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MAGICAL TECHNIQUES OF TIBET

"We came from a distant galaxy to colonize this planet, but lost our memories and spacefaring abilities in the process... an alien race evolved in a world at the center of the universe. This race was known as the Lha..."

Lha practiced Samten se which enabled them to create matter, including food and useful artefacts, solely by the power of their minds. Their bodies glowed with an inner radiance.

The book will make you aware a great deal with esoteric traditions, mysteries of mind and genuine magic practices of Tibet based partly on Tibetan Buddhist practice and partly on shamanic Bön (the aboriginal religion of Tibet).

(Inserted illustrations used here down, are not from the orig.book!)

THE LAND THAT TIME FORGOT

According to the most ancient of Tibetan scriptures, the human race did not evolve on Earth. We came from a distant galaxy to colonize this planet, but lost our memories and spacefaring abilities in the process.*



<*see the true Lobsang Rampa book; "the hermit" regarding this. [link](#)
Rø-rem.

In a creation tale unlike any other; the *Jigten Chagtsul* tells how an alien race evolved in a world at the center of the universe. This race was known as the *Lha* and their planet was beautiful, with hills, valleys, rivers, streams, trees, and flowers much like our own. On it, the *Lha* developed astounding powers but remained subject to old age and death. They lived mortal lives and disputed among themselves over possessions and property, much as humans do today.

The *Jigten Chagtsul* forms part of the *Chöjung*, a body of historical doctrine that was written down in the thirteenth century but which reflects a much older tradition. This doctrine describes not just the beginnings of our world, but of "all worlds." In passages oddly reminiscent of modern scientific findings, it speaks of a void before time out of which a foam emerged to form the foundation of matter.^{1*}

**Big Bang theory postulates a primeval "atom" before which there was a time-less void.*

Quantum physics has discovered the most fundamental state of matter is a "quantum foam" of seething particles.

The planet at the center of the universe was named the *Rirab Lhunpo*, after a massive mountain on its surface. Our own planet Earth was known as the *Dzanibu Lying*, and began as an empty globe devoid of people, animals, or vegetation. **Later it was colonized by members of the Lha who made it their own.**

The extraordinary powers of the *Lha* ensured they lived in comfort. They practiced a form

of deep meditation called *samten se*, which enabled them to create matter; including food and useful artifacts, solely by the power of their minds. Their bodies glowed with an inner radiance.

Unfortunately, something in Earth's environment - the scriptures suggest it was an indigenous foodstuff to which the visitors took a liking, caused a weakening and eventual disappearance of the Lha's powers. They lost their' inner radiance, along with the ability to create matter; and became the progenitors (=ancestor) of the human race. The Lha, say these ancient Tibetan records, are our most distant ancestors.

Curiously, this mythic history is reflected in the traditions of the Dzopa, a tribe from the remote mountains of Baian-KaraUla on the Tibet-China border. These tiny people, who share none of the racial characteristics of their neighbours, claim they came from Sirius, a binary star in the constellation Canis Major some 8.6 light-years from Earth.

News of the Dzopa first emerged in 1938 when Chinese archaeologists discovered little human bones with disproportionately large skulls in a cave system of the Baian-Kara-Ula mountains. The bones were accompanied by artifacts in the form of stone discs with spiral grooves cut into their surfaces. These discs were subsequently investigated by an Englishman, Dr. Karyl Robin Evans, who travelled to China in 1947 after being shown one which he claimed lost *and gained weight over a 3.5-hour cycle*.

From China, Robin-Evans travelled to the Tibetan capital Lhasa, then On to the Baian-Kaina-Ula mountains where he made contact with the Dzopa and learned their tribal history from a religious leader named Lurgan-La. According to this history, two expeditions had been sent to Earth from the Sirius star system. The first arrived more than twenty thousand years ago, and the second, much more recently, in 1014 C.F.

Lurgan-La claimed his tribe originated with the second visit, which ended in disaster when the spaceship crashed.

In 1962, Dr. Tsum Um Nui of the Peking Academy of Prehistory claimed to have decoded the spiral engravings on the stone discs. He maintained they contained records of a spaceship that crashed to Earth twelve thousand years ago,² but the academic establishment failed to take his paper seriously.³

A more orthodox account of Tibetan prehistory suggests that some twenty million years ago the area that is now Tibet lay at the bottom of the sea.⁴ Plate tectonics --the gradual movement of the Earth's surface -caused a slow, massive folding of the seabed into a series of parallel mountains. Alluvial silt eventually filled the valleys between the folds when rain-bearing winds from the Indian Ocean wore down the peaks. The result was the Tibetan plateau, which rises to an average height of sixteen thousand feet above sea level.

The great Himalayan range that protects Tibet today was a more recent addition. The mountains certainly rose to their present height within the last half-million years, and current geological investigation suggests they may be far more recent --- the result of a massive cataclysmic upheaval dated no more than ten to twelve thousand years ago.

Footnotes:

2.The contradiction in the dates suggests a lot more investigation needs to be done on the Dzopa, their traditions, and their mysterious stone discs. (more on this – see the true Lobsang Rampa book; “the hermit”- link above.)

3.Robin-Evans, *Sungods in Exile*.

4.By another of those weird coincidences that seem to dog the story of this strange land, Tibetan myth maintains that before the advent of humans, the Tibetan plateau lay beneath a vast body of water and only saw the light of day when a bodhisattva drained it.

(more on this; see the Lobsang Rampa book; “the hermit” and [here](#) or <https://lobsang-rampa.net/ramcontent.html> and [ramasit1.html](#))

Regarding how the mountains formed- see also the books of Velikovsky. I've also made some videos on his ideas- seek youtube on him.

But whenever they rose, the Himalayas created Tibet as it is known today. The mountains form a twentyfour-thousandfoot-high barrier stretching 1,500 miles from east to west. It is a barrier that blocks the monsoon winds and has turned much of Tibet----and indeed central Asia as a whole----into a chill desert. It also put a stop to humanity's ancient migrations across the central Asian steppes and led to an isolation that has been Tibet's most dominant cultural characteristic for centuries. Until the Chinese invasion of October 1950, you could generally count the number of foreign residents in Tibet on the fingers of one hand.

