sprays of negative electrons. If Christ and many other ascetics made a retreat in the desert, it was because by instinct they felt the beneficial effect produced by sandy terrain on spiritual phenomena. In addition, in these regions, the sun is much brighter because the air is drier.



If the followers of Mazda and the Zoroastrians were the peoples who described angels and life after the death with the greatest amount of precision, this comes from the fact that from time immemorial they had a greater amount of practice in phosphenic mixing, even without having analyzed it in detail. Phosphenic mixing almost quasi-automatically opens the doors to the other world.

Moreover, it is quite likely that an accidental factor was at the origin of this evolution: the regions where these populations lived were the only ones where oil flowed freely on the surface of ground. These populations disposed of such great quantities of it, much more than necessary for the needs at that time, that during certain celebrations they spread it on the sea and set it on fire using fireworks. Now also, Pygmy sorcerers, in order to see where the hunting ground abounding in game was situated by means of clairvoyance, would focus on a very big flame and not just a small lighted wick. This quite well indicates that very strong lighting during meditation is necessary for opening the eye of the spirit. A small candle is not sufficient.

Thus, this has resulted in the current Zoroastrian temples, small and square, where the believers do not come in a crowd, but one after the other so that each person is able to approach the flame during prayer. The flame is placed within a second square enclosure in the center of the first one. Each of the lateral sides of this cube is pierced by an ogival shaped window. This disposition eliminates the infrareds as much as possible, which would burn the face and prevent people from approaching close to it.

The priest sings hymns while tending the flame which is generally fed with wood, as it has been done over the ages. Still, the first experiences using oil provided sufficient knowledge of the powers arising from prayers and meditation associated with focusing on a strong flame for the tradition not to be lost. The civilization which developed around this custom took on a particular form, as testified by certain facts. For example, **at the time of the Sassanid dynasty, coins were struck bearing the effigy of the King standing in prayer before the altar of the sacred fire.** The reputation of the "magic" powers of the priests of Zarathustra spread to all the surrounding civilizations, and even farther, as testified by many historians.



We are going to make a comparison with a fact discovered several years ago: the existence of very deep submarine thermal springs or hydrothermal vents. The water reaches a temperature ranging from 300° to 400°C (752°F) (but it remains in a liquid state because of the pressure). Around these deep sea hydrothermal vents, organisms have evolved which resemble no other known group. Their chemical cycle is not based on the chlorophyllous function like all the other living organisms on our planet because the animal kingdom's energy comes from the solar energy accumulated by plants. Their metabolism is completely different, having bacteria at the food chain base which live and come out of the hydrothermal vent that has a temperature of 350°C (662°F), after having nourished on rocks!

In the same manner, thanks to the huge free flames originally produced by oil, a civilization developing in a particular direction developed around the groups of human beings who stimulated their brains. This special direction, unique on our planet, was essentially based on the acquisition of fantastic telepathic powers, as proved to me by my mentor Galip. Furthermore, it is possible that over the generations this practice exerted a genetic influence. Misunderstood by the neighboring civilizations which did not benefit from the same favorable circumstances, it cut itself off from the outside world, thus creating the impression that "initiatory secrets" were held more specifically in these regions than elsewhere.

But the laws of Darwin came into play. These peoples let the qualities atrophy which the others developed because those created by their customs were enough to maintain a balance between the neighboring peoples and themselves. But in comparing these facts it appears quite clearly that Christianity, with its angelology and the survival of the soul after the death, comes from the spread of Zoroastrianism to the south which began with the arrival of the Magi, the priests of Zarathustra, at the birth of Christ.

Increasing amounts of proof have accumulated demonstrating that the foundation of Zoroastrian initiation was phosphenic mixing, practiced instinctively without it having been analyzed in detail. We can thus hope that it will be through the spread of this technique, using all the necessary information so that it can be easily applied, that the last phrase of the Zoroastrian liturgy comes true (*Zarathustra et la transfiguration du monde*, *Zarathustra and the Transfiguration of the World*, by Paul du Breuil, Publisher Payot, 1978):

**"May we be among those who work for the rebirth of the world!"**  
(Zarathustra).



## B

### Nietzsche and the Mazdaznan movement

An aspect of this spreading of Zoroastrianism to Germany was the Mazdaznan movement, founded by Doctor Hanish (1844-1936). It was in this country that it met by far with the greatest success. Dr. Hanish, born in Turkey, was very sick during his childhood and he had been put in the care of Zoroastrian monks who promised to cure him. Brought up in their temple, he then dedicated his life to spreading the teachings he had received, after having adapted them to western culture.

On this subject we note a historical error which we occasionally find penned by literary persons who are, on the other hand, quite qualified. It is false to claim that "Thus Spake Zarathustra" written by Nietzsche has no connection with Zoroastrianism. In effect, he was personally acquainted with Doctor Hanish in Germany. His "Übermensch", hidden behind a somewhat confused form, is a man whose brain has been profoundly transformed by habit of thinking while focusing on flame.

I was frequently in contact with the Mazdaznan movement based in Paris before the war and during the German occupation and, in effect, Phosphenism was not completely unknown. For example, during the celebration of Christmas it was recommended to focus on flame, put it out, and then in the following luminosity try to see the important events that would happen in the coming year (for this the word phosphenism was not employed). This proves that a certain usage of Phosphenism for developing clairvoyance has always existed in Zoroastrianism and it explains that consequently the Zoroastrians were able to perceive the soul of the Earth very easily.

Zoroastrianism is not characterized by such or such doctrine, but by an explosion of doctrines which are more varied because of the greater mental dynamism resulting from the custom of praying while focusing on the sun or a flame.

Nietzsche did not grasp that this was its root. He contented himself with a flow along the edge, like someone who would capture the water of a wave in a bowl without understanding that this was possible only because of the rising of the tide. For a person who has followed the Mazdaznan teachings for a number of years, as I did, it seems that even in the works of Nietzsche there are sometimes biting attacks against this teaching, as



in his criticism "Christianity embellished with gymnastics". But for all that, he did not profit any less from the push that it gave him in life.

As for his theory on the eternal return, it appears to be a caricature of the belief in reincarnation belonging to all the Orient, the idea being deformed by the brain disease that he ended his days with.

## C

### The Anthroposophy of Rudolf Steiner

As we have seen, Rudolf Steiner took Mazdaznan and Hindu traditional teachings, and even though I hold nothing against "Anthroposophy" which is a very serious enterprise from commercial point of view, concerning the philosophy developed by Steiner numerous criticisms can be made in his regard.

#### 1. The origins of Steiner's philosophy:

In effect, Steiner was not at altogether honest, from a philosophical point of view, because he never gave the name of the person who was his Master. He speaks about Goethe, which is a philosophical induction, as he was not his mentor in this world. In France, we always speak this way in scientific circles: "I am continuing the work of so-and-so"; "I took this out, I added that", but Steiner hid the identity of his master.

However, we know who this was because one day in the mountains he had met an herbalist who took him to his spiritual Master who was a mountain dweller in Austria. The mountain dwellers during the time of Steiner still lived in a prehistoric way (Steiner died in 1925). This has by no means a pejorative sense: they began to pray by focusing on the Sun as soon as they arrived in their fields.

So, Steiner knew a man who had the gift of clairvoyance because he prayed in the mountains while focusing on the sun, and the sun's reflection on the snow, which was therefore highly polarized light. Thus, if Steiner had been honest, he would have spoken about what he had seen his mentor do, i.e. praying while focusing on the sun. This would have been very important for humanity and there would have been fewer wars, and specifically the First World War.



Steiner should have tried to understand where his spiritual Master's gift of clairvoyance came from. Furthermore, in the introduction of the book "Occult Sciences", we can observe that Steiner drew from oriental traditions, but he truncated them and consequently they were falsified. For example, regarding the chakras, he does not mention the highest chakra nor the lowest chakra, no doubt because of his puritanical education. And he does not speak about Kundalini either. Now, in his books there is a question concerning the rotation of the chakras, and the two become only one: a whirling phenomenon.

Steiner concocted a veritable "salad", concerning Lucifer and Ahriman. Originally, Lucifer comes from the Latin lux-fero which means "the light-bringer" and designated the planet Venus which announces the sunrise, hence its name the morning star (it is also the evening star, Hesperus). The Ancients believed that there were two stars: Venus, i.e. Lucifer, and the other one which appears during the period of Venus's cycle after sunset. Later, we understood that it was in fact the same planet which appears differently depending on its orbit. Lucifer was therefore Venus, because the shepherd arrives before sunrise so that his sheep can graze. Venus then became a symbol: the star which announces the rising of the sun, which has long been identified with Christ. At the end of the Middle Ages, the word took on a different sense perhaps in relation to certain passages in the Bible; and then in the West, for philosophical reasons, the name Lucifer took on the meaning of a force associated with the devil.

As for Ahriman, the evolution of this concept is similar: formerly, the nomads would attack the farmers. The farmers needed the sun for their cultures and therefore they had deified the sun and light. The populations which had been pushed back into the desert because they did not know how to fight became nomads through the force of circumstances. They made their gods out of cold and darkness because during the daytime they suffered from the heat. It was thus a geographical phenomenon which engendered this. However, in the course of time, a global event occurred: the sedentary peoples overcame the nomads and they put Ahriman in the place of their god who ruled over Hell; i.e. they made Ahriman the god of evil, thus taking their revenge on the nomad populations in this way and many others. Ahriman then became the devil in the Zoroastrian religion; the opposition of good and evil, the sky and the earth, light and darkness.

In our populations, a similar thing occurred. In effect, the law governing the evolution of religions affected us: in religious representations the devil



is always shown as being under the earth and, in general, having horns and hoofs. This can be explained in the following way: the Celts had deified the cattle which supplied them with milk and meat because in cold countries more calories are needed than in warm countries and, furthermore, cattle represented a driving force. When the Romans colonized the Celtic populations, they also took revenge on the Celtic gods by sending them down to Hell. Ever since then the devil has been represented with horns, like cattle.

Steiner thus provoked a complete confusion by taking fragments of history from different religions and associating them haphazardly, which resulted in a whole that was totally inconsistent and devoid of all interest. It is regrettable that he did not concentrate himself on more down-to-earth realities, such as the construction of the Goetheanum which he built entirely in wood at a time when fireproofing was unknown and resulted in the destruction of his monument by fire.

Furthermore, Steiner should have limited himself to the work of an artist because the facade of Goetheanum is magnificent, as well as the wooden sculpture he made of Christ which can be seen inside. (The other side looks like army barracks because he did not have enough money to finish it.)

## **2. How can the success of Anthroposophy in Germany be explained?**

India was an English possession, and therefore it was particularly England which was filled with Hindu philosophy. Consequently, the origin of Theosophy was first Anglo-Saxon.

Germany wanted a kind of Theosophy which did not depend upon the Anglo-Saxons. And the tragic thing is that since the Krupp factories had paid for the construction of the Goetheanum, the Anthroposophists had to return the favour: the Anthroposophists were part of the circle of Emperor Wilhelm II, and they arranged it so that the War of 1914-1918 would last longer for the Krupp factories to cover the cost of the Goetheanum's construction by selling more artillery.

## **3. The crystallizations of Pcheiffer:**

The most interesting thing in Anthroposophy is the crystallizations of Pcheiffer: crystal twinning is cluster of crystals. Moreover, when we



speak of snow crystals, we are really talking about the crystal twinning of water because each element crystallizes only in one, two or three forms at the most. On the other hand, the clusters of crystals have infinitely varied forms. It is the form of the molecule that determines the crystal, and then the micro-electrical currents determine the form of the crystal twinning. The microscopic elements of each snow crystal really represent water crystals.

In a solution, we can make elements crystallize and form long needles, such as ammonium acetate. If we add a drop of impurity, the crystal twinning will change shape which allows very interesting diagnoses and observations concerning the interferences between molecules. Now, this discovery does not come from Steiner. We owe it to a doctor living in the mountains in Switzerland who had observed that when he went into his patients' rooms, he was able to make his diagnosis using the form of the snow crystals on the windows. The shape of the ice flower crystals is determined by the form of the micro-electrical currents produced by the friction created between the air outside and the windowpane. It orientates the crystallization and gives the form to specific crystal twinning.

Thus, the acetone vapour exhaled by a patient is deposited on the windowpane and the crystallization will take on a completely different shape because the acetone modifies the micro-electrical currents on the windowpane and thus the ice flower crystals. The doctor who had made this observation repeated it to Pcheiffer who, not having enough money to set up a laboratory, contacted the anthroposophists. They lent him the money needed to finance his laboratory on the condition that he would let people think that etheric forces organized the crystals, while he knew quite well that it was in fact the work of micro-electrical currents.

As we can see, it is a good idea to be wary of religious conglomerates. On this subject, we observe that the Mormons claim that the Gospel was found under a stone in the United States (which is in fact psychological repression) because the Americans wanted to have a religion of their own. Now, it was a defrocked priest who recounted this story in a novel, and the founder of the Mormons made a religion out of it. Therefore crystallizations occur around nothing much at all!



## D Birth of Roman Catholicism by mixing the Christian religion and the Roman religion

Before modern means of communication, the ideas which came from far away were spread primarily by navigation. That is why countries with long coastlines became converted to Christianity more quickly: Italy, Brittany and Cornwall. According to tradition, Cornwall would have been Christianized by Joseph of Arimathea, the person who had given the land for the tomb of Christ, and he would have been a pewter merchant during a period when there were mines in Cornwall. The Breton Celtic Church would be a continuation of this church of Cornwall which would have evangelized in Brittany long before the Roman Church.

On the contrary, the interior of the European continent resisted the penetration of Christianity longer, and that of Roman Catholicism even longer. The doctrine of Arius, which considered Christ to be a man who possessed magic powers, continued to exist until around the year 600, even though it had been condemned in 325 by the Council of Nicaea upon the instigation of Emperor Constantine. Then it was the turn of Calvin and Luther who fought to free their country from the religious authority of Rome; later there was the "Kulturkampf" of Bismarck, a gigantic operation composed of multiple ramifications against the Roman Church. The psychological evolution in the heart of Germany during the period which preceded the Second World War was therefore just a continuation of the distant influence from long ago when navigation was the primary vector of new ideologies.

