



method for the development of supranormal faculties

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Method for the development of supranormal faculties

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Method for the development of supranormal faculties

Introduction

The approach described here is not, as it was claimed by some of the first edition critics, the product of theoretical, more or less abstract conceptions made to instigate perceptiveness in the reader who is eager to try it out. It is, on the contrary, essentially positive, for it is the conclusion of thousands of experiments that were set out for some twenty years on a considerable number of subjects of all sorts. The means mentioned are the outcome of numerous observations, and those who applied them saw results remarkably similar to mine.

Other people deplored that the method needs an instructor, and gives no means of developing perceptiveness by one's own. This is not to be wished. Some oriental faces, it is true, get subjective sight through personal training, but this results from an inborn capacity, which is quite uncommon amongst the occidental races. Developing without an instructor might lead the brain to perceive mostly vague and unbalanced ideas, that will determine deceitful illusions with possibly very serious nervous disorders; whereas there is no such danger with an instructor, provided that he is anxious to conduct sessions with logic and regularity, to avoid disconnected issues, as well as everything that can induce tiredness or ill-being, and provoke in the subject more and more complete states of balance and quietness. Not only the normal development doesn't cause any

trouble, but on the contrary, it improves the physical and mental state of the subjects and even ensures healing and easing of pain for those who are suffering.

Finally, the success of this method has nothing to do with my personal agenda, as it was erroneously reported. Success obviously depends on the capacities of the subject. However, it can be just as successful with an instructor so long as he carefully applies the rules described in the following chapters. Success can be compared with a drawing or a music method, the application of which depends on the student and the teacher, but always gives results. It is badly exerted over coarse, uneducated or changeable people. It produces remarkable effects on evolved people though, especially those who are able to keep constant serenity or have a sincere desire for moral elevation; eventually, it brings to all, more or less powerfully, new subjective superior states, for this is real psychomental culture.

Method for the development of supranormal faculties

The knowledge of the exterior world is brought about by our senses, but in a very limited way. We can hear or see someone on the one condition that we are close enough, and we can exchange ideas with them only through words, which vary from one people to another, and which, most of the time, willingly or not, betray our original thoughts.

However, science has been able, in a certain way, to extend our senses: the microscope and telescope have magnified our vision in the infinitely small, as well as the infinitely large; with regards to hearing, the telephone has suppressed the need for short distance, and television sends images from afar. Besides, science has let us foresee the existence of innumerable vibratory modes, only a slightest part of which is perceptible. The human ear in fact can only record vibrations from 32 to about 33,000 Hz, and the human eye can only perceive those comprised between the 450 trillion of red light and the 750 trillion of blue light; so that, even by including the vibrations from electricity and heat, we still bear witness to unimaginable deficiencies.

Do these deficiencies correspond to vibrations actually emitted in the universe or are they, on the contrary, just the consequences of void, some absolute discontinuity in the succession of vibrations? This last hypothesis is not compatible with the laws of nature, which proceeds only

with transitions, nor with the acquisitions of science, which discovers the existence of new vibrations as it progresses. And we have to conclude that there must be innumerable vibratory centers escaping our conscience, the perception of which might give us knowledge of unsuspected worlds.

Does that mean that we will know of these unexplored worlds only through the slow progress of science? Aren't we capable of sharpening our current perception, enough to extend our investigation? Can't we acquire new senses and indefinitely enlarge our field of consciousness? This question must be at once answered by the affirmative, if we admit the existence of supranormal phenomena, that we find related in ancient writings and by some modern authors: such as clairvoyance, telepathy, somnambulism, etc. But these phenomena, the existence of which is being demonstrated afterwards, are discredited: that is why they are not part of the official teaching, and are not studied by the learned. There are two reasons for this discredit:

Contradictory observations

The first reason leans on the chaotic and contradictory aspect of the observations made on such phenomena, on the fact that it shows, by itself, a variety and a spontaneity that make it elusive; and finally, on the fact that the professionals working on more or less conscious sleepwalking are much more concerned with their lucrative interest than with that of science and are not afraid, some of them at least, of replacing their necessarily whimsical capacity by charlatanism.