A land will always sculpt its people. Isolation has been Tibet's predominant cultural characteristics; its most obvious physical characteristics are thin air and biting cold, and both have profound implications for those who live there. When the London *Times* correspondent Perceval Landon visited Phag Ri, Tibet's highest settlement, in 1904, he found a ramshackle village of listless, unwashed inhabitants. An open sewer in the center of the main street contained excrement, offal, and the corpses of long-dead dogs in a hideous mixture that scarcely maintained its slow, curdled flow.

The characteristic listlessness sprang from oxygen deprivation. At eighteen thousand feet, Phag Ri was not only the highest town in the country, but in the world. Even Tibetans found it difficult to cope with the thin air. The appalling state of public and personal hygiene was compounded by the listlessness, but sprang mainly from the lack of free water, most of which was locked up as ice all year round. The open sewer flowed only due to the latent heat of the excrement it contained. In the barren land, fuel was at a premium. What little there was had to be preserved for essentials like cooking. Water for washing was a luxury. Bathing was unthinkable.

Phag Ri is an extreme example, but remained typical of pre invasion Tibet in its hygiene standards. Yet despite such conditions, there was comparatively little infectious illness in the country and the great plagues that killed millions in neighboring India and China were unheard of in Tibet. This was partly due to the low population density, but a far more important factor was the cold ---- bacteria simply do not thrive.

Once attention is focused on the cold, the thin air, the rocky, inhospitable, infertile land, and the lack of natural resources such as oil, coal, or timber; certain developments become predictable. The first is a small population. The land will not support the teeming millions of India or China. The second is long-term cultural stability, possibly declining into stagnation. Once a balance is reached between population and resources, there is little incentive to change old ways of doing things, and no money to spare for major changes anyway.

An examination of Tibetan history shows these factors clearly. Although impoverished by Western standards, Tibet never faced famine. *Largely unaware of the world outside, its people saw nothing of which to be envious.* There was no incentive to change and the country remained a feudal monarchy, albeit of an unusual type, until change was forced upon it by external intervention.

But contrary to its modern image, Tibet was not always a peace-loving country. For centuries there was a constant ebb and flow of military campaigns with neighboring China. Tibetan warlords gained the upper hand as often as their Chinese counterparts, but in the twentieth century, China modernized its military machine while Tibet did not. By this time, Tibet had long since initiated an experiment unique in the modern world. ***As a culture, it had embarked on a spiritual path that precluded the use of violence.***

Most scholars attribute the first hesitant steps on this path to the arrival of Buddhism in the seventh century c.e. Tibetan chronicles record the event in a suitably miraculous context. According to these sources, an early century king named Lhato Thori was on the roof of his palace in Tibet when an enormous casket fell from the sky at his feet. Inside were certain religious scriptures, a scale model of a golden tomb, and the six sacred syllables of what became the Tibetan Prayer Of Everlasting Truth.

Although the Bönpo (practitioners of Tibet's aboriginal Bön religion), claim the miraculous scriptures as their own, they are more widely believed to have been the Buddhist *Dunkong Shakgyapa*. Buddhist or Bön, the illiterate king was unable to read them, but he was able to recognize a good omen (sign) when it fell from the sky. Thus he stored the chest away safely and embarked on a daily worship of the books, a practice that doubled his life span to 120 years.

(The idea that Tibetan mystics discovered the secret of longevity has proved remarkably persistent. In James Hilton's popular romance *The Lost Horizon*, residents of Shangri-La, a Himalayan kingdom based on Tibet, remained youthful for centuries so long as they did not venture from their valley home.)

Shortly after he began his religious discipline, King Lhato Thori was visited by the Buddha in a dream. The Buddha told him that the secret of the books would remain hidden to him, but after five generations a stranger would explain the texts to the people. Here, too, we find an ancient reflection of Tibetan esoteric practice which, as we shall also see later; makes very interesting use of dreams.

Five generations later, the prophecy came true. In the second decade of the seventh century, King Srontsan Gampo decided the strange scriptures inherited from his predecessor should be translated into Tibetan and dispatched a team of seventeen scholars to India in search of instruction. At the time Tibet had no written language but one of the scholars, a government minister named Thonmi Sambhoto, actually devised one, a monumental achievement loosely based on the Kashmiri *Sharada* alphabet.

Once this hurdle was crossed, not only was the secret of the ancient *Dunkong Shakgyapa* revealed, but a great many other scriptures, both Buddhist and Hindu, were translated into Tibetan. Although King Srontsan Gampo was a Bön practitioner; he was strongly attracted to the new religion. When he subsequently married two Buddhist princesses, one from Nepal, the other from China, he decided to convert. In this way, Buddhism was introduced into Tibet, and while for a time it remained confined to the royal family, it eventually spread.

For anyone brought up within the revealed religions of Christianity, Judaism, or Islam, Buddhism is a strange doctrine. It teaches reincarnation---the great wheel of birth, death, and rebirth - but believes an individual's greatest aspiration 'is to cease to incarnate. Above all, its practitioners follow the Buddha's central precept, "Seek your own salvation with diligence."

[\(mer om TIBETANSK KOSMOLOGI\)](#) (or more on this theme for english; [3eye2.html](#))

This precept has given the religion enormous flexibility and led it to adapt to the prevailing conditions of different countries as it spread. Sometimes the adaptation has been extreme. Buddhism as practiced in Japan (under the name of Zen) bears little resemblance to its Indian root. Buddhism as practiced in Tibet was to share the same fate.

In an attempt to explain the emergence of Bön in his country, the Dalai Lama's older brother Abbot Thubten Jigme Norbu had this to say:

every traveller who has set foot in Tibet has commented on the wild countryside. . . . It is a country that can be so still and quiet and so beautiful that even we who have been born in it are affected strongly [But] just as it can be quiet, it can also be so tumultuous that it seems as though the world were coming to an end. If the country is' powerful in its quiet moments, it is something much more than powerful when it is black.... Living in a world like this, it is difficult not to become dominated by it.

There seems little doubt that Bön emerged in reaction to the country of its birth exactly as the abbot suggests, but so, too, did Buddhism. Indeed there are so many similarities between Buddhism and Bön it is often difficult to tell them apart. Thubten Jigme Norbu again:

There is no way of telling whether a man is a Bönpo or a Buddhist when you meet him. His

clothes, his manner of speech, his behaviour, all are the same as our own. Inside his house the altar might be a little different..'