In a comparable way, many historians believe that if Belgium is still cut in two by bilingualism, it is an after-effect arising from the fact that when Julius Caesar arrived at what is now the linguistic boundary he ran into a forest that his troops were unable to cross.

This is another example proving that present situations very often have ancient geographical causes, which are not evident at first, either because they disappeared, like this Flemish forest, or because they have lost their importance, like the role of navigation in the spreading of ideas, following the arrival of modern means of communicating.



Madam Alexandra David-Neel, the famous explorer of Tibet, told me that "Supreme Pontiff" means "Guardian of the bridges of the city of Rome". We must not forget that Julius Caesar was also "Supreme Pontiff". It was one of the Emperor's titles, which confirms that the Pope is much more the successor of the Roman emperor than that of a religion which was originally based on particular mental powers conferred by the science of phosphenes, whose rudiments were possessed at the time by shepherds and the Magi from the East.

The Roman religion was based on the deification of the emperor. It is the very definition of the word "Apotheosis" in its original sense. This deification obviously had the object of strengthening Rome's military authority by using a moral authority held over the populations of countries under military occupation.

The Christians practiced Phosphenism without being fully aware of it, and the true origin of their power was not understood. Confronted by the advance of the Christians who seized control of the commands over Roman society and to save the Roman Empire from complete colonization by these newcomers, Emperor Constantine had the brilliant idea of merging the Christian and Roman religions.

At the Council of Nicaea, after six months of conflict with the Bishops, by deporting those who refused to vote in the way he wanted and replacing them with his own prefects (see the references to this subject in *From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device* Volume II, page 172), the Emperor had it recognized that the nature of Christ was different from ours, i.e. that Christ is divine and we are not. Nonetheless, during the trial of Christ, when he is blamed for passing himself off as the son of God, he answers that in the Bible it is written that we are all the sons of God, in the sense of the greeting practiced by the Hindus who bow for venerating the eternal spark which is in all of us. Now, I call to mind that all the higher clergy up until A.D. 325 and the great majority of the Christian people in Europe up until roughly A.D. 600 considered Christ to be a man who possessed magic powers (Grande Encyclopédie, article "Arianisme").

We must not forget that the Jewish people were deported to Babylon during their captivity which lasted from 587 to 539 B. C. At that time, Babylon was part of the Zoroastrian regions which were ahead of their times because in Iran, as we have already stated, oil flowed freely and



naturally and from prehistoric times this had greatly facilitated the peoples of these regions in being able to pray while focusing on a flame. In forty eight years, many cultural exchanges would have certainly taken place, allowing the Israelites to perfect themselves in the science of phosphenes which was more familiar to their gaolers than it was to them. It was from this source that the Jewish civilization drew the science of phosphenes.

### **"Our ancestors the Gauls..."**

We can give many other pieces of proof that the real source of Christianity was hidden so that its power could be channelled towards one single objective: the prolongation of the Judeo-Roman Empire.

So, as a first well-known example, we remind you that in France the dioceses correspond to the ancient administrative districts of the Roman Empire.

And also: relegated to the zoological garden in Paris, located between the cages housing the big cats and the amusements, just to the left as you enter there is a permanent exhibit on the Gauls. There you can see, with a certain amount of bewilderment I must admit, authentic tools used for gardening that look as if they had just been bought from a Parisian department store the day before. Their weaving and the dyeing of tissues were very advanced as well.

Now, what were we taught in high school? That the Gauls were only poor savages, only good for living in smoke-filled huts. But then we left class to go to catechism and we were taught that the history of the Israelites was (particularly) "Sacred". Yes, "the Sacred Scripture" of our youth was that Jacob, Isaac and so on!!!

As a method of colonization by brainwashing from childhood, you can't do better than this.

And here is another example:

When I was young, catechism was taught in high school, because the tensions between public school and the clergy were not as great as they were later on, when I was a school hygiene doctor. I made my first communion. I remember that in those times I was stunned, shocked and almost annoyed to learn that the government of my country had allowed the creation of a baptism and a wedding ceremony which were neither



Catholic nor even Christian. That was the general feeling in France at the time. It was in playing on this reflex, conditioned for over nearly two thousand years, that the Romans were able to make the countries of Central Europe and the West fight against each other once again; the same as Julius Caesar who won the Battle of Alesia, not with Roman troops as it is often believed but thanks to German mercenaries.

During my adolescence, the dawn of a new religion had taken on such a great popularity in Central Europe that the perpetuation of the Roman Empire under the cover of the Roman Church was in danger. This is probably the deepest cause of World War II.

Nonetheless, there were very interesting elements in this effort made in the direction of a return to the true origin of religions.

And a German, who I stayed with a few years ago, told me that during that particular period in time an old Germanic custom had been resuscitated. On the occasion of certain celebrations, a big wheel was constructed and bales of hay were attached to its rim. It was set on fire on the top of a hill, and then it was made to roll down the slope. In this celebration there was quite well the germ of using "a rotating phosphene", as I had developed in the book *From the Prayer Wheel to the Spiritual Dynamo or the Kundalini Triggering Device*.

All the efforts made to escape the hold of the successors of the Roman Empire failed because in order to escape them, first of all it would have been necessary to understand the original force of the Christian impetus: the practice of praying associated with focusing on the sun, which triggers phosphenic mixing thanks to the presence of the co-phosphene that only complex phosphenic experiences are able to make appear. This practice thus transforms the energy of light into mental energy and it opens the doors to a world that is usually invisible to us.

### **The cunning dictatorship of the Jesuits.**

This colonization continues for adults without even the most anticlerical of them realizing it:

For the Church there is no need for clamorous and disorganized crises, like that of May 1968, to be able to impose itself; the kind of superficial crises that lead to nothing in the end.



It contented itself with placing Jesuit alumni in the Polytechnic Institute which forms the elite of our high ranking military officers. Even more than if they were to continue to wear the robe, they remain quite devoted to the order whose famous doctrine we know: "Perinde ac cadaver" (Obey like a corpse).

Whatever the government, it can do nothing without its army. So, whether it is leftist or rightist, France has only to behave itself and obey the underhanded and silent orders coming from foreign ecclesiastical circles.

The Jesuits crush in the bud all scientific researches which risk contradicting even the Old Testament.

In *Lourdes and Illusion* by Thérèse and Guy Valot, Librairie de la Nouvelle Faculté, 30 rue des Saints Pères, 1969), Page 28, we read that "to succeed (to be named professor at the Faculty of Medicine), it is now necessary to be recommended by the Diocese like in the Middle Ages".

In effect, doctors being in touch with the population and having to play a role more theatrical than truly scientific, they are able to continue the role of Roman Empire, today barely disguised as the Church. And as for the real scientists who would run the risk of unmasking this colonization using religion manipulated in this direction, there had to be as few of them as possible in France.

Napoleon, an Italian who had lied and changed his birthday by one year so as to be able to enter the French School of War, immediately after he came into power he had only one obsession: to strengthen the Roman colonization in France by being crowned by the Pope as the successor of Julius Caesar, Supreme Pontiff, i.e., and it is necessary to repeat this, guardian of the bridges of the city of Rome.

Then he persisted in the destruction of the Gallican Church which the kings supported against the Roman Church. Finally, he imposed Latin in high schools so that the young descendants of the Gauls would become imbued with the idea that they were insignificant in comparison to the ancient Roman troops of colonization.

The time dedicated to Latin at high school was at least eight hours a week, and in addition nearly all the evenings were dedicated to Latin themes and versions; whereas only two hours a week were dedicated to natural sciences and there was no homework given in this subject.



Of course, an adolescent coming from a good family had no right to assert his point of view.

The psychosis of the intellectual aristocracy studied Latin, the foundations of culture.

In fact, the French Revolution rejected only the good side of the Catholic religion: practices such as praying organize the brain by means of the rhythm; the practice of confession obliges one to make an examination of conscience which even the communists with their "self-criticism" cannot do without, and other rites which have a physiological and cosmic basis.

Through its bloodthirsty savagery, the French Revolution provoked a reaction in exactly the opposite direction to the objective it pursued. The success of the affair in Lourdes, from the outset, was certainly due in part to the fact that it arrived just in time to be the germ of crystallization of all the disgust consecutive to a revolution whose condition of a stable and definitive success would have been that it was made through nonviolence.

And how many deeper revolutions, in the minds and morals or social orders, now take place almost without us paying any attention to them under the pressure alone exerted by the spread of unceasing technical discoveries. It would be possible to write a lengthy volume developing this observation.

On the contrary, the French Revolution caused us to fall even more under the grip of the politics of Rome, whose first objective was to make France and Germany fight each other as often as possible so that its authority in Europe would remain dominant.

Do not take this as joke. Think about the role that the affair in Lourdes played in triggering the Franco Prussian War of 1870.

The enthusiasm of the crowds for the miraculous cures attributed to the water in the grotto, at the beginning, came from a doctor who did not have enough clients and an "ill" accomplice. The description of this psychological operation is mentioned in the book by Valot cited above. And even Abbot Laurentin acknowledges this in one of his books: a workman, who was momentarily blind after receiving a small chip of stone in one eye, then had to wear an eye patch. He went to the spring, rinsed his eye with the water and returned without the eye patch, shouting



that he had been cured. He had this doctor establish the medical certificate and the population hastily concluded that a blind person had recovered his sight. But the ruse was too obvious and it would have failed if Eugénie de Montijo, the Spanish wife of Napoleon III and a fanatical Catholic, had not been sent a bit of water from Lourdes in a phial and who then claimed that this water had cured her child of a slight case of pharyngitis. From then on, it was the Emperor who protected the development of pilgrimages to Lourdes by cancelling the local bans. In the end it was Eugénie de Montijo set the ball rolling for Lourdes.

In return, her prestige augmented with relation to the Emperor and the French people.

Now, Bismarck, up until his visit to France, was a great Francophile and apparently got along very well with Napoleon III.

But Eugénie de Montijo, belonging to Spanish Catholicism and therefore particularly sectarian and fanatical, did not want any of this because the Prussians were Protestant.

Thus she made a scene in front of Bismarck in public, during his visit to see Emperor. "Don't pay any attention, my wife is hysterical" is the phrase that many husbands have pronounced. But from the mouth of an emperor, it was a bit more difficult, especially when it concerns a woman who was very skilfully able to assure her prestige by giving the finishing push to the affair in Lourdes and increasing the power held by Roman Catholicism over France. Here, the politico-religious calculation was overly clear and so it was not possible to whisper discreetly into the ear of Bismarck that it was only simply a question of feminine hysterics of no importance.

It was because of this that Bismarck who, as we have pointed out was a man belonging to Kulturkampf, i.e. the fight against the Roman Church, left convinced that the hold of the Church on France was too strong, rendering all entente impossible.

From then on, the Franco Prussian war was fateful. Incidents like that of the Ems telegram were only pretexts.

The way the Franco Prussian war ended swept along the spirit of revenge which led to the Second World War. So, the exploitation of the interesting phosphenic visions of Bernadette Soubirous by the successors of the Roman Emperors weighed the balance for the worse in the evolution of the human civilization.



Do not believe that the other European countries escaped this underhanded dictatorship, often hiding behind men of straw. So, Hitler was not someone who was very intelligent: the proof being that he had no interest in sciences when he was a child. Who organized the genocide of the Jews under his authority? It was Himmler and Heidrich, two sectarian alumni of the Jesuits, who wanted to increase the number of Catholics in Germany. They were the ones who guided the Nazi boat from behind, while the marionette shouted on the radio without trying to understand what was taking place behind his back and which led to his defeat.

After having read a little bit on Darwinism and Evolutionism in philosophy class, I was so enthused that I decided to make a career in natural sciences and continue his researches in this direction. But the Jesuits were keeping watch: there was no question of risking a second Darwin who would once again contradict the Old Testament and Creationism. A family of professors at the Faculty of Medicine, brought up by the Jesuits over several generations, mounted a real plot covering me with lies and putting me under uninterrupted pressure. Professor Eugène Olivier, primarily Professor of Anatomy, until I was orientated completely in the wrong direction for life.

In particular, his son, Claude Olivier mercilessly applied the doctrine of "Perinde ac cadaver " (Obey like a corpse, the first rule of the Jesuits) on me thanks to the influence that his family had on my unfortunate father who suffered from nervous debilitation resulting from amoebic dysentery that he had contracted on the front during 1914-1918 and whose chronic form we were not aware of at that time. Thus, there was no question of disobeying their orders. And all they did with their haughty contempt was to crush my personal works because they would risk disturbing the Jesuit Order, fearing above all that if I became a naturalist I would continue the lineage of the evolutionists, and therefore risk contradicting the Bible.



### III

## THE FUTURE OF THE SANCTUARIES IN LOURDES

### A

## Lourdes and Phosphenism

### 1. The rapidity of expansion in the past:

The expansion of Phosphenism is inevitable because of its educational applications.

It was in 1963 that I first had the idea of studying what would happen if we were to mix a thought with a phosphene. At present, during this spring of 1988, an increasingly greater number of groups nearly everywhere in France practice this method assiduously. The twelfth edition of our book *Phosphenic Mixing Applied to Education* was printed in 51,000 copies. One of the first editions was translated into Portuguese, Flemish, German and English. Such an edition would not have been possible if the authenticity of the results described in these books had not been gradually recognized.

If we compare it to all the other ideologies (whether Freudianism, relativity or Marxism), the rapidity of its spreading has been relatively dazzling because for all these philosophies of life it took a generation and a half for their expansion to become significant. Moreover, this difference is due to the fact that Phosphenism is not an ideology but a whole group of experiences which, it is true, obliges the modification of all existing ideologies.

### 2. The role of natural selection in the increase of the coefficient of expansion:

We can therefore ask what repercussions will be produced as a result of the spread of Phosphenism. This seems easy for us to foresee.