And preconceived ideas

The second reason is based on preconceived ideas that are usually claimed about the psyche. The study of psychological issues has hardly begun: until then, their solution was given by religions, philosophies, various doctrines, and each one of us has come over the system that was closest to their personality. One can be a denier or a believer, a skeptical or a naive, a materialist or a spiritualist. It doesn't matter: we can't refrain from establishing, towards the soul's destinies, a metaphysical monument with its foundations deep inside ourselves, and attached to the religious or philosophical system we find best adapted to it. Our convictions become then "indestructible" and during conversations, we agree or clash with others depending whether their psychic ideas approach or move away from ours. If our beliefs don't match theirs, understanding becomes impossible, because we would have to reverse a conviction deeply rooted in ourselves, and that has been asserting itself with every effort of our thought. Let's consider, for instance, the belief in reincarnation: the Buddhist religion and the theosophical doctrine admit it, whereas the catholic religion and the Gnostic doctrine reject it. Modern scientists confront it to that of heredity. It is obvious that catholic, Gnostic and learned on the one hand, Buddhist, theosophist and spiritualist on the other, cannot tackle this issue without fighting with each other. They will exchange many arguments with more or less subtlety, but they will never agree. Telepathy, clairvoyance

and other psychic phenomena immediately determine in the one who hears about them a firm opinion, hostile or not, because they touch the soul's destinies and shake our metaphysical basis. This is how publications dealing with them, however numerous, only end in fruitless discussions most of the time.

Taking up a scientific attitude

Therefore, if we want to clarify the value of these phenomena, we have to examine them positively, that is study them through scientific methods, and set aside all religious or philosophical forms. But these methods don't consist in getting lost in more or less logical discussions whatsoever: proceeding that way is not acting scientifically, but in literary or philosophical terms. Science at least needs the following process: *observation*, that is lighting up obvious facts; *experimentation*, that is the deliberate production of the same facts in different conditions allowing to study its relations and perquisites; the *creation of measuring instruments*, without which clarifying the phenomenon and setting its pace would be impossible; *establishing laws everyone can verify*; and at last, *presenting the audience fruitful assumptions* that could not only explain the phenomenon, but also enhance new facts.

Starting with the elementary sensation

To meet these diverse conditions, we have to take the

study of psychological phenomena from the start, that is to say, from the elementary sensation, the one that comes out of a feeble light or a hardly perceptible sound. Such kind of study already exists: starting from last century, it has generated a not widely known yet science called Psychophysics. A good number of laws come from it: particularly the one that links a sensation to its stimulant, and the one that specifies how memories work. It has introduced the game between contrasts and rhythms. It has allowed to explain certain illusions, to shed light on our natural mechanics, to understand the role of the 'said mystical' numbers into the universe, to establish a rational aesthetics, in brief, to rationally resolve and rigorously explain a certain number of psychological problems. I will not dwell on this, by the way very dry science, for exposing it would require too many sessions and because its main elements can be found in Charles Henry's works, such as the *Chromatic Circle*, the *Aesthetic Protractor*... I will only broach the part of this science being examined in the current study, and regarding Imagination, that is Developing supranormal Faculties.

A method that is worth for everyone

The whole meaning of the word imagination is well understood: we know it corresponds to a subjective phenomenon to which we are all subjected, but the impact of which we generally can't measure. The importance of Imagination comes from the fact that it contains the seeds

of superior psychic Faculties. Indeed I just had to lean on some of its principles to establish a method likely to bring forward in any, even average developed person, the sense of clairvoyance, viewing the past and premonition, the perception of new sensations and the progressive knowledge of invisible worlds; all these faculties being obtained without any magnetic or fluidic action, without normal conscience extinction, and in a very short time, for their first expressions appear in less than half an hour and give way to continuous progress.

What is imagination?