Like Buddhism, the Bön religion had its monasteries. Both types of monasteries were organized in exactly the same way. Monks in each took exactly the same number of vows-----253. It is clear that Bön borrowed from Buddhism. It is equally clear that in Tibet, Buddhism borrowed from Bön. Tibetan occultism drew heavily on both' traditions and permeated the entire culture. Until the Chinese invasion, the government was a reincarnatory monarchy whose decisions were guided by spirit voices speaking through a state oracle.(it means telepathy from a higher level) A communications system had been developed using entranced runners and, according to some sources at least, telepathy. Prior to 1950, Tibet was arguably the strangest place on Earth. How did all this strangeness come about?

Abbot Norbu struck the right chord when he was speaking about Bön. Tibet is a wilderness of extremes. The beauty of the country is breathtaking. The stillness is profound, the silence almost tangible. It positively calls the human soul to meditate. But Tibet is also wild. It is subject to earthquakes that are capable of swallowing whole villages. Although the monsoons are blocked by the mountains, there are storms of such violence that a hillside ---and anyone on it---can be washed away in a matter of minutes. When the wind howls, the noise seems to fill the universe. As the abbot says, it is only human nature that the people who live in such a country will do their best to develop shamanic systems designed to control its natural forces.

But there is another; even more interesting; factor that comes into play. There is a phenomenon well known in the world of high-altitude mountaineering. Those who engage in the sport call it the "unseen companion." Climber after climber; including several engaged in Everest expeditions, has reported the eerie sensation of being accompanied by something or someone on the final stages of their climb, even though no one was actually there. Rather more controversially, one or two have even claimed that the unseen presence seemed to help them when they got into trouble, and protected them against the worst effects of blizzards by guiding their footsteps back to safety.

The occultist Aleister Crowley, no mean mountaineer himself, learned the unseen companion had a negative side when he tackled Himalayan peak K2, known locally as Kanchenjunga, the second highest mountain in the world. Although Crowley was courageous to the point of stupidity when climbing, he met with something on Kanchenjunga that terrified him. At least one of his biographers, the British author John Symonds, has assumed Crowley was personifying the mountain - a particularly treacherous peak that has killed a number of climbers - when he referred to the "Kanchenjunga Demon," *but it is far more likely that he was speaking about an experience of the unseen companion.*

The phenomenon manifests when mountaineers venture into high altitudes without oxygen equipment or when-their equipment fails. This has led to the assumption that the experience is essentially' a hallucination brought on by oxygen deprivation -a variation on the altitude sickness experienced by some tourists visiting destinations like Nepal. The locals rake a different view. ***To them, the unseen companion is exactly what it seems to be: a disembodied entity that attaches itself, for good or ill, to those who enter its domain.***

It is tempting to dismiss the local view as superstition, but is perhaps a little rash. Aldous Huxley, the British intellectual, experimented with mescaline (also known as peyote) and subsequently wrote a fascinating account of the experience in which he discussed the theory of "mind at large."

According to this theory, the human mind is not generated by the physical brain as so many Western scientists assume. Rather it is something above and beyond the body, which is

aware of reality at a far deeper level than most of us experience. The brain acts as a "reducing valve," filtering out those impressions which are not useful for the job of survival. Mystical consciousness is all very well, but you might easily walk under a bus while contemplating the beauties of an expanded universe.

Huxley theorized that psychedelic substances like mescaline and many spiritual pursuits including yoga breathing all reduce the efficiency of the brain as a filter mechanism, allowing more impressions of mind-at-large to flood in. Far from these impressions being hallucinatory, they are intimations of reality levels we cannot normally access.

During the latter part of the 1960s, a series of experiments carried out by the distinguished British neurophysiologist Dr. W. Grey Walter lent indirect support to the theory of mind-at-large. Although his findings have been largely ignored, his work showed conclusively that mind, whatever it may be, cannot be a product of the brain.

Grey Walter's experimental procedure was based on the fact that the human brain generates measurable electrical signals. He attached electrodes to the scalps of volunteers over the area of the frontal cortex. These electrodes amplified electrical activity and sent the signals on to a specially constructed machine. There was a button before the subject which caused an interesting scene to appear on a TV screen whenever it was pressed.

When you decide to take any physical action -including the pressing of a button -there is a twenty-microvolt electrical surge across your frontal cortex. Specialists call this a "readiness wave." Grey Walter amplified this readiness wave so that it could trigger the TV picture a fraction of a second before the button was actually pressed.

Subjects usually figured out what was happening fairly quickly and trained themselves to "will" the pictures onto the screen without touching the button. For this trick to work, the subject had to duplicate his or her mindset in pressing the button. Once the knack was developed, subjects could will pictures onto the screen directly, then dismiss them with the relevant thought when finished.

The appearance of screen pictures was not mind acting directly on matter, since the switch was triggered by the amplified electrical surge originating in the subject's brain. But once subjects learned how to produce the pictures without pressing the button, their minds *were* directly influencing matter -the physical matter of their own brains. A decision of the mind, applied in a particular way, was all it took to change the electrical potential of the frontal cortex.

Grey Walter's experiments showed conclusively that it is the mind that controls the brain and not the other way around.⁷

7. The conclusion was confirmed in 2000 when scientific research in Scotland showed that in rare cases where flatline (brain-dead) patients were revived, many reported memories, which indicated that their minds had somehow survived the (temporary) demise of their brains.

The implications are far-reaching. Among them is the realization that mind-at-large can no longer be dismissed as a mystical fantasy.

In the Tibetan context, this may mean that the country's basic geographical features- notably its thin air- created over the generations a people who were constitutionally attuned to levels of reality normally hidden from the rest of us. It was this that led to the national obsession with religion and the development of occult technologies more profound and far-reaching than those of any other country. ***It was this that made Tibet a land of miracles and mysteries.*** Many of those miracles and mysteries were very strange indeed.

MYSTERIES OF TIBET

Sometime during the fifteenth century, a curious document began to circulate in Buddhist countries. It was the biography of a Tibetan born near the border with Nepal in 1052. (Milarepa) He was the son of a merchant who happened to be away from home at the time of the birth. When the merchant heard the news, he named his son Thopaga, which means "delightful to hear." Although this was probably meant to reflect the father's pleasure at the good tidings, the boy himself proved delightful to hear. He developed a fine singing voice and liked to use it spontaneously, breaking into song on many occasions.