A case, which we have previously cited, particularly enlightened us on what will take place. It is the story of a person who, without practicing the profession of clairvoyant, had nonetheless always been known for this gift by her circle of acquaintances. Her classmates at school had already



noticed it: they would ask her what question the teacher was going to ask on a test, knowing that she would not make any mistake.

She came to see me after a conference, and she told me that she had finally understood why she had become a clairvoyant. In effect, she lived in a house that was far from her school. The road went in a straight line towards the rising sun. She had acquired the habit of reciting her lessons in the morning as she walked along the road, all the while looking at the sun through her fingers spread out and at the same time moving her hand for seeing what she called the beautiful colors, i.e. phosphenes.

So, like so many other children, she instinctively used phosphenic mixing.

**Here, what is remarkable is that it was neither by associating religious ideas with phosphenes nor the desire to become a clairvoyant, but simply by mixing her school lessons with the phosphene that she developed her clairvoyance in a way that was, so to speak, mechanical and automatic.**

She would have discovered the importance of Phosphenic Mixing for the future of the humanity if she had understood the connection between her clairvoyance and the habit she had of mixing her lessons with what she called "the beautiful colors".

We have seen many cases of children or students who applied Phosphenism only in preparation for exams and who, in addition, rather quickly had prophetic dreams with many details of events that came true afterwards; or they even perceived auras.

**Now, as soon as the educational value of Phosphenic Mixing is more widely recognized, children who have not used it up until then will be obliged to use it so as not to fall behind the others.**

**IN OTHER WORDS, IT IS THE LAW OF NATURAL SELECTION THAT WILL INCREASINGLY BECOME THE MOST POWERFUL FORCE BEHIND THE SPREAD OF PHOSPHENISM.**



### **3. Because phosphenism affects the gregarious instinct, the number of the pilgrims to Lourdes will rapidly grow:**

What will the repercussions be on Lourdes?

You should not imagine that this will diminish the number of pilgrims, quite to the contrary. Anyone who has studied phosphenic telepathy and the mechanisms of its action on rhythmic thinking knows that it is much more effective to practice these exercises in a group, at least from time to time, and better yet in a big crowd of people praying together (even if the people in the crowd are not yet aware of the importance of Phosphenism).

In effect, numerous experiments have proven that phosphenic telepathy is in function of the distance. I described these experiments in *The Initiation of Pietro*. The closer the subjects are to each other, the stronger the phosphenic telepathy is. Even if we do not really understand how it acts, it is pleasant and provokes a particular feeling of well-being. That is why it incites people to gather together. In other words, it stimulates the gregarious instinct because it augments the exchange of fluids between individuals, which in human beings and in religion is called a "pilgrimage": Lourdes will thus lose nothing in letting itself be phosphenized, quite the contrary.

The number of the pilgrims will therefore increase. This instinct draws crowds together by periods, according to laws which we do not really fully understand, but phosphenic phenomena serve as germ of crystallization for their manifestations. This is what the Roman Church has always known more or less confusedly, and what it has always hid as much as possible, in order to prolong the Roman Empire through the psychological hold over the masses.

### **4. The behavior of the new pilgrims:**

Pilgrims who have already practiced Phosphenism and who know about the explanation of Bernadette's visions will begin to come to Lourdes. What will be the difference between their behavior and that of the others? They will make an effort to pray while focusing on the flame of a wax candle. Thus, they will already have two categories of phosphenes associated to prayers: those in trails behind the flames that dance in the wind in front of the grotto and to the right of it, and the normal co-phosphenes when the focusing lasts longer than three minutes. (See the description of co-phosphenes and phosphenes in trails in *Phosphenic*



*Mixing Applied to Education*). Then, and this seems very natural while we pray in order to concentrate better, the person will close his eyes from time to time while he continues to pray, therefore perceiving the post-phosphene. In other words, there are faithful who do phosphenic mixing without knowing it because praying while focusing on the flame of a wax candle and then closing the eyes for several moments is done instinctively by many pilgrims.

As we have seen in the previous chapter, perhaps it is necessary to attribute in part certain cures in Lourdes to this. But here, as it is sometimes said during conversations, "that goes without saying, but it is better to say it all the same". And the day we realize that what is essential is to pray during the presence of the post-phosphene and that this is the real key to the door which opens onto the other world, we will then be careful to focus long enough on the flame for having a good phosphene, but no longer than necessary, in other words roughly one minute for the lighting conditions found in Lourdes. Then, being aware of the importance of the phosphene during prayer, we will pay more attention to it and this will improve its combining with the thought.

**The number of pilgrims who will discreetly intensify the effects of their prayers by using this method will gradually increase as Phosphenism becomes more well-known.**

Because of the reciprocal telepathic induction of phosphenic phenomena, the effects of this mixing practiced in a group will become increasingly surprising. The number of supranormal manifestations and "miracles" will continuously increase up to the day that the "critical mass" of the number of pilgrims praying in the phosphene is reached.

##### **5. Connection between phosphenic energy and atomic energy:**

Here, we note a point in common between phosphenic phenomena and atomic energy.

Two small pieces of plutonium placed far away from each other will not explode. But as soon as they are put in contact with each other, there is a chain reaction with all the power of the atom bomb, on condition that the uniting of these two pieces of plutonium attains a certain mass called "critical mass".

This is due to the fact that the radioactive radiation of plutonium decreases with distance. Thus, if the second piece of plutonium is moved farther away from the first one, the probability that the radiation will



trigger more disintegration in the first piece is low. On the other hand, when the two pieces are placed close to each other it is certain that, on the average, each atom that splits in the first piece of plutonium will make at least two other atoms split, at least one of them being in the second piece, and so a chain reaction is produced.

Experiments carried out in Montevideo showed that the telepathic transmission of phosphenes is in function of the distance. (See *The Initiation of Pietro*). Consequently, the higher the number of persons who practice phosphenic mixing in the same place, the greater the telepathic phenomena will be. Beyond a certain size of the gathering, "critical mass" is gone beyond, as it is with the atom bomb. We also showed in *Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions* that this is what happened in Fatima.

Thus, not only will the spreading of the phosphenic explanation of the apparitions in Lourdes not cause a decrease of the number of pilgrims, but it will even increase it. Later, laboratories for the study of phosphenes will be added to the sanctuaries constructed near and above the grotto.

#### **6. Additional lighting to be added around the grotto:**

In Lourdes, thus, what we can hope for on the part of the clergy is that it agrees to install lighting which will facilitate the practice of Phosphenism for those who want to associate it with their prayers. For this purpose, it would be desirable that in addition to the wax candles, powerful electric lighting and reflectors would be added. In effect, we have seen that the intensity of the light plays an important role, especially concerning the co-phosphene which is like an instantaneous transformer of light energy into mental energy, whereas the post-phosphene transforms this energy with a delay.

#### **7. The consecration of a place: the invisible accumulation of phosphenic salts:**

Let us add that the phosphene is a subtle substance outside the brain. The thought which is mixed with it and which, according to the Theosophical doctrine is an even more subtle substance, combines with the phosphene, engendering what we have called in a wide philosophical sense "phosphenic salt".



Part of this salt remains in the area, and there is an advantage in practicing phosphenic mixing in places where it is the custom to do so, whether it is voluntarily and in full knowledge of the facts, or more or less by instinct. Lourdes, by virtue of the crowds who pray before the wax candles (which stand out against the dark background of the grotto) is a spot in France consecrated by this permanent presence of phosphenic salt, and thanks to this a greater amount of inner phenomena can be obtained using a minimum mental effort.

It is without any opposition that religious life in Lourdes will be invigorated through the growing presence of Phosphenism and for the good of all. The phosphene will play the role of the GERM OF CRYSTALLIZATION for gathering bigger and bigger crowds.

#### **8. Lourdes, the future French capital of Phosphenism:**

**It is a real scandal that almost all the money coming from the collections made in Lourdes goes to Rome. The Church exploits phosphenic phenomena that a small French girl obtained by herself, and she was rapidly put into a convent so as to better arrange the affair to Rome's advantage.**

The fruit of the collections must remain in France, at least for the city of Lourdes. It will then be possible to build schools where children will study using the methods of Phosphenism, which will develop their brains. They will even use it in extra-curricular activities and in many ways it will enrich their entire existence. We have seen that during childhood just a small amount of practice of Phosphenism sufficient for keeping one's gifts intact, whereas adults must continually practice this exercise to keep these gifts, and even so they are not at great.

THE PHOSPHENIC CIVILIZATION will really begin only when the great majority of the children of the country are brought up this way.

Finally, in Lourdes and around it, we can build specialized hospitals that use Phosphenism in the treatment of certain diseases. Its usage always improves sight through an increase in retinal circulation. It cures certain eye disorders such as the adhesion of the iris to the capsule of the crystalline lens as a result of an accident, and it exerts an action on the endocrine glands. Under its effects, we have observed the disappearance of ovarian disorders and occasionally even obesity. Finally, many brain



disorders treated by psychiatry can be cured or greatly improved by Phosphenism: troubles of attention span, poor memory, insomnia, hyperactivity, fear. Drug-addicts find what they have not really obtained with drugs: a certain feeling of escape to a spiritual world. Through the use of drugs this sensation is rather weak, as if it is damaged, and this result is obtained at the price of disinsertion of the subject in his social context due to disintegration of the personality. On the contrary, with the use of Phosphenism this sensation of penetration into a spiritual universe is much stronger. The subject's character undergoes a metamorphosis which allows him to adapt better to his circle of acquaintances. That is why drug-addicts have been completely cured by Phosphenism. It also strengthens the will of alcoholics to fight against their addiction. As we can see, there is enough to fill numerous hospitals specialized in these treatments.

**It would be to the advantage of Lourdes to convert itself to the CITY OF PHOSPHEMISM** because we now know that the first person miraculously cured, who claimed to be blind and who recovered his sight, was blind in only one eye, and even so not completely. We know that the number of miraculous cures decreases according to an exponential curve, and as the methods of diagnosis gradually become more precise the number will very quickly fall to zero. (Cf. *Lourdes and Therapeutic Illusion* by Drs. Th. and G. Vallot).

**Through the natural course of events, the city of Lourdes will very soon have the choice between reconverting itself to Phosphenism, because it owes its present wealth to a child who practiced it by instinct, and falling into decline due to the increasing accumulation of medical proof that hardly any miracles occur in this area.**

## B

### The misappropriation of miracles

Unfortunately, here it is necessary for us to describe what took place in San Damiano, a real "Miracle Factory", which brings in **BILLIONS** for Italy through the stream of pilgrims which make all the businesses flourish, as we learned from Italian friends of ours.

Shortly before the fiftieth anniversary of the extraordinary events of Fatima, I realized that over a number of years in my study of phosphenes



I produced phenomena on myself and on other people that were similar to the "dance of the sun" of Fatima, (which was often called "The Jewel Of the Roman Church"), and yet I had no knowledge whatsoever of this "miracle".

Educated as a Roman Catholic, I wanted to be polite with "my Pope". I wrote to him suggesting that he make a big change in orientation for the Church, by taking advantage of fiftieth anniversary to announce that on this occasion the present from the Virgin Mary was an educational method whose value was corroborated by the study of the events which had taken place in Fatima, among others.

I received an acknowledgement of receipt from the Vatican, but it refused all scientific discussion concerning the apparent movements of the sun during this dance.

It seems that this fiftieth anniversary celebration was suddenly changed to an earlier date, August instead of October 1967, out of fear that my explanation would act like a bomb and make a fool of the Church.

A few days before this celebration, I made had my press service print 300 brochures: "the Scientific Key to Fatima". Now, the day that the newspapers would have spoken about it, there were banner headlines on a bizarre flying saucer story. Later, I heard a speaker at a meeting of ufology (who was nonetheless hardly inclined to dispute the intervention of the Martians) say that the story about flying saucers was false and that it had been trumped up by the French army. A word to the wise is enough. I am an experimenter and not a historian, and so I will leave it up to the historians to figure out exactly what happened.

Still, on the day of the fiftieth anniversary of Fatima, the Pope answered my press service by speaking of "a new and unusual explanation of Fatima which is not based on faith nor enlightened by the light of reason". Thank you, not everyone has the honor of being insulted by a pope.

But we recall that Pope Paul VI, who was in good health during the French crisis of June 1968 (France could collapse and that was all the same to him), was victim of a "nervous breakdown" in July 1968. All the newspapers talked about this. I have a good idea of what happened. It was a few days after I had sent him photocopies of letters I had received from persons who had been able to trigger the 'dances of the sun' on



themselves using the method I had published in *The Initiation of Pietro*, and which I later described in *Phosphenic Mixing Applied to Education*.

And so I bought the newspaper "La Croix" of that week. I was right because it was written that "the Pope is suffering from a nervous breakdown because of contestations of a scientific nature".

But if he, who was a nice innocent person, sank into a nervous breakdown because of the indisputable scientific explanation of the dance of the sun at Fatima (considered to be the greatest miracle of the Roman Church) and because it was scientifically verifiable, it was not so for his retinue. His entourage seems to have had the following reasoning: "if it is so easy to reproduce, it is a shame for all the money it brings in to stay in Portugal; we will bring it to Italy".

**AND THE COMMERCIAL EXPLOITATION OF PHOSPHENIC PHENOMENA WAS SET UP BY A CANON, THE POPE'S RIGHT HAND MAN, FOLLOWING RECEIPT OF ALL THE SCIENTIFIC DOCUMENTS ON HOW TO REPRODUCE THE GREAT MIRACLE OF FATIMA BY USING PHOSPHENES AS WELL AS VARIOUS OTHER UNUSUAL PHOSPHENIC PHENOMENA; AND THIS TOOK PLACE IN SAN DAMIANO ( Italy).**

**SO WHAT ARE THE FRENCH WAITING FOR, AND SPECIFICALLY THE PEOPLE IN LOURDES, IN ORDER MAKE USE OF THE WHOLE OF THESE RESEARCHES ON PHOPHENES IN AN HONEST WAY FROM AN EDUCATIONAL AND MEDICAL POINT OF VIEW?**

While Italy began to profit from the exploitation of my works concerning phosphenes, billions of liras of profit every year, the France-Soir newspaper installed an air extractor that emitted infrasonic vibrations on my roof, several yards (meters) away from the premises where I lived and worked. This device made it impossible for me to accomplish any intellectual work and forced me to live as much as possible away from my home. In spite of my deep protests, the direction acquiesced to improve the situation in only a very partial way.