To understand how this is possible, we are going to analyze the imagination phenomenon. Imagination can be defined as the ability to perceive images from inside ourselves. But what do we call 'image'? It is the recalling of a impression provoked, either by an object or a gathering of objects, or by any scene characterized by unity or cohesion. In other words, it is the memory of a collection of elementary sensations. Usually, the word 'image' is only associated to visual sensation, but to make it simple, in psychophysics, it is extended to other sensations and so, 'hearing, smelling, tactile or gustative images' are also considered.

It is generally believed that images can go through our brains without leaving any visible outside trace. The opposite has been proved. It has been noticed that we can represent even the weakest of images, like that of the letter 'i', without producing any movement, which in this case

consists in a shift of the tongue. In other words, that is to say that any internal vision goes with a production of energy and eventually finds expression in a vibratory mode, that is in an indefinite propagation.

Thinking produces an aura

In a work entitled *Thought Forms*, Annie Besant and Leadbeater, through an internal vision process, notice that all thoughts are accompanied by the projection into space of some sort of colored fluidic gathering, invisible to the human eye, but perceptible in a special state called foretelling or clairvoyance. This fluidic gathering presents a vague outline when the thought is unspecified, but sharp on the contrary when it is clearly defined. Besides, it shows a coloring, the nuance of which depends on the kind of emotion associated with the thought, and the radiance and purity of which are linked to its quality. This fluidic fleck may be projected in a defined direction and reach a determined person, or spread into space with no specific purpose, in which case it gathers with other flecks by affinities. In another book entitled *Man, Visible and Invisible* Leadbeater observes that all people are enveloped in a luminous atmosphere called an 'aura' recalling, with more complexity though, the spectrum and its lines. It is within this aura that fluidic flecks are formed under the effect of the thought's emotional work. Weak and light when the spirit is quiet, they are on the contrary engendered by fast swirling movements, and powerfully thrown

far away when the soul is moved by violent passions. They are never lost for the one who has emitted them, because the experiments made on hypnotized subjects assert that we can always find an already felt impression again at any moment in our lives.

A disturbing example

The images thus projected are indefinitely propagated, and therefore reach all beings, but the latter can be aware of that only if their vibratory state matches that of the image. This can happen incidentally, as shown by a great number of observations related by different authors and, particularly, by the London Society for psychical Research. It has been stated that some deaths coincided exactly with the production, at a distance, of a vision of the dying man or another hallucination. This is the case, for instance, in *The Unknown* when Flammarion tells about this club gathered at a lawyer's for lunch, and waiting for the latter, who was out hunting, to return. All guests saw the then open dining-room window close suddenly and reopen at once. The lawyer's wife had an unfortunate and justified feeling, for at the same time her husband was being killed by accident. The movement of the window, though noticed by the whole club, had had no reality whatsoever, otherwise a carafe, placed on a table against the wall and which neck jutted out above the edge of the window, would necessarily have been broken or spilt; there had been a group hallucination. This transmission of thought or emotional state

phenomenon forms what we call telepathy. Bozzano, in a study published in the *Brain Research Reviews*, exposed a series of facts summing up and clearly showing the reality of the issue. It is, by the way, very easy to certify: Flammarion admits that one person out of twenty has had the opportunity of confirming a convincing case of telepathy. Haven't we all noticed that some days we suddenly think of writing to a friend and our letter crosses our friend's: there has been telepathy.

Every perceived image is cast out of us

The works I have just listed drive us to the same conclusion, that is that every perceived image is eventually cast out of us, or produces a stream transmitting it in an indefinite way, which is quite the same. Learned people will notice the existence of propagation waves immediately after the image's forming; sensitive people will perceive the emission of a mass of luminous substance or the apparition of a fluidistic stream; observant people will remark that, in some circumstances, a correlation is established between the creator of a thought form and a more or less distant foreign person. So, we can draw this remarkable conclusion that the images being the causes or effects of streams allow, by combining each other properly, to manipulate these streams and create abnormal psychical phenomena. Actually, the brain works like a wireless telegraphic machine, sometimes emitting, sometimes receiving. This point of view contradicts ancient psychologists, like Taine for