But after this auspicious beginning, Thopaga's life story took a decidedly dark turn. At age seven, Thopaga lost his father. It was a devastating blow and worse was to come. A greedy uncle promptly' confiscated the family inheritance and turned Thopaga, his mother; and sister out of their home to fend for themselves.

Tibet is a hard country and Thopaga's mother found it hard to Survive with two small children. She managed somehow, but not without building up a store of great bitterness and resentment toward her brother-in-law. The bitterness was shared by Thopaga who eventually took to alcohol as a way of deadening his emotional pain. At age seventeen he came home drunk one day to his disapproving mother and when she chastized him for his state, he promised he would do anything she asked to make amends. Suddenly all her pent-up resentment boiled over and she bordered him to find a sorcerer who would teach him the black magic needed for retribution on his uncle.

In the eleventh century as in the twentieth, Tibetan belief in black magic was widespread and there were many individuals who claimed dark powers. One of them was a lama named Yungtun Trogyal * who had a fearsome reputation and was credited with the ability to raise storms and cause death at a distance. Thopaga asked to become his pupil and the lama agreed. After a lengthy period of apprenticeship, Thopaga was ready to take his revenge.

Thopaga waited until the wedding day of one of his cousins, a child of the uncle who had so wronged his mother and him. Weddings in Tibet are cause for great celebration, and guests travel many miles to attend. When everyone was assembled, Thopaga used techniques taught him by Yungtun-Trogyal to fill the house with vermin, then caused it to collapse. Thirty-five people died, but the biography² claimed that Thopaga spared his uncle and aunt "so that they might endure more suffering." Urged on by his mother who was far from satisfied by the nightmare wedding, Thopaga conjured a hailstorm to destroy his uncle's crops and thus effectively ruin him.

Although Thopaga claimed to regret his actions afterward, he remained in Yungtun-Trogyal's service for many years and was approaching middle age, before he finally decided to abandon the black arts.

*1. This was evidently not the name he was born with---it translates as "wrathful and victorious teacher of evil."

2. Perhaps the best source in English is W. Y. EvansWentz's excellent *Tibets Great Yogi Milarepa: A Biography from the Tibetan*. ([no link](#))

In a complete reversal of his former values, he apprenticed himself to a teacher named Marpa, the founder of the Kargyut-pa School of Tibetan Buddhism and a man widely regarded as a saint. Marpa refused to initiate his new pupil until he had atoned for his past sins and for a six-year period subjected Thopaga to a rigorous regime of regular beatings and back-breaking tasks. One of these tasks involved repeatedly building and tearing down a stone house.³

3. This structure, in southern Tibet, was still standing in the twentieth century.

It was not until Thopaga was forty-four that Marpa decided he had atoned for his sins and granted him the initiation he sought.

Thopaga then became as great a force for good as he had previously been for evil. On the death of his mother; which he foresaw in a dream, he vowed to devote his life to the ultimate spiritual goal. For a Buddhist like Thopaga, existence was governed by the Law of Karma. Crudely stated, it insists that present thoughts and actions absolutely determine your future state. Like virtually all Tibetans, he also believed implicitly in reincarnation. Against this background, the ultimate spiritual goal, is liberation from the cycle of birth, death, and rebirth generated by karmic action. The liberated state, which involves experience of the mystical reality behind appearances, is called nirvana, although tibetans often use the phrase "entering the clear light."

Although nirvana is seen as a perfectly legitimate reward for spiritual labor; Thopaga not just vowed he would attempt to achieve it, but that if he did, he would renounce his personal liberation until all other sentient beings had achieved enlightenment as well. In other words, he was determined to become a Buddha.⁴

4. Most Westerners assume there is only one Buddha, but this is not so. Prince Gautama, who founded the religion known as Buddhism some five hundred years before the birth of Christ, was only one in a chain of Buddhas past and present. The term means "Enlightened One."

In pursuit of his goal, Thopaga took up residence in the White Cave of the Horse's Tooth, a high mountain cavern where he was unlikely to be disturbed in his meditations. To survive the bitter cold, he became adept in the practice of *tumo*, a mental discipline that generates great body heat. Henceforth he wore only a light cotton robe, known in Tibetan as a *repa*, which was to give him the name by which he is best known today – Milarepa. ([om han på norsk](#))

In the high cavern, Milarepa's sole food was a soup made from nettles which eventually gave his skin and hair a greenish tinge. Over the years he developed curious powers. He was able to leave his body at will and travel anywhere he wished, not only in this world, but in other levels of reality. He became a shapeshifter with the ability to metamorphose into various animals, birds, or even such things as a flame or a stream. There were claims that he could levitate.

As word of his abilities began to spread, Milarepa found the remoteness of his cave no longer protected him from unwelcome visitors, so he moved to an area near Mount Everest. There a lama who was jealous of Milarepa's fame sent him a gift of poisoned curds. Milarepa's psychism alerted him, but he explained to the messenger that while poison could no longer affect him, he was, at eighty-four; ready to leave this world anyway. He gathered together his disciples and preached to them for several days about karma and the nature of reality. Then he sank into *samadhi*, a trance-like state recognized as the prelude to nirvana, and died.

According to the biography, there were postmortem miracles. Milarepa revived his own corpse, then resurrected in a second body which sang hymns amidst the flames of his funeral pyre before entering the clear light. Flowers rained down while comets streaked across the sky and formed themselves into a mandala. When the flames of the pyre died there was no