## IV

### THE CONTINUATION OF LOURDES: THE APPARITIONS OF KEREZINEN

#### A

##### The visions of Jeanne-Louise Ramonet

In the hamlet of Kerezinen, in the village of Plounevez-Lochrist (the Finistère Nord Department), Jeanne-Louise Ramonet, a young girl aged twenty-five, had the vision of a globe of light and inside it the apparition of the Virgin Mary when she was standing in her field at the end of the summer of 1936.

She kept this apparition secret. The second one took place one year later. In 1939, the event became known in the village. From that moment on, the appearances multiplied to the point that she had had seventy one between 1938 and 1965.

Furthermore, in the field, solar phenomena occurred similar to those observed in Fatima during the famous "dance of the sun". I analyzed these phenomena in my book *The Initiation of Pietro* and I showed how each detail of this solar miracle can be reproduced through experiments on phosphenes. I published a resume of the method permitting the synthetic reproduction, almost at will, of these "solar miracles" in the poster "Orages Télépathiques" (Telepathic Storms) and in *Phosphenic Mixing Applied to Education*, from its seventh edition onwards.

#### B

##### The force that entered her in Lourdes

If we take a look at the life of Jeanne-Louise Ramonet, we notice that the supranormal manifestations she experienced constitute a continuation of those that took place in Lourdes.

In effect, Jeanne-Louise Ramonet was born on October 7th, 1910. At the age of two, so it seems, she was struck with poliomyelitis. In any case, her right leg remained paralyzed. At the age of nine, due to a problem of decalcification, she could no longer go to school. She made her first



communion with great devotion. She remained very isolated and alone in the hamlet of Kerezinen, which contributed to her withdrawing within herself.

The impossibility of getting married was one of reasons that intensified the religious calling in her. Often, after the celebration of the Eucharist, she heard a voice from within, calling her to God. She had wanted to become a nun but this was not possible because of her state of health. And so she took care of the ill.

In 1936, therefore at the age of 26, the clergy offered her pilgrimage to Lourdes. She accepted with joy, believing she was going to be cured, but she returned with her infirmities.

During the days that followed, **SHE FELT SOMETHING RISING UP WITHIN HER THAT SHE HAD NEVER FELT BEFORE: A FORCE WHICH TRANSFORMED HER.**

She became stronger, gained weight and was soon able to work. (All of these details concerning Jeanne-Louise Ramonet can be found in: *Apparitions de Kerezinen* “Apparitions in Kerezinen” by Raoul Auclair, Nouvelles Éditions Latines, p. 20).

## C

### Analogy with the action of spiritual masters

This recalls what happens during the projection of mental fluid by a spiritual master. I, myself, felt the descending of these forces into my body under the effect of the laying on of hands practiced by a Zoroastrian, Arthème Galip, when I was eighteen years old. In the weeks that followed, a physical transformation took place within me. And then I had visions of angels and Christ during a period of three months. I recounted this period of my life in detail in Volume II of *Initiatory Experiences*. François Brousse, Professor of Philosophy, now retired and living in Perpignan, experienced even more extraordinary states under the influence of the laying on of hands by his initiator, Cajzoran Ali, as he recounts in *Isis-Urania or the Major Initiation*. In *The Subud Initiation or The Transmission of the Great Force of Life*, I studied the similar powers of an Indonesian magus and analyzed the mechanisms of this initiation. Madam David-Neel has reported that in Tibetan temples, the Lama



"initiates" the novice, i.e. produces inner experiences within him that give him the desire to continue on this path.

Towards the end of the summer of 1936, while Jeanne-Louise Ramonet was sitting on a bank at the edge of her meadow and knitting, she saw a sphere of light and in this globe she saw what she assumed to be the Virgin Mary.

To me, it seems quite probable that the force that entered Jeanne-Louise when she was in Lourdes was power the rhythmic thinking accumulated by all the pilgrims reciting the rosary. Thought being a subtle substance, and phosphenes being the intermediary between thought and matter, enormous amounts of egregore accumulate in places of prayer practiced communally and even more so when thought is rhythmic. It is this force which acts, either producing cures, or "initiations"; i.e. a huge push towards starting an intense mystic life, for those who have prepared themselves for this, or for both, as in the case of Jeanne-Louise Ramonet.

Here, we call to mind what we developed in the addenda of *Phosphenism and Whirling Dervishes*. **It is better to be initiated by the force that is drawn from a crowd of people in prayer than by a "Guru" because in a crowd each person takes the fluids that are adapted to his nature, the way a plant does with its roots in rich soil; whereas a guru will project his defects at the same time as the energy, due to the exercises of rhythmic thinking he practices.**



**Greater than Fatima, at Kerezenen  
the sun splits in two.**

On December 8th 1953, in a field where a thousand persons were united in prayer, a typically phosphenic phenomenon occurred that was comparable to the dance of the sun in Fatima, but with an additional element. That is why we analyze it here:

"Suddenly a strange brightness spreads... The veil of thick clouds is torn apart and in the gap, they see a very red sun set in a piece of blue sky... And the sun appears to fall. Then the sun splits into two halves, and each half begins to spin and rotate around its axis".

**"And as the two halves of the sun spin in opposite directions, these two suns give off brightly-colored beams".**



"... Painting these very colors on the faces of the people gathered there, and the objects around them". (Raoul Auclair, *The Apparitions of Kerezinen*, p. 23).

The sun that falls, swirls and projects multicolored beams on the environment has been studied sufficiently at length on the subject of Fatima in our book Phosphenism and Developing Clairvoyance, A new explanation of the origin of religions, The Initiation of Pietro and Phosphenic Mixing Applied to Education and we shall not come back to this. But the additional element is the splitting in two of the sun, with rotation in opposite directions.

### E Phosphenic experiments explaining this split

Two groups of experiments on phosphenes shed light on this phenomenon quite well. In effect, if we look at an object that is very far away, i.e. nearly at the point of infinity, we have the impression that it is a single object. Yet, the axes of the eyes are parallel.

On the other hand, let us put two light bulbs in a box with their axes being horizontal and parallel, placed at a distance of approximately 21/2 inches (6 cm) apart and with an opening measuring about 3/4 inch (2 cm) in front of each bulb. Let us place a piece of cardboard vertically between the two bulbs, extending about 8 inches (20cm) in front of them.

We focus on the two light bulbs for several seconds and then we switch them off. We should see only one phosphene, because the two axes of the eyes are parallel, as in the case of focusing on an object placed at the point of infinity. Now, we see two of them. It is this phenomenon which was at the origin of my book *Exploring the brain through the study of the oscillation of double phosphenes*.

If we then focus on the sun and if we content ourselves simply with a brief observation, we will have the impression that we see only one phosphene. But if we use the same conditions and we look at the sun through two cardboard tubes, one in front of each eye, we will see two phosphenes. The only explanation is that there is an influence of the memory of the physical context that acts on the perception of the phosphene. But, this explanation is not complete. In effect, let us focus on the sun again with



both eyes and without using the cardboard tubes, and paying much closer attention on the shape of the phosphene. We will notice that the phosphene consecutive to focusing on it is often in the shape of a barbell and that it begins its duplication with an alternation of the extremities, i.e. the same phenomenon that we used as a base for the study of all elements which can act favorably or unfavorably on the brain: the oscillation of double phosphenes.

Thus, the fact that the sun appeared split in two is due to **an amplification of a common phosphenic phenomenon which is easy to reproduce.**

As I showed concerning Fatima and as I have mentioned again here, the amplification that is produced in a crowd is due to telepathic induction because phosphenes are surprisingly transmissible by telepathy, and all the more so when the distance between the emitting subject and the receiving subject is small. And so this is where the law of "critical mass" comes into play, which is the key to the atom bomb. Beyond a certain number of participants, the phenomenon gets swept along in such a fantastic a way that those who been part of the experience remain marked by it for life.

## F

### **A Phosphenic Experiment which brings to light the tendency of the brain to alternating functioning of the brain hemispheres**

As for the fact that the two suns fell, rotated in opposite directions to one another, it is the same type of phenomenon as an even more extraordinary experience that I had the opportunity of making recently.

The sun, brilliant and red, was just about to set behind a roof. I was walking along a big shop window made of thick glass extending down to the pavement. The sun was in a position of approximately 20 degrees in relation to this shop window. As a result of the phenomenon of partial reflection, I saw its reflection very clearly in the shop window, but the reflection was nonetheless much less bright than the sun itself. I then wondered what would take place in the reflection if I were to trigger the famous "dance of the sun of Fatima", using the method which I had published several times. This dance takes place in the solar co-phosphene (i.e. the phosphene associated with perception). As the reflection was



much less brilliant than the sun, due to that fact that the angle of incidence of the rays on the window caused part of the light to be lost by reflection, I thought that nothing would occur around the reflection, its luminosity being insufficient to provoke co-phosphenes.

But it was to my great surprise that I saw **the reflection show exactly the same movements as those of the sun, but symmetrical to the day star in relation to the plane of the window.**

Here is a good subject of meditation for neurologists and especially the histologists who study the route of intracerebral nerve fibers. Still, this experiment clearly provides the final proof of the phosphenic origin of the inverse rotation of the two suns in Kerezinen.

## G Inevitable Explosion of Phosphenism in the world

Indeed, the educational applications of phosphenic mixing make its rapid spread inevitable. On one hand, whatever purpose we have set ourselves, this practice produces spiritual and psychic experiences in addition to the purification of feelings. On the other hand, it triggers premonitory dreams and visions in the waking state which are often prophetic, as well as immense telepathic power, out of body experiences or exteriorization of consciousness accompanied by manifestations at a distance.

The latter results are obtained more easily by adding exercises of rhythmic thinking based on the study of fundamental rhythms of phosphenes to the exercises of phosphenic mixing, as well as the use of the equivalents of phosphenes in the other organs of sense, primarily those giving us the awareness of our body's existence.

All this, we repeat once again, will spread through humanity for the simple reason that those who do not practice phosphenic mixing will be disadvantaged with regard to the others. Step by step, because of the struggle for existence and natural selection, all the different peoples will be obliged to use it, as well as the ideological conceptions which ensue from it.



After a certain stage, this transformation will be abrupt, provoking a real psychological explosion, comparable to the combustion of a nova star's atmosphere which lasts several days, and then leaves the star in a different state. As of now, in order to produce this sudden transformation of civilization, all it would take is a single television program explaining that all the events of importance which have taken place in the world were thanks to the quiet spreading of phosphenic mixing.

## H The Kerezinen Predictions which seem to announce Phosphenism

At this point, it seems interesting to study certain predictions made at Kerezinen, because they appear to have announced long beforehand what had already been in the making for several years in the expansion of Phosphenism.

In Kerezinen, the "Virgin" made certain predictions through Jeanne-Louise Ramonet, concerning an abrupt transformation of humanity, in a spiritual sense.

### **1. Predictions which have come true:**

First of all, some of these have already come true (p. 72, again in the book by Raoul Auclair), "Your mission is to multiply the children of light". At present, it is impossible to count the number of cases of persons who have attained a certain degree of illumination by means of the joint practice of phosphenic mixing and rhythmic thinking based on the fundamental rhythms of phosphenes. This is the true inner light perceived by this new generation of visionaries, as real as physical light and yet having a nature different from that of phosphenes.

And another prediction seems to apply to this one of (p. 143): "a new generation of saints who are zealous and supernatural". Now, the practice of Phosphenism develops the spirit of proselytism, and the psychic powers of these young people have been remarked numerous times.

### **2. Predictions related to the phosphenic bomb:**

Other predictions clearly seem to apply to this abrupt transformation of the planet which could be triggered by a single television program on Phosphenism.



(P. 145) – “Soon new era will arise. In one single gesture God will upset everything... **In an instant, everything will be changed**”.

(P. 113) – “the reign of God is near. **It will be opened by an event as resounding as it is unexpected**”.

Several expressions also seem to make reference to this transformation that is henceforth within reach of the slightest effort of the will: p. 37, "a radical intervention", "a decisive turning point".

The importance of this approaching shock is clearly indicated: "soon, when historians take a look at what event would have changed the face of the earth, the one which brought peace and prosperity, they will discover that it was not a battle, but a prayer".

Now, it is the study of techniques of mystic practice, therefore prayers, and the perpetual search for improving these techniques which has led us to discoveries in brain physiology whose educational importance will make its spread inevitable. Phosphenic mixing and its offshoots will bring peace by facilitating massive telepathic exchanges between all peoples thus creating better mutual understanding and prosperity. Because in multiplying basic intelligence by a fantastic coefficient, each person will be able to better solve the problems encountered in his profession, and humanity will be able to find a solution to its difficulties more easily.

The power of this shock is again emphasized in the following sentence: **(p.38) "It will be the greatest religious event of modern history"**.

The extension of Phosphenism will cause the dissolution of all the religions and sects founded on dogmas and it will group them together within a new branch of physiology, the study of the rhythm-phosphenic system. Christianity will be restored to what it was at the beginning: the science of phosphenes which was lost, like many other sciences such as binary calculation, known in Antiquity and then forgotten, then found again, but in more highly developed form.

Precisions concerning this development are given in the Kerezinen vision, the region where this transformation of the world will originate from: "it is through Brittany, which has remained most faithful to me, that I want to re-Christianize France".

### **3. Will the explosion's point of impact be Brittany?**

First of all, it was in Guingamp (Côtes-du-Nord Department) that the difficult mission of having to make the world understand the phosphenic



origin of Christianity began to take form in a physical embodiment.

We add that it is a Breton who has created the biggest Center for phosphenism and the one which is the most active in spreading Phosphenism in France. It has grown with an astonishing rapidity. It is through this Center there is the greatest chance for Phosphenism to acquire a force that will draw the attention of the entire nation, followed by the whole world. This rejoins another prediction (p. 129): "I shall cover the Breton lands with my protection and out of them a new France will appear". "France will be saved by means beyond all human knowledge" (implied: means known at the time these predictions were made).