example, who, in his work on Intelligence, declares that spontaneous images can only come from memory, that is to say materials accumulated during the course of existence. This conclusion is too rigid. Our internal perceptions, it is true, are formed most of the time with our memories but they can also result from impressions induced by the outside, and coming from visible or invisible, known or unknown causes, operating in more or less occult conditions. In terms of electricity, let us say that the brain generally works in a closed circuit, but can still work in an open circuit. This point is crucial, because it makes us understand the possibility of supranormal faculties.

What happens in our subconscious

In brief, we know that some stimulants or energy modes such as light, sound, and smells, acting in satisfying conditions of intensity and contrast, activate in ourselves a state of conscience called sensation. This sensation, once perceived, never fades entirely, it can reappear in some cases without the stimulant's intervention, but it is weakly revived: it is the memory phenomenon. Likewise, an object, a being or a scene determine a complex of sensations submitted to the same revival process: the reappearance of this mixture precisely constitutes an image. All of our sensations thus settle in ourselves and form some sort of store that we call the subconscious. But since our impressions are, to a certain extent, common to other people, it results that our subconscious contains images in our memories

that can be found in another individual's subconscious. These images get together by affinities and make up vital leads that occasionally allow to draw from someone else's subconscious. So we can say that these images stores are not tightly closed, and that if we can get more easily into (the one that is) our own, we can nevertheless, in some cases, open the communication door and enter the neighbor's; then, from person to person, we can manage to visit any subconscious we are attracted to.

Two sorts of images

As the brain works as a wave emitter and receiver, there is good reason to distinguish between two categories of images: emitted images and received images. The psychic phenomenon of imagination being determined by the combination of images, there are, as a consequence, two sorts of imagination: active imagination and passive imagination.

The role of active imagination

Active imagination is the ability to make internal representations appear through will power, to link them according to an end: it is through imagination that a man of letter builds his novels, an artist establishes his musical composition or painting subject, a scientist prepares his laboratory works and combines his mathematical operations. It is the source for understanding phenomena, for

creation, for the Ego; it is the basis of judgement, of the formation of ideas, and a great number of mental phenomena. Active imagination encompasses a whole world.

Passive imagination leads to supra-normal

If we knew about its laws, and how to apply them, we could heal diseases without a doctor or medicine, transform our beings and achieve miracles. Passive imagination, the only one we have to deal with, is another world. It is the one that, by using some of its elements, is going to give us the means to make supra-normal faculties emerge. It consists in the spontaneous apparition of images. These can come out by themselves under the effect of different causes, first through their natural connection, for any image tends to develop the series of images with which it is contiguously linked in space and time. For instance, without any willingness, a garden's lawn reminds of the bench next to it: the memory of an incident in a street reminds not only of the incident, but also of its consequent actions. The images thus revive one another, step by step, get together owing to their intensities and affinities, and constitute more or less coherent scenes embracing the whole field of conscience, as long as no objective phenomenon intervenes. This is what happens in dreams, the principal cause of which is the game of passive imagination.

Another cause for the spontaneous apparition of images is provided by telepathy. In some psychical conditions, the image emitted by a foreign person impresses us, it then



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method for the development of supranormal faculties

Studying psychic faculties is still a taboo subject in our occidental societies. We are immersed in a world dominated by information, but no one ever teaches us how to use this wonderful tool that is thought. This progressive, simple and accessible method taught in this book is essentially positive and fills this void. It results from a thousand experiments undertaken for more than twenty years on a considerable number of subjects. Through it, you will be able to develop your skills in remote viewing, telepathy and even initiate yourself to sleepwalking. This method for the development of supranormal faculties, like an instruction manual for learning to draw or play music, gives positive results that every experimenter will be able to appreciate. Thousands of people have already learned to know themselves better and surpass the narrow sphere of the material world. It is now your turn to experiment, to evolve... and to testify.



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