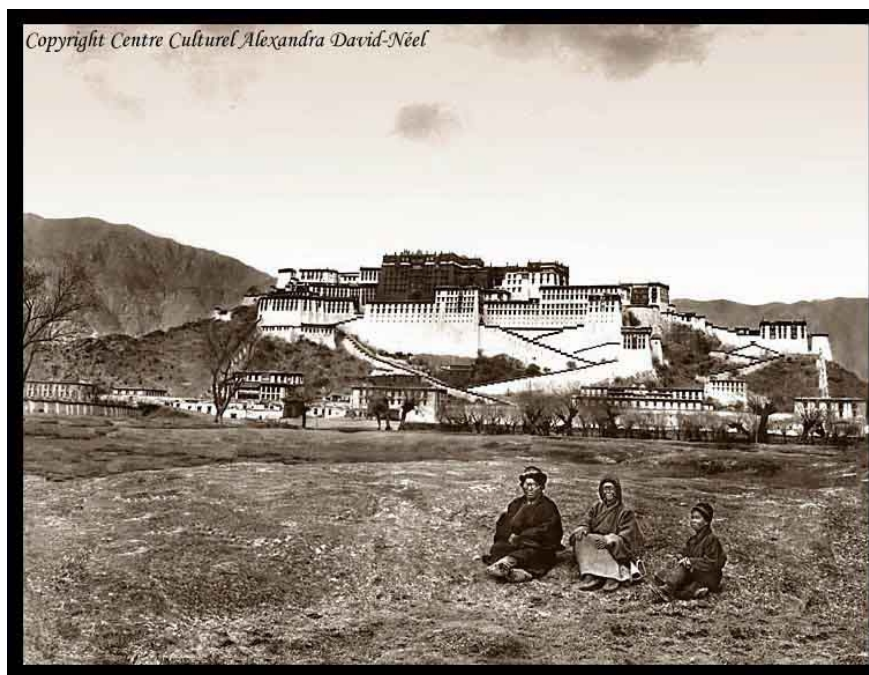
sign of Milarepa's bones or ashes -they had been carried off by *dakini* spirits.

At first glance we might be tempted to see Milarepa's story as a medieval myth, one of those spiritualized legends full of magic and miracles that sometimes encrust an actual - historical character. Something of this sort happened in the West when the romance of Camelot pervaded a "King" Arthur who may have been little more than a tribal chieftain. But while mandala skies and singing corpses are certainly unlikely, it may be rash to dismiss the whole story.

Milarepa's biography continues to be an inspiration to Buddhists to this day, but how much, if any, of it, could actually be true? Over the centuries since the story first began to circulate, there have been few Western visitors to bear witness to Tibet's 'marvels.' And of the handful who did manage to visit the country, fewer still were interested. When, for example, the Younghusband Expedition marched on Lhasa in 1903, the accompanying London *Times* correspondent Perceval Landon noted they had passed the cave of a hermit who had resided in isolation for several years. Today there would be some appreciation of the man's spiritual fortitude. In 1903, Landon dismissed him as leading "a life wasted on empty superstition."

But all this' changed in 1916, due to the efforts of one remarkable woman. Louise Eugene Alexandra Marie David was born in Paris in 1868 but brought up in Brussels, Belgium, from the age of five. Unlike the *Times* correspondent, she developed an interest in the occult 'at an early age. She was just fifteen when she was first exposed to esoteric thought through the publications of a secret society in London that went under the name of the Supreme Gnosis. Five years later when she went to study in Britain, she stayed at Supreme Gnosis headquarters and learned something of Spiritualist, Rosicrucian, and Theosophical thought.

When Alexandra David was twenty-one, she returned to the European continent to study at 'the Sorbonne in Paris and boarded with a Theosophist family in the Latin Quarter. It was



here that her interest in Buddhism awakened.

<<"Alexandra spent more than two years in the monastery of Kumbum, then **in 1921 embarked on a perilous three-year journey to the Tibetan capital Lhasa.**"

Alexandra David made her first trip to the Far East when she was only twenty-three-she spent a small legacy travelling to India and Sri Lanka (then known as Ceylon). The journey

gave her her first sight of the Himalayas that were to become so important to her later life. In 1904, she married an engineer named Philip Neel and while they parted company after just two years, they remained married and Philip supplied financial support for her well into her later life. It was Philip's money that allowed her to travel again and she returned to India in 1911. There she started an affair with the crown prince of Sikkim.

Sikkim, which is one of the smallest of the Indian states, is located in the eastern Himalayas and directly borders on Tibet. Alexandra David-Neel was immediately fascinated

by Tibet and its customs. Through her lover; the crown prince, she met with lamas from both the major branches of Tibetan Buddhism (Red Hat and Yellow Hat sects), and in April 1912 had her first audience with the Dalai Lama.

The Dalai Lama was one of the strangest monarchs in the world not in himself, but in his office. He was both the spiritual and political head of Tibet, and was believed to be an aspect of Chenresig, the patron god of the country, and his own thirteenth incarnation. That description needs a little explanation.

Like the people of India, Tibetans accepted without question that reincarnation -rebirth after death in another body -was a fact of life. But this was no mere intellectual acceptance. Among the severely practical applications of the belief was the fact that you might contract a legally binding debt payable in your next life.

With such a mindset, it was hardly surprising that for generations Tibetans had declined to accept that death should interrupt the good governance of their country. Thus when any Dalai Lama died, they set out at once to find his reincarnation. The process was complex.

First, the dying Dalai Lama drew on a lifetime of spiritual training in an attempt to predict the direction in which his soul might fly in its search for a new body.

Then, after death had occurred, the state oracle was consulted. The British pilot Robert Ford described the oracle as "... gesticulating, gyrating, and beating his breast, hissing, groaning, and gnashing his teeth, foaming at the mouth like an epileptic." Despite this, lamas in attendance on this spectacular trance medium usually managed to make some sense of his messages which would contain further clues to where the dead Dalai Lama might have reappeared.

Expeditions were then dispatched to search out suitable candidates, marked sometimes by omens, sometimes by signs such as birthmarks or moles, matching those of the old Dalai Lama. These candidates, usually discovered as young children, would then be tested. We know the sort of tests used since the present fourteenth Dalai Lama in exile has described those that sealed his own authenticity. A notable from the old Dalai Lama's court came to examine him, but was disguised as a servant, while the apparent leader of the party was a servant decked out in impressive, finery. The little boy recognized the real leader at once. When offered a choice of items, he picked only those that had belonged to the old Dalai Lama. When the investigators decided they had discovered the genuine reincarnation -there were various candidates at the time -the boy was taken from his home and brought to Lhasa for monastic training. (just as the case of Lobsang Rampa- see the T.LOBSANG RAMPA's book from 1966: "THE SAFFRON ROBE"- which can be downloaded from <http://lobsangrampa.org/> or shortversion on www.lobsang-rampa.net/rasafrobe.html)

- This -the thirteenth Dalai Lama- was the monarch who granted Madame David Neel audience. He told her firmly she should learn Tibetan. Interestingly, around this time a *naljorpa* (Tibetan magician) advised her to ignore the law that banned foreigners from his country and seek initiation from a spiritual master. Alexandra took the Dalai Lama's advice, but not the magician's. Instead, she returned to Sikkim.