We have numerous small centres for the development of Phosphenism all over France, and if one of them becomes known, as a result the others will develop very fast. Hence, this other prediction (p. 129): "Then France will experience such a rise that its spiritual influence will be preponderant in the universe". It would be a good idea for other nations to come to France and learn the latest perfected methods of Phosphenism.

#### **4. Peaceful expansion of the spiritual shock created by Phosphenism:**

But will the effects of the shock go beyond the limits of religions? (Page 110): "**The Russians, touched by a sudden radiance, will join in the new wisdom of the world**". In effect, this is because the practice of phosphenic mixing, which will spread because of its impact on education, automatically triggers psychic experiences and it will put an end to materialist ideologies. Just as no two snow crystals are identical, even though all their angles measure sixty degrees, a single exercise, the same one for everyone, permits the originality of each person to blossom in a harmonious way that is different from that of all others. In this way, the expansion of Phosphenism will dissolve all the systems that want their citizens to be formed in the same mould imposed by the State.

The Soviet citizens will be obliged to use phosphenic mixing in their schools, to avoid the children falling behind in relation to the children of the Western block countries. Without any violent clashes, the result will be a deep change in the mentality of this population with regard to what is currently imposed by its administration.

And finally, one of Jeanne-Louise Ramonet's phrases manifestly leads us to the synthetic understanding of methods of mystic practice (p. 37),



"With your rosaries (in other words, your prayers) form a wreath **WHICH WILL COVER THE EARTH WITH OF A WAVE OF PRAYERS**". So, the connection between mystic practice and the physics of vibrations is already clearly emphasized during this apparition, and even more so when the Virgin says (p. 158): "you will hear the beating of my Eucharistic heart", which would seem to be an allusion to the method of auditive rhythmic thinking (called also a mantra).

Therefore, we hope that the persons who have remarked the benefactions coming from Phosphenism will go in number to the very spot of the apparitions Kerezinen and practice phosphenic mixing using the solar phosphene, as well as our exercises of rhythmic thinking, in order to joint their mental forces to those of the pilgrims for an even quicker cultural metamorphosis of humanity.





PART THREE

PART THREE  
COMMUNION WITH  
THE SOUL OF THE EARTH  
BY CONCENTRATING  
ON THE NAVEL



I

## MENTAL EXERCISES OF CONCENTRATING ON THE NAVEL

A

### The umbilical cord and the plant world

It is obviously fruitful to meditate on the feminine aspect of divinity, or if you like, on the cosmos. It goes without saying that this meditation is linked to concentrating on the navel, which we find with the Greek Orthodox Christians of Mount Athos. Linking this with modern biological knowledge makes this meditation easier and more effective.

We have seen that for the foetus the mother holds the place of the biosphere and for an adult, from a chemical point of view, it is primarily plant life which replaces the mother. We have also seen that the oceans contain the various salts making up blood plasma. It is often accepted that this is not a coincidence because even mammals are descended from marine animals. The "biosphere" as a whole (i.e. the living beings which form a thin layer on the surface of our planet) and the mineral elements, thanks to which they are able to live, can be thus be called "Our Mother Earth" because of the equivalence between the mother who nourishes the foetus through the umbilical cord and plant life which nourishes living beings, providing oxygen in addition to its own physical substance.

The teachings which are derived from Hinduism, such as Theosophy admit that in addition to the physical body plants possess a subtle body, called the etheric body, which is not the case of minerals. But plant life shares this privilege with animals and man, who has in addition increasingly subtler bodies that are not possessed by animals.

Entering into contact with "Our Mother Earth" therefore means entering into contact with the spiritual aspect of the plant world, invisible to physical eyes, and with the first density where the examination of conscience takes place after death, called the "etheric plane", which precedes the flight towards the astral or mental plane.



## B

### The child and his navel

On the other hand, we can emit the hypothesis that the more an organ is active in the embryo state but atrophies with growth, in compensation, the more it will acquire importance on a spiritual plane. A well known fact shows this progressive transposition of the physical importance of the navel to a psychic level: ask a young child who has just barely begun to draw, to make a picture of a man. Most of the time, the child will draw a picture of a person without any clothes, but he will not forget to draw the navel. Why? The child lives dressed just as much as an adult and at that age does not really look at himself in a mirror; thus, he does not have the opportunity to pay particular attention to this organ. The importance that he attributes to it can only come that from the vague memory that his whole life absolutely depended on it when he was still in his mother's belly.

## C

### The Earth is a living cell

Now, the atrophied embryonic organ which we can most easily become conscious of is the navel. With a bit of attention, we are able to discern it very well without having to touch it or even look at it. Concentration on the navel therefore has extreme importance. It is the navel that puts us directly in connection with the spiritual aspect of Our Mother Earth, or if you like, the soul of our planet. Papus had developed arguments showing that our planet possesses a structure very comparable to that of a living being, and in *The Initiation of Pietro* I added some supplementary reasons upholding this point of view. If Papus is right, each of us is like a cell belonging to this living organism, the celestial body we live on, which also has a consciousness, even though it is in a form so different from ours that we can hardly imagine it. Nonetheless, it is through the navel's spiritual center that we enter into communication primarily with the spiritual aspect of plant life, what the Theosophists call the etheric plane. We also enter into contact with the soul of our planet, just as the foetus ensures its exchanges with the mother through the navel and the umbilical cord.



## D

### Technique of concentrating on the navel

From a practical point of view, how does one carry out this **concentration on the navel with the aim of uniting one's soul with that of "Our Mother Earth"**?

To do this, we use the most convenient visualization: for example, we can imagine sparks which appear to the extremities of the limbs and then run the entire body, all going towards the navel where they meet and form a current which exits through this spiritual opening, thus creating a luminous cord which rises towards the sky where it fans out widely, just like the vessels of the foetus that branch out in the placenta. A tradition exists concerning the "silver cord". It would connect the etheric body, i.e. the densest of the subtle bodies, to the physical body and the two would be joined at the navel. It seems quite well that this silver cord is what remains of the umbilical cord on the etheric plane.

During states of apparent death where the person has been able to retain certain memories, and also after certain cases of astral projection, subjects have spoken about this "silver cord". This connection between the spirit and the body is also hinted at in a famous text published by the Theosophical Society: "The Voice of the Silence".

Some people imagine waves of light leaving from different areas of the skin and then grouping together at the navel and going out through it; or even multitudes of very small persons, which are like the reflections of the subject in each of his cells. These myriads of sprites are freed from different parts of the body and go towards the navel where they then exit.

## E

### The navel and sleep

We can remark that there is a state of consciousness in adults which is similar to the foetal state: sleep. A newborn child sleeps almost all day long, and it seems that even if the foetus quite well has moments of wakening towards the end of his mother's pregnancy, it is quite certain that he spends most of his time in the state of sleep. Thus, there is certain relation between concentrating on the navel and sleep. **Consequently, it is when falling asleep that one must try to project the spirit to the outside, through the navel.**



In the morning, when we wake up, it is recommended to visualize an inverse movement for several instants; otherwise, the exercise will not be balanced and we will not be able to continue to practice it. The effects of this exercise are very curious. First of all, this easily gives the experimenter the impression of having clearly left his body, but at the beginning this is only for fractions of a second. Sometimes, we identify ourselves not with a double in the shape of the human body but rather with a more or less irregular whitish cloud hovering over the physical body.

But the most interesting thing is what happens the following day, usually in the course of the morning: suddenly a whole set of ideas will arise which are clearer and more logical concerning problems which have preoccupied you over a long period of time. It seems that things were obvious and that they had escaped you until now because you were not able to put enough distance between your problems and yourself, as if you were looking down from above, and then during the state of deep sleep without dreams you wake up on a higher plane that you were conscious of before being born. It is as if the memory of what you perceived on this plane regarding your problems comes back to you. Great revelations regarding the direction to take in one's existence can be received in this manner.

We will notice many strange things: for example, if we fall asleep while practicing this concentration on the navel, very often we dream about water, or that we are in a boat. It is very likely the vague memory that of the time when we bathed in the amniotic liquid and when the navel was the vital element of our existence.

Sometime around 1950, in a big two volume dictionary, whose name I neglected to note at the time, I remarked a very beautiful engraving with a caption specifying that it represented a Hindu goddess **SLEEPING** naked in a forest. The trunk of a tree sprang out of her body and its roots branched out from her navel, reaching all through the inside the body.

Here is a very interesting theme which shows that not only had the Hindus understood the relation between the navel and vegetative life, but also that between this organ and sleep. We cannot find a better meditation that expresses the link between the navel and the vegetative life of the foetus's body. In the adult state, we keep the capacity for entering into communication with the spiritual aspect of the plant world by using meditation on the navel's spiritual center.



## II

### TAKING FOETAL POSTURES WHILE CONCENTRATING ON THE NAVEL

If it is true that concentrating on the navel allows us to enter into communication with "Our Mother Earth", i.e. the spiritual aspect of the biosphere, because it was through this organ that we received all the constituents necessary for our growth during foetal life; and all that can remind us of this period of our existence will facilitate this concentration and consequently the awakening of the spiritual center which depends on it. The most common positions of a foetus are therefore to be taken into consideration for postures to take during meditation on the navel.

## A

### The "curled up" or foetal posture

We remark that the position called "lying curled up" for falling asleep, is reminiscent of the foetal position. We know that this popular expression means lying on one's side, the head and the vertebral column bending forward, the knees bent and being raised towards the stomach. This is the most frequent position taken by the foetus, except in this case, the folding aspect of the whole posture is highly accentuated. Now, this position lying curled up for falling asleep is the most common one, especially for young people.

The monks of Mount Athos pray in a position very similar to the 'curled up' position, except that instead of lying down, they sit on the ground, and the bending of their body is even more exaggerated than that of the foetus: the lower limbs are folded so that the knees nearly touch the chest, arms are put around the knees pushing them together and the head is tilted forward. The knees and the legs must remain spread apart enough so that it is possible to see one's navel without any problem.

Of course, beforehand the monks focus on the sun while they pray, and then they project the post-phosphene on the navel, obviously continuing to pray. I heard about this from several persons who did not know each other and who had stayed in this monachal spot.



This foetal position, practiced while concentrating on the only atrophied foetal organ that we can easily be conscious of, is very good for communicating with the world we were in before our birth.

## B The "bow" posture

The previous posture is certainly the best one for concentrating on the navel, but it does have one inconvenience: it pushes the intervertebral discs towards the back, i.e. towards the sympathetic ganglia and the spinal cord. This slipping is the most frequent cause of back pain.

The slipping of intervertebral discs does not occur in healthy young people, but unfortunately, our civilization leads to this problem, primarily because of the tilted forward position taken when seated at a desk in an office. (In automobiles, seats are now usually designed to avoid this. Otherwise, watch out for this very carefully because obviously vibrations facilitate the slipping).

Therefore, immediately after practicing the foetal posture for concentrating on the navel it is advised to take a few moments to do postures like as the ones in Yoga called "the bow" or its easier form "the cobra" which push the intervertebral discs forward.

**In the bow posture**, the subject lies down on the ground, stretched out on his stomach; he raises his feet and his head, grasps his ankles with his hands and then pulls as much as possible, yet slowly and gradually, giving a maximal upward concavity to the vertebral column.

**This posture still has a connection with one of the possible foetal positions, although it is rare: the one which ends in a delivery with a normal head-first presentation. The head is turned and extended to the maximum, the nape of the neck pressed against the back, the vertebral column presenting a strong posterior concavity, while the foetus is still in the womb.**

Therefore, it is not surprising that the bow posture facilitates once again concentrating on the navel: obviously we cannot see this organ in this position, but we can perceive it very easily through the sensations we receive from the fibrous tissue making up its ring, which are then pulled by the extension of the abdominal muscles. Thus, continuing with this



posture is the completion of the exercise of concentrating on the navel, following that of the foetus with the head resting on the knees. Those persons who have discs that tend to slip too much towards the back it would be best for them to content themselves with this last position.

## C

### The "cobra" posture

The posture of the cobra is, in a sense, an easier version of the bow posture for those persons who have difficulty doing the bow posture: lying down stretched out on the stomach, place the palms of your hands on the ground, at the level of your shoulders, slowly straighten and extend the arms to raise the head and the thorax as much as possible. The pelvis and the lower limbs rest on the ground.

Given that the deep muscles are the ones used in holding the postures and as the muscles used in movement are on the surface, a good thing to do in these three positions for strengthening the muscles that maintain the discs in place is to hold them as long as possible, and then return very slowly to the position of rest. Remain lying on the ground and relax for several minutes, then repeat the exercise.

Still, these three postures allow us to join the useful to the physical domain by keeping the vertebral column in shape, and to join the useful with the pleasant on the spiritual plane by the development of the umbilical chakra which puts us in communion with the biosphere, i.e. "Our Mother Earth".

#### **Precaution to be taken for the last three postures in particular:**

It is indispensable to return slowly to the position lying down and stretched out. Returning to the position too fast runs the risk of putting a disc in a wrong position or causing a muscular strain.

## D

### An observation concerning a rare form of degenerative vertebral osteoarthritis

In rheumatology, we often hear about the slipping of vertebral discs towards the back, which compresses the rachidian nerve roots, the sympathetic ganglions or even the spinal cord. But nowhere, to my knowledge, has the sliding forward of a disc ever been mentioned.



Does this mean that by a "suspension of natural laws ", this form of the slipping of discs is impossible? By no means, but the case being rare, it seems to me that there has never been any study made on this subject.

The sliding of a disc forwards can occur, for example, following an automobile accident and in particular concerning the driver, if the shock was frontal: the steering wheel hitting at the level of the waist. If it provokes a certain degree of damage to the anterior vertebral ligament and the paravertebral muscles, the intervertebral disc can acquire the habit of sliding forward. Behind the aorta, it will then form a bump that resembles the reed of a flute. The formerly injured person will feel vibrations all along the vertebral column which are the vibrations of the aorta. The proof of this is that depending on the intensity, which varies according to the position and various imponderable elements, he will feel the vibration rising along the carotids or running down the femorals.

I have also heard nonagenarians, or persons approaching this age, complain about vibrations running along the vertebral column. I imagine that this is due to the weakening of this ligament and the pre-vertebral muscles which facilitate this slipping with age.

There can be more than just vibrations: there can be spasms of the arteries underlying the injured area, resulting in deep pain in the lower limbs, leading one to believe that it is a problem of sciatica while in fact it is completely the opposite in relation to the position of the disc. In the x-ray, just above the vertebral lesion, the aorta is slightly dilated.

**The remedy is obvious: among the postures that we have just studied, only one of them is effective: that of the monks of the Mount Athos.** Furthermore, if we are disturbed by this vibration at night, it is good to sleep on the back with two pillows (or blankets rolled up): one under the buttocks and the other under the thorax, so that the back is very flat or has a lesser convexity.

**One must not confuse** the disc which juts out under the aorta with another more frequent effect produced by frontal shocks on a driver: the heart and the aortic arch being less well anchored than the descending aorta, it is at the junction of the two that ruptures often occur, and these are obviously always mortal: aneurysms or, if the shock is slight, lesions of the arterial wall triggering disorders which can sometimes be similar to what I have just described.



### III

## FROM THE CHEMICAL COMMUNION OF TWINS IN UTERO TO THE TWINNING OF SOULS THROUGH THE UMBILICAL CHAKRA.

Now using analogies made between different worlds, let us take a moment to reflect about the importance of the chemical exchanges between twins in utero for deducing the possibilities of spiritual communion between two souls through the spiritual center of the navel. We observe that when they are still in the foetal state, twins exchange many chemicals between each other, and at least hormones, through the blood of the mother where they emit their secretions. The proof of this is that when the mother has a deficiency coming from certain endocrine glands, this deficiency can be corrected during the pregnancy by the hormones of the foetus. But the foetus also receives hormones from the mother. Thus, in case of twins, one foetus will also receive hormones from the other foetus. It is also obvious for the water molecules which circulate in the blood. It must not be forgotten that in adults only about ten seconds are needed for the blood to make a complete circulation of the body. A prodigious torrent which lasts one's entire lifetime?! This stream is even faster in the foetus whose heart beats at 130 pulsations per minute. When there are two foeti, there is one chance out of two that a water molecule which went through one of them will cross through to the other one during the following circulation. It is the same thing for all the dissolved substances likely to go across the placental barrier in both directions.

Obviously, this process of blood and aqueous communion is even higher in identical twins because they share the same placenta, as well having only one chorion in common and sometimes even sharing the same amnion (the other foetal envelopes), and thus their amniotic liquid is in common. (*Biologie des jumeaux "Biology of twins" by Maurice Caullery, Presses Universitaires de France, 1945*). It is also quite probable that through their common placenta, foeti exchange red blood cells if they have certain small vessels in common. It is even more likely that white blood cells migrate from the one to the other one through the walls of placental capillaries.

In our times, the twinning of two very remote cities in very different countries has become popular. We can only be extremely happy about this



because in this way different populations will get to know each other better.

I call to mind the hypothesis stating that the more an organ is active in the foetal state, as it atrophies with age, by compensation, the more it takes on importance on the spiritual plane, and it would be the same for the functions of this organ. Now, we stated above that the navel is the only embryonic vestige that we can easily become aware of by focusing our attention on it.

**Because two twin foeti communicate through the navel, continuously exchanging multiple elements without stopping, as a result two persons who are even very far away from each other geographically and who have had contact with each other only through correspondence before even exchanging photographs and thus an exchange in purely intellectual and spiritual domains, having remarked a certain harmony in their philosophies, can couple their souls at a distance by a common diligent practice of concentrating on the navel carried out with this purpose and done according to the modalities described above.**

Perhaps here we have a path for the development of peace and love in humanity.





## IV

### WHEN THE EYE IS THE LAMP OF THE BODY

Words of Christ that are also sometimes  
a zoological truth.

## A

### Traditions concerning the third eye

If we acknowledge that certain individuals like Bernadette Soubirous and many others are able to perceive the spirits of another world, and even admitting that this gift comes from mixing thoughts and phosphenes, what can be concluded about the traditions concerning the third eye which would be the organ of a subtle body allowing this perception? If we want to link these traditions with our experiments, it would be the third eye that is opened by phosphenic mixing.

#### **1. Concentration on the third eye:**

Concentration on a point between the two eyes, i.e. on the eye of Shiva, is traditionally connected to the exercise of mental emptiness. It is not a question of a kind of philosophic nihilism, but on the contrary an intense feeling of space found in Tibetan Yoga: creating this intense sensation of space by trying hard to chase thoughts away the moment they arise. Each thought is continually followed by another one that is of higher quality, which was in fact lying hidden in the consciousness. So, gradually increasingly more interesting elements appear.

The intense feeling of void, i.e. the sensation of the Self in suspension, with a minimum of thoughts and a minimum of sensory perceptions, is considered by the Tibetans to be a spiritual exercise. The intense feeling of emptiness, between the eyes and in the whole body, gives access to the spiritual world. The void is an aspect of God.

#### **2. Why is ocular convergence considered by the Tibetans to be an essential exercise?**



We remark that the sense of touch is the mother of the sense organs. Romain Rolland was the first to show that we could bring any person whatsoever to read newspaper banner headlines with a blindfold covering the eyes. A few years ago, the Soviets discover it as well, unaware of Romain Rolland's works. They considered that they had made a sensational discovery, while Romain Rolland had discovered it at least sixty years before.

We know that in the skin, and particularly in the area of the forehead, the tips of fingers and other parts of the body, there are tactile cells which are already slightly differentiated for the perception of the light, called ocelli. Furthermore, we now know quite clearly that infrared rays are not reflected in the same manner by white or black paper, which, with a certain amount of training, already allows a certain interpretation at a distance by means of the skin.

The sense of touch engendered all the organs of the sense: sight, hearing, etc. But we can ask ourselves the question: what is the elementary sensation of touch?

The sense of touch gives us enormous amounts of information which is all very different, and **the elementary sensation is the one of voidness**. Thus, an acute sensation of emptiness is the root of all our sensory perceptions. It is the primordial perception, the one which remains constant. We can consider it to be an aspect of God on the sensory plane, the primeval form of sensations. That is why the Tibetans train themselves in the sensation of emptiness, i.e. the feeling of mental emptiness placed between the two eyes and in the whole body, for accessing the spiritual world. To obtain this acute perception of voidness, they do not simply content themselves with a purely mental exercise, and they add the physical exercise of ocular convergence.

This is an exercise in which the axes of eyes cross each other. The maximum amount of ocular convergence is obtained when the eyes cross each other on the horizontal plane and pass through the center of the eyeballs. Of all the Yoga exercises, this exercise is very certainly the most difficult one to do. Ocular convergence is one of the most ancient initiatory techniques and considered to be the most important. It is the one which permits attaining the perception of the spiritual world in a definitive way: in his book *Autobiography of a Yogi*, Yogananda cites (p. 357) the school of Ranchi where young boys are trained in ocular convergence. Midayat Kahn, in the name of the Sufism, also indicates this



exercise as the supreme key to initiation, reserved only to a select few. Jean Marquès Rivière, in *Tantric Yoga* describes "convergence on the tip of the nose associated with respiratory exercises". In *Yoga, Method of Reinstatement* by Alain Daniélou, a Frenchman who became a Brahman, gives as the main posture (p. 44): The eyes converge on the midpoint between the eyebrows. "This posture opens the lock of liberation". He gives the reference of the original text in Sanskrit p. 241, Number 65.

The study of the third eye will certainly be one of major elements of science in the future. Here, we shall content ourselves with a single remark which adds an important argument, taken from phylogenesis, in favour of the existence in the subtle body of an organ to which would apply literally the sentence of the Gospel: "The eye is the lamp of the body" (Sermon on the Mount; Matthew, VI - 22).

In order to understand these words of Christ, we shall do it in two steps: first of all, in what cases could we say: "**the eyes are the lamps of the body**". And then, why only one eye?

## B

### **Organs having a double function in certain fishes, at the same time eyes and photophores.**

A reminder that up until a certain evolutionary level of mammals, many living organisms, both animal and plant, are luminescent. So, nearly a third of all fishes are luminescent. We add three remarks to these well-known facts:

#### **1. The resemblance between the color of luminescent organisms and that of post-phosphenes:**

It is important to note that the color emitted by these luminescent organisms is always in tints of the first phase of the post-phosphene (phosphene consecutive to a light source, i.e. yellow-green). Rarely, some of this luminescence can tend towards a blue color, but it never tends to a red color.

The first phase of the phosphene, the yellow-green color, is the only one that is clearly very bright. Here is already a curious resemblance which is perhaps not due to hazard but rather a common chemical origin.



## **2. The photophore of fish, an eye which works in the opposite way:**

Many bioluminescent fish are in fact false luminescent fish because they shine only due to the luminescent bacteria which live on their scales, or even in the throat, attracting their prey. But there is something even more curious. In bioluminescent fishes, which are by no means, as it is generally believed, only abyssal fish, the device which emits light is called a "photophore". We cannot help but be struck by the strong resemblance between the internal structure of this organ and the eye, to such a point that we could almost consider it to be an eye which would work "backwards", i.e. it would emit light instead of receiving it.

Indeed, on the periphery we find a reflective layer, because it is white, very similar to the sclera (the "white of the eye"), necessary for preventing the light coming from the outside from penetrating laterally into the eye, which would blur the image formed by the crystalline lens on the retina. Then, this is followed by layer of pigmented cells, black, which are comparable to the choroid of the eye, the middle black layer whose color once again prevents the interference of light rays by reflections inside the eye. And lastly, on the inside there is a layer of cells which emit light, a layer which in fact is in the same place as the retina of the eye.

Quite obviously, a transparent medium is needed in front so that the light can exit out through it. This is the equivalent of the vitreous humor: in front of the exit opening, there is a small lens very comparable to the crystalline lens.

**A photophore is thus absolutely an eye which works in an inverse way.**

## **3. When the eyes are the lamps of the body:**

There is still more: there are certain fish in which the same organ will sometimes serve as an eye and sometimes as a photophore because part of the membrane which covers the back of the eye emits light "at will" (if it is possible to speak of the will of a fish) and the areas close to this same membrane constitute a normal retina. Thus, for these fish we could apply the words of Christ literally, on condition that we put it in the plural: **the eyes are the lamps of the body.**



## C The epiphysis, photophore of the etheric body.

### 1. From the photophore of fish to the spiritual eye of the etheric body:

Concerning the navel, we have already seen that it is very probable that organs which were active in the embryo state, and which then atrophy in the adult state with growth, take on a much greater importance on the spiritual plane through compensation, i.e. in the etheric body or the subtle double of the human body.

We can emit the hypothesis, admittedly a bit risky, that it is the same thing for phylogenesis, i.e. the succession of all living beings in the phylogenetic tree of evolution. Thus, an organ existing in beings of a relatively lower evolutionary form, such as fish, could reappear in the human race in its etheric phylogenetic body, in its subtle double. And so this phrase from the Sermon on the Mount would be completely justified: "The eye is the lamp of the body".

Now, it would seem that in the course of brain operations, a certain luminescence of the epiphysis has been discovered. If this were to be confirmed it would be necessary to consider this gland, whose structure is similar to that of the eye when examined under a microscope, as a kind of atrophied eye and an internal photophore at the same time. This gland which has a mysterious function would be comparable to the organs of certain fishes, being an eye and a photophore at the same time. We can ask ourselves whether this organ, which is at the same time an eye and a miniaturized lamp in the physical body, might be the reflection of this unique eye-lamp belonging to the etheric body in the body of flesh, as alluded to in the Gospel. This is not without a connection to its role in illumination, which some people intuitively attribute it.

It is necessary to remember that the Gospel is always very precise. So much so, that we can consider it to be one of the first scientific texts. Thus, in the description of an epileptic fit, the four main signs are indicated. It could be taken for a condensed version on a subject of dissertation in a competitive examination for the externs in the Hospitals of Paris. Therefore, if Christ had spoken of the two eyes, it would have been clear in the text. But here it is a question of one single eye.

The problem given here justifies that we study the questions relative to the epiphysis in greater detail.



## **2. The false third eye in teratology (study of monsters):**

It can happen that babies are born cyclops, i.e. they are born with a single eye situated in the middle of the forehead. Moreover, this occurs frequently in dogs. These cases are not considered as part of the phenomena included in the study of the third eye because this abnormality is associated with poor development of the brain hemispheres. The malformation of these children cyclops and dog cyclops is thus due to a disorder in the development of the embryo.

## **3. The median eye in biological evolution:**

### **a) Seaweed which has an eye:**

It is often believed that the animal kingdom is derived from the plant world and that it would be a kind of perfecting of it. This is not the case. The first living organisms were intermediary between both realms and then they differentiated.

Among these first organisms, some still remain. So, unicellular seaweed exists which belongs quite well to the plant kingdom because it possesses green chlorophyll permitting it to transform solar energy in the same way that plants do. Nonetheless, it possesses two characteristics belonging to animals: a long flagellum which allows it to move from one place to another very quickly with regard to its size and **a red dot called the oculiform spot, which interests us here in particular because through this it can detect light and orientates its path in its direction.** (Botany course at the Sorbonne, Professor Plantefol). Could this be the first epiphysis?

### **b) In shellfish:**

Crab larva possesses a single eye in the middle of the forehead. This eye atrophies when the two lateral eyes develop. This already bears a greater resemblance to the epiphysis.

In effect, we know that the ontogenesis (development of the being) is reminiscent of phylogenesis (evolutionary development of the species). Now, the epiphysis is voluminous and active in the human embryo, when the eyes do not yet function. After birth and up to the age of approximately 17, its activity decreases, nonetheless without completely disappearing. The three eyes of the crab (in as much as it is possible to identify the epiphysis with the third eye) thus follow a relative evolution which is not without a certain resemblance to that of man.