The outbreak of the First World War in 1914 effectively imprisoned Alexandra in that country -there was no way she could return to Europe. But she had far more personal problems. The Crown Prince Sidkeong died unexpectedly and she was abruptly cut off from the luxurious life at court she had led as his lover. Instead of bemoaning her fate, she took the change of circumstances as a golden opportunity and apprenticed herself to the Great Hermit (Gomchen) of Lachen. This saintly individual lived in the Cave of the Clear Light some twelve thousand feet above sea level in the Himalayas. Alexandra pledged herself to absolute obedience and took up residence in a cave a mile away from his.

At this point, we have modern confirmation that some of Milarepa's ancient story might literally be true. Among the techniques taught to Alexandra by the Gornchen was the practice of tumo, the body-heat yoga used by Milarepa to survive the biting chill of the Tibetan highlands. Amazingly it worked and, as we shall see, enabled Alexandra to endure conditions just as extreme as any Milarepa ever faced.

In 1916, Alexandra entered Tibet for the first time. Although she did so at the invitation of the Panchen Lama, a monk second only in authority; to the Dalai Lama, her trip enraged the authorities in British India and she was expelled from Sikkim on her return. She made her way to Japan, then China, and from there returned to Tibet.

Alexandra spent more than two years in the monastery of Kumbum, then in 1921 embarked on a perilous three-year journey to the Tibetan capital Lhasa. It was here her tumo training came into its own, for it enabled her to survive treks through deep snow, nights in freezing caves, and recurring attacks of illness. She arrived in Lhasa in February of 1924, but was disappointed with the city and left again in April. By 1925 she was back in France.

Between 1925 and her death in 1969 (*at the age of 100*), Alexandra published numerous articles and several books about her experiences. Cause of her profound interest in esoteric matters, this body of work contains accounts of psychical and spiritual phenomena recorded in very few other sources. She speaks, for example, of the telepathic link she achieved with the Gomchen of Lachen, believed by Tibetans to be the finest way to receive high spiritual teachings. She seems, too, to have undergone the mystic rite of Chöd, an astonishing self-sacrifice to demonic forces which leads ultimately to liberation from all attachments. And among other remarkable sights she claimed to have seen one of Tibet's famous *lung-gom-pa* runners and even a *tulpa*.

According to tradition, *lung-gom-pa* runners were able to lighten their bodies and perhaps levitate in order to carry messages over vast distances across rough terrain. The runner Alexandra David-Neel saw did not levitate, but bounded along with a curious loping gait almost like a bouncing ball, and appeared to be entranced.

The tradition of the *tulpa* was a lot more eerie. The belief was that intense visualization and concentration on, for example, a religious image could eventually make the mental picture visible to others. Indeed, in certain circumstances the images -could take on a life of its own and behave in many respects like a ghost.

Madame David-Neel saw her first *tulpa* when a young painter entered her camp. The man had a special devotion to a particular Tibetan deity, which he had painted many times and visualized even more often in the course of his meditations. Madame David-Neel saw the ethereal but perfectly visible figure of the god looming behind the painter.

Madame David-Neel was not the only European visitor to bring stories of strange phenomena back from Tibet in the twentieth century. Theodor Illion, a German traveller with rather less sympathy for the occult, nonetheless confirmed her reports about body-heat tumo (although he failed to find the technique particularly marvellous). He claimed, "The absolute reality of thought-trans-mission over fairly long distances and certain other less striking phenomena, such as psychometry and the like, is unquestionable." He suspected the use of hypnosis by Tibetan sorcerers to make people "see" things that did not exist, and added the intriguing observation that some psychical phenomena was weather dependent psychometry was adversely effected by rain, for example -while others that worked perfectly well at ten thousand feet would not work at all at thirteen thousand.

There have also been other, less easily verified reports about a mysterious Tibetan technology of sound which, while it did not survive in its totality into the twentieth century, nevertheless left some fascinating traces; The prime source of these reports is a work titled *Forsvunnen teknik* by the Swedish author Henry Kjellson, published in 1961. At the time of

this writing (2002), I have failed to locate an English language edition of the book, but the publisher Nihil in Copenhagen issued a Danish translation in 1974 and the British author Andrew Collins drew on this for his own account in *Gods of Eden* (Headline, 1998).

What Kjellson had to report was fascinating. He told of a Swedish doctor known simply as "Jarl" who was invited by a Tibetan friend during the 1930s to visit a monastery southwest of Lhasa. During his stay, Jarl was taken to a nearby cliff. About 250 meters up the cliff face was a cave entrance fronted by a broad ledge. Here the monks were engaged in building a stone wall.

As you might imagine, this was no easy site to reach. The only access to the cave was with ropes, which the monks had strung down from the top of the cliff. Jarl saw no sign of lifting machinery for the stones, but about the same distance from the base of the cliff as the ledge was above it there was a large, bowl-shaped boulder embedded in the ground. Behind it was a substantial group of monks. Jarl's attention was drawn to several of the monks who carried large drums and long trumpets.

As Jarl watched, a monk used a knotted piece of measuring rope to position thirteen drums and six trumpets in a ninety-degree arc around the bowl-stone. About ten monks formed a line behind each instrument while there were five more monks with drums at the center of the arc. The middle man had a small drum hung around his neck. The monks on either side of him had larger drums hung from wooden frames, while on either side of these were monks holding three-meter-long trumpets. Beyond them were even more drums slung from frames, one pair being the largest Jarl ever saw. Further out along the arc drums alternated with trumpets. All the drums were open at one end and this end was pointed toward the bowl-stone.

A sled drawn by a yak dragged a large stone block to the bowl-stone where it was manhandled into the depression by a group of monks. The monk at the center of the arc then began to chant and beat the small drum. The rhythm was taken up by the trumpets, then the larger drums, and gradually increased in pace until the sound seemed continuous.

This went on for three or four minutes. Then the block in the center of the bowl-stone wobbled. As it did so, the monks slowly tilted their instruments -both trumpets and drums -upward. The block rose with them as if levitated by the sound and followed an arced trajectory toward the cave-mouth high above. When it reached the ledge, the players stopped and the stone crashed down ready for use in the wall. Another block was then dragged to the bowl-stone.