**c) A false "third eye"?:**

In animals which have more than three eyes, the phylogenetic filiation with the epiphysis does not appear to be the most frequent rule. In effect, a very general law has it that an eye develops in the place where the animal needs it, by natural selection it seems. For example, there is a fish which measures more than 5 feet long (1.5 m), having two eyes in a normal position on the head, and a third one at the end of the tail. It lives by burying its head into the deep crevices of rocks and then stays in this position for a long time. It therefore needed an eye at the end of its tail to be able to survey the eventual predators that would be tempted to come and have a bite.

As for designating the eye which would represent the epiphysis among the **one hundred and fifty pairs of eyes** which form the borders on the edges of the scallop, this would be very difficult to do.

**d) In reptiles:**

In Australia, there are still lizards which have a third eye on the top of the skull. These lizards look very much like those of the Mesozoic era. On islands, evolution takes place more slowly because competition is less intense. This difference in the rhythm of the diverse transformations explains why in very remote places we can still find very ancient certain forms of life. The third eye of lizards of the Mesozoic era was a necessity for spotting rapacious birds. Here again, this eye was used for surveying predators of the air.

Nocturnal carnivorous snakes have a small spot of colour different from the color of the skin which is not just a simple decoration given by nature. This spot is placed between the two eyes and marks the place of an organ which allows them to detect infrared rays at a distance so that at night they can easily locate the mammal they are going to attack.

Today, sophisticated technical means allow us to spot infrareds at a distance of approximately 2.5 miles (4 km). We can say that spiritual radiance, just like infrared radiation, bathes the whole planet. This very certainly explains the phrase in the Agraphas (The AGRAPHAS are the sayings of Jesus recognized by the Church as being authentic although they are not part of the canonical Gospels). One of these Agraphas says: **"Split a piece of wood and you will find me there, lift up a stone and you will find me there!"** This must have been a presentiment of the knowledge of "radiations" which emanate from a being, radiating and



bathing an immense surrounding area. Consequently, the radiance of each individual and in particular that of Christ, which must have been much more powerful than all others, bathes our whole planet.

#### **4. The embryological evolution of the third eye:**

The frog has a third eye on its forehead which has a highly spherical shape, but we cannot see it because it is located under the skin. This eye allows it to detect ultraviolet rays because due to its way of life, both terrestrial and aquatic, under certain circumstances the frog needs to be able to detect ultraviolet rays. This eye particularly interests us because it brings us back to the subject of the pineal gland whose name means "in the shape of a pine cone", i.e. the epiphysis. This gland is situated at the intersection of the lines which would pass through the temporal lobes and a horizontal line which would pass between the eyebrows.

It is a very curious gland, because it contains visual cells, on one hand, and muscle cells, on the other hand, as well as calcareous grains. And moreover, due to the fact that these grains increase with the age, it is believed that the gland calcifies with age. But in the truth is that even though the calcareous grains increase, the epiphysis continues to make secretions. It is like a microcosm of the body as a whole and it makes us think of what certain African sorcerers do when a disaster affects the whole country: in a small bag, they put an element that is representative of everything that is found in the region: a flower from each plant, a pebble from each rock, an insect of each variety, and using the intermediary of this microcosm they try to act on the whole country by means of magic. In the same way, the epiphysis is like a kind of small microcosmic bag summing up the various components of our body.

The Hindus consider this gland to be a spiritual eye. Now, we as we have seen, one half of the epiphysis constitutes an atrophied eye. In the Yogic texts and in spiritualist traditions, this third eye is located between the two eyes and not on the epiphysis, which is explained by embryology because the third eye of lizards is a bud which has developed between the parietal bones.

Certain anatomists consider that in the structure of the skull of the human race, there is a small notch situated at the suture of the parietal bones, a notch which would be the trace of the location of the third eye situated at the top of the skull, at a very distant time in evolution.



Concerning the third eye of the frog, it was formed in the following way: a bud developed on the epiphysis of the tadpole and it reached the top of the skull; it then went out between the parietal bones and descended towards the front of the head. On the embryological level of the frog, there is thus a link between the epiphysis and the third eye situated in the middle of the forehead under the animal's skin. We have already observed that when an organ is active in the embryo state and atrophies with age, it tends to take on a much greater importance on the spiritual plane.

We remark that in Yoga, it is acknowledged that the main nadi, i.e. the primary channel through which the circulation of spiritual air takes place in the invisible body, leaves from the middle of the lower part of the trunk and then rises up to the top of the skull where it opens, and from there it goes forward between the two eyes. We see that in Yoga, through an inner search, the evolutionary path of the epiphysis has been found which continues up to the top of the skull and then returns and opens out between the two eyes.





## CONCLUSION

So, at the age seventy-two, with this book have I answered the question I asked myself when I was eight years old, and with which I began this book:

### **"Who is right, Dad or Mom?"**

My conclusion, after a lifetime of research on this kind of phenomena, is that my parents were both partially right.

My mother was right in believing in the reality of the Apparition that Bernadette saw and the divine character of this manifestation. She was right in setting the example of the deepest respect when passing before the spot where this Spirit had appeared; and it was in memory of this that my mother tilted her head, joined her hands and very probably made a short mental prayer.

My father was right in shrugging his shoulders before the unabashed exploitation of the clairvoyance of a child shepherdess: a financial exploitation done through the draining of the collections whose profits went to Rome; the political exploitation made with the aim of prolonging the Roman Empire; a racist exploitation by the confusion that was voluntarily created and skilfully maintained in the population, between a woman just like any other, a race just like any other, the mother of a child shepherd who was taught by shepherds how to play with phosphenes and a symbol of "Our Mother Earth", if it exists perhaps even the soul of our planet, reflected in the brain of a child with the touch of modification imposed by any reflection.





## TABLE OF CONTENTS

Introduction to the second edition .....	5
Foreword .....	6
Our sources .....	10

### *Part one*

## PHOSPHENIC CHARACTER OF THE VISIONS OF BERNADETTE SOUBIROUS AND SUPERNATURAL PHENOMENA IN LOURDES

I. - THE GROTTA DE MASSABIELLE, ALREADY A PLACE OF PILGRIMAGE BEFORE THE VISIONS.....	13
II. – IN THE SOLITUDE, BERNADETTE CONTINUALLY RECITED THE ROSARY.....	14
III. – EXCURSUS. A CASE OF OUT OF BODY EXPERIENCE THROUGH ANESTHESIA WITH OBJECTIVE VERIFICATION ..	16
IV. – THE EXTERIORIZATION OF THE LUMINOUS DOUBLE USING THE MENTAL ANTEROPOSTERIOR SWAY OF TWO SECONDS .....	17
The frequency of spontaneous autoscopic vision .....	17
A healthy method for triggering this.....	17
Was it her own etheric double that Bernadette perceived? .....	18
V. – TWO PROBABLE PRIMARY CAUSES OF THE PHOSPHENIZATION OF BERNADETTE’S THINKING .....	20
A – Praying while focusing on the sun .....	20
B – Prayers associated with focusing on very bright mists .....	22
1. Mexican shamans also use the brightness of mists for their "initiations" which are simply phosphenic phenomena.....	22
2. Certain children use a white wall .....	23
3. Sensibility of the populations in oases to phosphenic fluids.....	23
4. Bernadette used the mists over the chain of the Pyrenees Mountains	24
5. Phosphenism in Antiquity .....	25
6. The differences between phosphenic visions and hallucinations ..	26
VI. – – TWO CERTAIN AND IMPORTANT CAUSES OF	



THE PHOSPHEMIZATION OF BERNADETTE'S THOUGHTS . . .	28
A – Prayers associated with focusing on the sun's reflection on a stream . . . . .	28
1. Children's games . . . . .	28
2. Two previously unpublished cases. . . . .	29
a) Painting a river and having prophetic dreams . . . . .	29
b) A student phosphenizes accidentally without knowing it and is amazed at the capacities it gives him. . . . .	29
3. Bernadette and the herbs adrift . . . . .	30
4. During the first vision, the possible triggering role played by a reflection . . . . .	31
5. Why does polarized light facilitate clairvoyance? . . . . .	32
a) Polarized light and a jump rope. . . . .	32
b) The laws of polarization that interest us in spiritual research. . . . .	32
1 Polarization is perpendicular to the plane of incidence. . . . .	32
2 "Horizontal polarized light is dazzling. Vertical polarized light is not." . . . . .	32
c) The link between horizontal polarization and clairvoyance . . . . .	32
d) Laser + horizontal polarizer + meditation: an experiment to try . . .	35
B – Recitation of the rosary just before falling asleep while gazing at a flame in the hearth in one's bedroom . . . . .	36
C – A posteriori doubts regarding her visions, an additional phosphenic property. . . . .	41
VII. – THE FAVORABLE ROLE PLAYED BY BRAINSTEM PROBLEMS ENGENDERED BY ASTHMA ATTACKS . . . . .	42
A – Accidental cases of out of body experience through excitation of the medulla oblongata . . . . .	42
B – A lack of air during respiratory exercises in Yoga: a kind of partial death which leads to out of body experience. . . . .	43
C – Deprivation of air having a pathological origin . . . . .	43
D – Heart attacks and spiritual orientation . . . . .	44
E – The cases of mystic asthmatics. . . . .	44
VIII. – A CASE COMPARABLE TO THAT OF BERNADETTE SOUBIROUS: THE ORIGIN OF MADAM GISKY'S CLAIRVOYANCE . . . . .	45
A – Formal proof of Madam Gisky's clairvoyance . . . . .	45
B – The instinctive use of the co-phosphene and horizontally polarized light when she was a child . . . . .	46
C – Her narrative on the state of apparent death. . . . .	47



IX. – ANOTHER CASE SIMILAR TO THAT OF BERNADETTE: RASPOUTIN . . . . .	50
A – The origin of Rasputin’s mysticism . . . . .	50
B – Rasputin and the Flagellator Sect . . . . .	52
X. – THE INTEGRATION OF THOUGHT, THE MAJOR TRIGGERING ELEMENT OF BERNADETTE’S VISIONS . . . . .	54
A – The inertia of thoughts in dreams and spiritual experiences . . . . .	54
B – The shock triggering the integration of Bernadette’s thought . . . . .	56
C – A germ of crystallization for this integration: the ancient respect for the sacred character of the grotto, well-known by the children . . . . .	56
XI. – THE RHYTHM OF TWO SECONDS IN THE APPARITIONS OF LOURDES . . . . .	58
A – A reminder from the Vision concerning the religious importance of certain rhythmic movements . . . . .	58
1. Bernadette's Vision and the rhythm of two seconds . . . . .	58
2. The invisible uses Bernadette for giving a reminder of the religious importance of prostrations . . . . .	59
3. Analogy with the Angel of Fatima . . . . .	60
B – The Vision reveals a very powerful initiatory exercise to Bernadette . . . . .	61
1. Several physiological effects common to prostrations and sways . . . . .	61
2. Without knowing it, did Bernadette continue the practices of the Knights Templar? . . . . .	63
3. The swaying of the etheric body in the state of apparent death . . . . .	65
4. An indication that Bernadette's vision was a partial exteriorization of her motricity . . . . .	65
XII. – PHOSPHENIC CHARACTERISTICS OF BERNADETTE’S VISION, AN ANALOGY WITH THE EVENTS OF FATIMA . . . . .	66
1. The diffuse glow before and after each apparition: . . . . .	66
2. Analogy drawn between the beginnings of the Apparition and its disappearances and the events of Fatima . . . . .	66
3. Analogy: the beginnings and ends of the apparitions in Fatima and Lourdes and characteristics of Madam Spick's clairvoyance . . . . .	67
4. The same mechanism at the beginning and the end of the visions for Catherine d'Emmerich . . . . .	67
5. How to create an eidetic image in the diffuse glow? . . . . .	67
6. Auditive manifestations sometimes reproducible using exercises	



with the acouphene . . . . .	69
7. In Lourdes as in Fatima, supernatural drying . . . . .	70
a) Did the stream stop for Bernadette? . . . . .	70
b) But who dried the sheep? . . . . .	71
c) The flame which does not burn Bernadette's hand: a phosphenic or metaphysical explanation, or an exaggeration of the crowd (the hypothesis proposed by Abbot Laurentin)? . . . . .	71
8. The influence of magnetic deviations . . . . .	72
9. Why did the Apparition make Bernadette eat Golden Saxifrage? . . . . .	73
10. Bernadette and the bison . . . . .	75
11. Cures wrought by the miraculous spring, in phosphenic communion. . . . .	75
12. The Apparition gives a reminder concerning the rosary, the poor man's metronome. . . . .	77
13. We must not let ourselves be diverted from intuitions consecutive to phosphenic mixing because, even more than our impulses, they lead us to happiness and creativity . . . . .	78
XIII. – APPARITIONS, VEGETATION AND THE ETHERIC BODY . . . . .	79
XIV. – “THE IMMACULATE CONCEPTION”, A CASE OF PHOSPHENIC TELEPATHY BETWEEN THE POPE AND BERNADETTE . . . . .	81
1. The secret of Lourdes, heavier than that of Fatima. . . . .	81
2. The Apparition and personal property . . . . .	82
3. “A Lady the size of a little girl” . . . . .	82
4. “The Immaculate Conception” . . . . .	83
a) A very down to earth telepathic experiment . . . . .	84
b) Telepathy from group to group . . . . .	84
c) The same method: used by the Kanaks in the past? . . . . .	85
5. The phosphenic echo: an amplifier of one's own opinion . . . . .	85
6. Proof of Bernadette's clairvoyance . . . . .	85
XV. – DO THE MIRACULOUS CURES IN LOURDES HAVE A PHOSPHENIC ORIGIN? . . . . .	86
1. Documentary sources. . . . .	86
2. Organic telepathy using egregore? . . . . .	87
A – Phosphenism in Lourdes today . . . . .	89
1. Through the use of wax candles in the entrance, almost at the foot of the Apparition's niche . . . . .	89



2. Through the astonishing reflection of the sun on the water of the stream when it is contrasted with the mountain's shadow . . . . .	90
B – The Phosphene, a subtle substance. . . . .	92
1. The physical nature of the phosphene . . . . .	92
2. Our attempts at healing using the projection of a phosphene created by a group on a deceased organ . . . . .	92
C – Connection between certain cures in Lourdes and phosphenic phenomena . . . . .	93
1. A case of physical Phosphovision? . . . . .	93
2. A narrative that is particularly “alive” in case of apparent death. . .	94
D – Praying for being enlightened on the best treatment to follow . . .	95
XVI. – IS A WAX CANDLE ENOUGH?	
THE CASE OF ANDRÉ FROSSARD . . . . .	96
1. The duration of the light source . . . . .	96
2. Illumination and mystic revelation . . . . .	96
3. Connections between the case of André Frossard and phosphenic phenomena. . . . .	98
a) The explosive beginning, at the moment of focusing on the light . .	98
b) The perception of a particular light, following the practice of Phosphenic Mixing . . . . .	98
c) The series of events running backwards like a rewind . . . . .	99
d) The feeling of obviousness . . . . .	99
e) The centrifugal gushing of revelation . . . . .	99
f) The period of the month. . . . .	99
4) The circumstances at the origin of this initiation? . . . . .	100

## *Part Two*

### **THE MEANING OF THE APPARITIONS**

I. OUR MOTHER EARTH . . . . .	105
A – To kiss the Earth is to adore her soul . . . . .	105
B – Troubles in the family . . . . .	105
C – The linguistic causes of the confusion between the historical mother of Jesus and the female aspect of divinity . . . . .	107
D – Political use of this confusion . . . . .	107
E – The equivalent of the mother after birth: the biosphere . . . . .	108
F – “Our Mother Earth” through the history of religions. . . . .	109
1. In India. . . . .	109



2. In Laos . . . . .	109
3. In Germanic countries . . . . .	109
4. The Trinity in Babylon, at the origin of the Catholic Trinity . . . . .	111
5. And other religions?. . . . .	111
<b>II. ZOROASTRIANISM AND CHRISTIANITY . . . . .</b>	<b>112</b>
A – The Zoroastrian tradition . . . . .	112
B – Nietzsche and the Mazdaznan movement . . . . .	117
C – The Anthroposophy of Rudolf Steiner . . . . .	118
1. The origins of Steiner’s philosophy. . . . .	118
2. How can the success of Anthropology in Germany be explained?. . . . .	120
3. The crystallizations of Pcheiffer . . . . .	120
D – Birth of Roman Catholicism by mixing the Christian religion and the Roman religion . . . . .	122
The cunning dictatorship of the Jesuitss. . . . .	125
<b>III. THE FUTURE OF THE SANCTUARIES IN LOURDES . . . . .</b>	<b>130</b>
A – Lourdes and Phosphenism . . . . .	130
1. The rapidity of expansion in the past . . . . .	130
2. The role of natural selection in the increase of the coefficient of expansion. . . . .	130
3. Because phosphenism affects the gregarious instinct, the number of the pilgrims to Lourdes will rapidly grow. . . . .	132
4. The behaviour of the new pilgrims . . . . .	132
5. Connection between phosphenic energy and atomic energy. . . . .	133
6. Additional lighting to be added around the grotto . . . . .	134
7. The consecration of a place: the invisible accumulation of phosphenic salts. . . . .	134
8. Lourdes, the future French capital of Phosphenism . . . . .	135
B – The misappropriation of miracles! . . . . .	136
<b>IV. THE CONTINUATION OF LOURDES: THE APPARITIONS OF KEREZINEN. . . . .</b>	<b>139</b>
A – The visions of Jeanne-Louise Ramonet . . . . .	139
B – The force that entered her in Lourdes. . . . .	139
C – Analogy with the action of spiritual masters . . . . .	140
D – Greater than in Fatima, at Kerezinen the sun splits in two . . . . .	141
E – Phosphenic experiences explaining this split. . . . .	142
F – A Phosphenic Experiment which brings to light the tendency of the brain to alternating functioning of the brain hemispheres . . . . .	143



G – Inevitable Explosion of Phosphenism in the world . . . . .	144
H – The Kerezinen Predictions which seem to announce Phosphenism . . . . .	145
1. Predictions which have come true . . . . .	145
2. Predictions related to the phosphenic bomb . . . . .	145
3. Will the explosion's point of impact be Brittany? . . . . .	146
4. Peaceful expansion of the spiritual shock created by Phosphenism	147

### *Part three*

## **COMMUNION WITH THE SOUL OF THE EARTH BY CONCENTRATING ON THE NAVEL**

<b>I. MENTAL EXERCISES OF CONCENTRATING ON THE NAVEL . . . . .</b>	<b>150</b>
A – The umbilical cord and the plant world . . . . .	150
B – The child and his navel . . . . .	151
C – The Earth is a living cell . . . . .	151
D – Technique of concentrating on the navel . . . . .	152
E – The navel and sleep . . . . .	152
<b>II. TAKING FŒTAL POSTURES WHILE CONCENTRATING ON THE NAVEL . . . . .</b>	<b>154</b>
A – The “curled up” or foetal posture . . . . .	154
B – The “bow” posture . . . . .	155
C – The “cobra” posture . . . . .	156
D – An observation concerning a rare form of degenerative vertebral osteoarthritis . . . . .	156
<b>III. FROM THE CHEMICAL COMMUNION OF TWINS IN UTERO TO THE TWINNING OF SOULS, THROUGH THE UMBILICAL CHAKRA . . . . .</b>	<b>158</b>
<b>IV. WHEN THE EYE IS THE LAMP OF THE BODY . . . . .</b>	<b>160</b>
A – Traditions concerning the third eye . . . . .	160
1. Concentration on the third eye . . . . .	160
2. Why is ocular convergence considered by the Tibetans to be an essential exercise? . . . . .	160



B – Organs having a double function in certain fishes, at the same time eyes and photophores. . . . .	162
1. The resemblance between the color of luminescent organisms and that of post-phosphenes. . . . .	162
2. The photophore of fish, an eye which works the opposite way . . .	163
3. When the eyes are the lamps of the body. . . . .	163
C – The epiphysis, photophore of the etheric body.. . . .	164
1. From the photophore of fish to the spiritual eye of the etheric body . . . . .	164
2. The false third eye in teralogy (study of monsters). . . . .	165
3. The median eye in biological evolution. . . . .	165
a) Seaweed which has an eye . . . . .	165
b) In shellfish . . . . .	165
c) A false “third eye”? . . . . .	166
d) In reptiles. . . . .	166
4. The embryological evolution of the third eye . . . . .	167
CONCLUSION . . . . .	169
TABLE OF CONTENTS. . . . .	170



## TABLE OF ILLUSTRATIONS

Dr. Lefebure in the spot where Bernadette could see the chain of the Pyrenees Mountains as she watched over her sheep. Notice the strong brightness of the mists over the mountains . . . . .	4
Bernadette Soubirous . . . . .	11
Fig. 1: Bernadette's sheepfold in Bartrès . . . . .	21
Fig. 2: Bernadette's room in Lourdes. On the left we see the bed and the bolster with the sign indicating that this was her bed. On the right, under the family portraits, there is the big fireplace which she could easily see while falling asleep . . . . .	37
Fig. 3: The room in Bartrès where it is possible that Bernadette lived. We see the bed and the big countryside fireplace. . . . .	38
Fig. 4: The faithful pray before the votive candles set under the spot where the apparition appeared . . . . .	91
Fig. 5: The admirable architecture of the superimposed basilicas of Lourdes. . . . .	102
Fig. 6: Dr. LEFEBURE who has ended his investigation on the circumstances leading to the development of Bernadette's clairvoyance through the involuntary practice of Phosphenism. . . . .	103
Fig. 7: Buddhist funerary ceremony. The long white ribbon represents the path the soul has to follow after death, aided by the prayers of family and friends. These two photographs were taken in Laos by Madam Michèle Guy, after these regions had become communist. . . . .	110
Fig. 8: Buddhist ceremony in honour of "Our Mother Earth". . . . .	110



## PHOSPHENIC MIXING APPLIED TO EDUCATION

Development of the memory and intelligence through the mixing of thoughts and phosphenes.

Rapid improvement in results at school.

Phosphenic mixing consists of mixing a visual and auditive mental image with a phosphene. For example, a child who wants memorize a geography map will visualize it in his mind during the phosphene's presence. The child then channels his attention on the chosen thought; this improvement in attention persists between sessions.

In addition, a phenomenon occurs between the thought and the phosphene which is comparable to a chemical combining with the result that the thought becomes denser on one hand, which helps in memorization; and there is a release of energy, on the other hand, which increases the number of associations of ideas and consequently the intelligence; it stimulates intellectual curiosity and the spirit of initiative.

## PHOSPHENIC MIXING TRANSFORMS THE ENERGY OF LIGHT INTO MENTAL ENERGY.

In children aged around ten, the improvement in results at school results is often noticed after one month, at a rate of only ten minutes of exercises practiced morning and evening.

Ref.: **L02**



## EXPLORING THE BRAIN THROUGH THE STUDY OF THE OSCILLATIONS OF DOUBLE PHOSPHENES

Phosphenes allow us to know what is beneficial or harmful for the brain using the oscillation of double phosphenes, a veritable probe providing multiple pieces of information of psychological and medical nature. The principle facts discovered by Doctor Lefebure were verified at the C.N.R.S. (National Center for Scientific Research), the National Institute of Sports and Professor CHAUCHARD.

Ref.: **L11**



## PHOSPHEMISM AND THE AWAKENING OF KUNDALINI

Thirty years of research on the laws of brain physiology allowed Doctor Francis Lefebure to make a major discovery: the RHYTHMO-PHOSPHEMIC functions and in particular the ROTATIONAL function of the brain which is easily demonstrated by the GYROPULSAR. It was in developing this physiological function common to all the human beings that certain individuals have attained the awakening of KUNDALINI.

FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO or The Kundalini Triggering Device. 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 spirit.

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

Is 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 judgment with the elements that are necessary and sufficient for triggering its awakening.

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 and we realize that Kundalini is a very simple thing, highly beneficial, without danger and easy to provoke, contrary to outdated dogmas that arose from hasty occidental interpretations.

Dr. Lefebure describes how each can 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 a short period of time, in general, the power of this awakening is enough for producing the classic effects of the rising of this force, 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 more than it is the "real" Kundalini that



he has within him. The result is absolutely convincing. The subject is then free then to stop his practice at this point or push the 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, and 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 thoughts, for which there is probably a neurological structure giving a predisposition to this. This would explain why this particular form of meditation easily becomes so powerful. It is as if the exercise carried out using the rotational function of the brain gives access to the awakening of chakras and the student will not be surprised to be able to perceive these subtle centers.

Kundalini and reincarnation. Analogical resonance between the whirlwind and the law of Karma. Preparation for a future life using the exercise of transmutation. Magnetofluidodynamics: the resemblance between the laws of the physics and those of the spirit.

This book makes KUNDALINI accessible to all, through the scientific understanding of what this energy is; and it constitutes a practical guide for the use of the Gyroscope, permitting rapid access to states of consciousness that are increasingly higher.

Ref.: L07



## KUNDALINI Volume II

In 1988, new discoveries were made.

Prior to the works of Doctor Lefebure, it was thought that supranormal powers were accessible only to a very few individuals, and only after a long and difficult period of asceticism. Now, since the publication of the of the first volume in 1984, the results obtained by gyroscopic meditation have been so important that observations and experiments carried out all over the world allowed Doctor Lefebure to finalize new even more powerful methods.

That is why this gyroscopic practice seems to be quite well the most complete and most powerful key we know of at present for triggering the awakening of Kundalini as well as the intellectual development necessary for all intellectual activity: the faculties of memory, attention and the spirit of initiative are strengthened, with a particular action on the comprehension of mathematics. Henceforth, initiatory techniques will be an integral part of the solid framework of brain physiology; and it goes without saying, just like at the beginning of the computer age, that this will be beyond the comprehension of certain people. But those researchers having a critical and practical mind will see an unlimited field of experimentation opening up before them. Henceforth it will no longer be necessary to believe without being able to verify for oneself.

Use of the Gyroscope for out-of-body experiences. Method for provoking the vertical rising of Kundalini, by means of concentration on the scale of color temperatures. Use of the reactive power of the brain for reaching the "the other hidden side of the world", i.e. the invisible world. The experience of vast cosmic consciousness, using gyrascopy during sleep. Expansion of the consciousness in the cosmos. The mantra OM whistled. The eternal matrix or causal body, visible during states of apparent death. Exteriorization of the body of light. Collective telepathy. The second crucifixion of Christ.

Ref.: **L08**



## THE PNEUMOPHENE or the breathing technique that opens the doors to the other world

Equivalents of phosphenes exist in all the organs of sense, which lets us repeat the practice of "Mixing" on all levels and in particular on the level of subtle sensations coming from the act of breathing, which is so primordial.

The observation of a phosphene means turning one's attention towards an inner phenomenon. We are able to perceive the "Pneumophene" using a respiratory mode which creates a slight lack of air.

"Spiritual breathing" begins when we associate a thought with this breathing. And only then will we be able to perceive the famous "prana" of the Hindus, or the "breathing of the spirit". The effects are similar to those of Phosphenic Mixing, but on a much deeper level in touch with the origin of life.

In the second part of this book, the practice of rhythmic thinking using a metronome is described which immensely increases intellectual dynamism. By choosing the appropriate mental exercises, it is very easy to trigger the phenomenon which Yoga calls "Kundalini".

The first phase of the phosphene being a beautiful green tint that resembles the color of the emerald, this stone symbolized it. And so, in this way the esoteric uses of the phosphene and its connections with the origins of Christianity were hidden; for the Cathars, the Chateau of Montségur was their Solar Temple; and it was hidden in the legend of the Grail.

Phosphenic Mixing also constituted the heart (or more exactly the "navel", "the Omphalos") of the Mysteries of Eleusis and the worship of Apollo in Ancient Greece.

Now, there is nothing easier than going through these self-initiations, following the revelations obtained during initiatory dreams.

Ref.: **L03**



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,  
which he began on August 7th, 1945.

[www.phosphenism.com](http://www.phosphenism.com)