Kjellson' reported further evidence of Tibetan levitation by sound in the experience of an Austrian moviemaker he called "Linauer." Linauer also visited a remote Tibetan monastery in the 1930s. There he was shown an enormous gong made up of a golden center section ringed with hoops of iron and brass. He was also shown a bowl -shaped stringed instrument (rather like an open lute) two meters long and one meter wide, which, like the gong, was cast using three different metals. The thing was so large it had to be supported by a wooden frame.

The gong and the bowl were used together with two large screens set to form a triangle. When the gong was struck, it set up sympathetic vibrations in the strings of the bowl. The screens directed the sound toward a large stone block. After repeatedly striking the gong, a monk was able to lift the block with one hand, even though it appeared far too heavy. The monk claimed that "long ago" instruments of this type had been used to build defensive walls "round the whole of Tibet." He also said that similar devices emitted sounds that would shatter stone and dissolve matter.

SONIC SECRETS

What are we to make of all this? Although Alexandra David Neel was a respected witness- she received the French Legion of Honor, the Gold Medal of the French Geographical Society, the Silver Medal of the Royal Belgian Geographical Society, and the Insignia of the Chinese Order of the Brilliant Star -her stories of Tibet remain fantastic. Henry Kjellson reports on Tibetan phenomena second hand and does not even give the full names of his witnesses. Theodor Illion's assertions about telepathy and psychometry are backed by little hard evidence.

There is no doubt at all that Tibet is just the sort of remote, little-known land that generates romantic legends. One, for example, tells how Jesus Christ quarrelled with his parents and ran away to India from whence, after several years, he entered Tibet and studied Buddhism at the Hemis Monastery in the town of Ladakh. Eventually he returned to his own country to preach a new religion. Is the story true? We have no way of knowing. The source manuscript was reputedly taken from the monastery by a Russian visitor and while he sent back a translation, this, too, was stolen by some foreign travellers. (Also told in the Rampa books, THE HERMIT and Twilight. Rø-rem.)

All the same, it would be unwise to dismiss every Tibetan story as nonsense, however bizarre it might seem at first sight. An example is the comment that ended our last chapter. It seems ludicrous to suggest sound might have the capacity to dissolve matter and shatter stone. Yet the British biologist and author Dr. Lyall Watson reports in his book *Supernature* on an incident in France that demonstrates exactly this phenomenon in modern times.

According to Watson, an engineering professor named Gavraud was subject to recurring bouts of nausea while at work in his institute in Marseilles. The sickness became so bad that he' was on the point of giving up his job. The only thing that stopped him was the suspicion that it was something in his environment that was causing the trouble. He began to run tests.

His first thought was chemical pollutants. At the time (early 1970s) there had been problems with the constituents of certain building materials and some fabric cleaners. But tests for the more likely culprits proved negative. Professor Gavraud then tested for more obscure chemicals and even radioactivity, still with negative results. He was on the point of giving up when chance intervened. Leaning against a wall of his office, which was on the top floor of the building, he became aware of a slight vibration. Soon he realized the whole room was filled with a very low frequency subsonic hum.

Gavraud set about tracing the hum to its source and discovered the root cause was an air conditioning plant on the roof of the building opposite. By sheer coincidence it happened that his office was exactly the right shape and distance away to resonate with the machinery. The basic rhythm-seven cycles a second -was what was making him ill.

The discovery fascinated Gavraud. He decided to build something' that could generate infrasound so he could investigate it further. He cast about for a likely prototype and found that the standard-issue police whistle carried by all gendarmes actually generated a whole range of low frequency sounds. Using this as a model, he built a police whistle six feet long powered by compressed air.

When the device was tested-by a technician rather than Gavraud himself -Tibetan theories

about the destructive power of sound were dramatically vindicated. On the first blast, the technician collapsed. Medical examination showed he had died instantly. A postmortem reported his internal organs had been turned to jelly.

Despite the tragedy, Gavraud pressed on with his experiments, but with precautions. His next test was conducted outdoors and the observers were sheltered in a concrete bunker. The compressed air was turned on very gradually, but even so the sound broke every window within a half mile of the test site.

Before long, Gavraud learned how to control the amplitude of the sound vibrations and also how to build much smaller infrasound generators. He also discovered that the sound could be specifically focused. **By directing two sound beams at a target building, the structure could be demolished at distances up to five miles.** Gavraud registered patents on several of his devices and it seems likely that it will be only a matter of time before French military authorities begin to take an interest, if they have not already done so.

While the Gavraud experiments are strong confirmation of Tibetan claims about the destructive power of sound, it is less easy to take seriously the idea that sound can also be used to affect the weight of solid objects and even levitate massive stone blocks. All the same, there seems to be some confirmation of these claims as well.

John Ernst Worrell Keely was born in Chester, Pennsylvania, or possibly Philadelphia, in either 1827 or 1837. The difficulties in determining exactly where or when recur when dealing with the remainder of Keely's colorful biography. He is a man almost impossible to pin down, someone whose life was built on flamboyant claims, and not all of them easy to substantiate. The 1998 electronic edition of the *Encyclopedia Britannica* describes him simply -but perhaps not definitively -as "a fraudulent American inventor."

According to *Free Energy Pioneer* by Theo Paijmans, Keely was not overeducated. He left school at the age of twelve to become a carpenter's apprentice. But woodwork was never his real interest. He later claimed that even before the age of ten he was investigating "acoustic physics"-the power of sound. In 1872, he startled the world with an announcement of a new energy source.

Keely's new energy "inter-molecular vibrations of the ether;" sounds instantly suspect to modern ears, but ether -the invisible, universal substance that acted as the carrier medium for electromagnetic waves -was a perfectly respectable, widely held scientific concept throughout the nineteenth century.²

2.It, was only abandoned upon the publication of Einstein's Special Theory of Relativity in 1905.

Keely claimed he had been working for two years on the influence of sound vibrations on air and water. A particular reaction had released a hitherto undiscovered force. For Keely, the engineering challenge of the century was to design a machine that would run on his etheric energy.

Never a man to do anything by halves, Keely managed to design not one but several such machines. Displaying a penchant for ludicrous terminology that was to remain with him for the rest of his life, he named one the "hydro-pneumatic-pulsatingvacuo engine." Just a year after his discovery of interniolecular ether vibrations, he stumbled on another new power source, a "hitherto unknown gaseous or vaporic substance."

In 1874, Keely demonstrated his remarkable machines to a group of wealthy businessmen whom he invited to subscribe to a new corporation, the Keely Motor Company. It must have been an impressive demonstration. Some ten thousand dollars' worth of stock was taken up before the meeting ended. But ten thousand dollars was little more than a trickle compared to the flood of millions that flowed into the coffers of the company over the next six years.

Keely continued to produce, and occasionally demonstrate, marvelous machines, but flatly refused to explain the principles behind them -at least not in terms anybody could understand.

By 1880, the Keely Motor Company was a bubble waiting to burst, and burst it did. Shareholders voted to withdraw Keely's stipend. He found himself unable to pay his bills and teetered on the edge of bankruptcy. ***Then into his life walked Clara Bloom-field-Moore, a woman whose admiration for Keely and his works was matched only by her wealth. She bailed him out of his current financial difficulties and funded him for many years to come.***

If Keely learned anything from this brush with ruin, it was never apparent in his subsequent actions. He continued to make grandiose claims about his discoveries, continued to encourage the investment of vast sums in his motor company, and continued his point-blank refusals to explain how anything worked. (On one occasion he was prepared to go to jail rather than reveal the details of his machines, a stance that had him arraigned for contempt of court.) Even Mrs. Bloomfield-Moore tired of his antics eventually. She withdrew her support when an English physicist investigated Keely and issued a wholly unfavourable report.

When Keely died in 1898, investigation of his workshop revealed hidden tubing, trap doors in the floor, and a secret compartment off an anteroom. There was also a two-ton steel sphere buried underneath the main work space; Skeptics rushed to claim that Keely's marvelous machines had never been powered by anything more mysterious than compressed air. In the face of such damning evidence and Keely's own suspicious lifestyle, it is easy to understand *Britannica's* posthumous judgment.

But easy or not, there *are* reasons why the jury may still be out on John Ernst Worrell Keely. Probably the most important is the question of motive. A superficial examination: of Keely's life leaves you with the impression that the millions that flowed into the Keely Motor Company went into his' pocket. *This was not the case.* Keely did spend a great deal of company money, but not on himself. It went on costly custom-made machine parts for his various inventions. Keely himself survived on a relatively modest stipend until disgruntled shareholders cut it off, and on handouts, mainly from Clara Blooriifield-Moore, thereafter. It is also a matter of record that even when faced with bankruptcy, he refused Mrs. Bloomfield-Moore's offer of ten thousand dollars and eventually agreed to accept only half that amount.

Keely lived his life in his workshop where he built some two thousand pieces of machinery. He seldom took a break. This is not the lifestyle of the average conman. In fact it is very difficult to see a financial motive for fraud.

Was there, perhaps, some other motive? Many men are driven not by money, but by a desire for prestige or power. But these motives will not do for Keely either. Clearly he exercised little control over the company that bore his name -he seems to have spent much of his time at odds with the others involved - and his activities brought him no prestige at all. He was accused of fraud during his lifetime almost as often as he has been after his death.

The assumption that his demonstrations were fraudulent is also open to doubt. While the idea that his machines were driven by compressed air has a superficial appeal, various engineers have questioned it. The hidden piping was too narrow a gauge to have coped with the necessary pressures. The steel sphere would have required a noisy compressor - a silent hand pump would never have done. Most important of all, the workshop was not the only site of his demonstrations. At least one was given in the Catskill Mountairis under circumstances that would seem to rule out any possibility of mechanical thimble-rigging.

Twelye mining magnates visited Keely in the hope of finding a cheap, efficient way to extract gold. Keely showed them a small, hand-held machine which he touched to several blocks of gold-bearing rock. As he did so, each one designated, leaving its embedded lumps of gold

behind. The miners were impressed but cautious and promised funding for an industrial version of Keely's device only if he was prepared to demonstrate it under natural conditions. Keely agreed and repeated his demonstration in the Catskills using a rock face chosen by the miners. ***His machine drilled a 4.5-foot-diameter tunnel 18 feet long in less than 20 minutes.***

The importance of all this is that if Keely really *was* genuine, several of his devices support the Tibetan reports that sound might be used to influence the weight of, or even levitate, solid objects. Keely had an obsession with overcoming gravity. In 1881, he claimed he had invented a secret device to lift heavy weights for a client in California. Like many other engineers of his day, he was interested in the creation of flying machines. But he never envisaged the powered flight with which we are familiar today. Nor did he see the problem in terms of gliding or the wing movements of birds. His approach was a principle he dubbed "vibraional lift" *which seems to have involved some sort of sound-generated levitation.*

Keely demonstrated "vibrational lift" again and again. In the spring of 1890, he used it to raise a model airship weighing eight pounds but claimed, "An airship of any number of tons weight can, when my system is completed, float off into space with a motion as light as thistledown . . ." The American writer and Theosophist R. Harte described how Keely "introduced a certain force" to an iron cylinder weighing several hundredweights, after which he *was* able to lift it with one finger. Mrs. Bloomfield Moore claimed he was able to carry a five-hundred-horsepower engine from one part of his workshop to another with the aid of levitational appliances. A Philadelphia newspaper carried a story attested by an eyewitness named Jefferson Thomas that Keely had levitated a six thousand-pound metal sphere -possibly the one discovered under his workshop after his death.³

In a more controlled experiment, Keely caused grocer's weights to float in water when he pitched on the strings of a harplike instrument. In 1893, Jacob Bunn, a vice-president of the Illinois Watch Company, saw Keely set heavy steel balls moving through the air "simply by playing on a peculiar mouth organ." "The Boston scientist Alfred H. Plum witnessed Keely drive machinery and cause a two-pound metal sphere to float and sink in water by sounding different notes on a trumpet.

All this sounds like support for the stories' of sonic levitation that' have emerged from Tibet, but Keely's' reputation remains a problem. Despite an apparent lack of motivation and the other factors mentioned, his actions were undoubtedly suspicious. For a man who claimed to have invented an almost endless stream of incredible devices, he took out precious few patents -an ongoing bone of contention between his shareholders and himself.

(also to mention here is the man behind 'CORAL CASTLE'. Rø-rem.)

Fortunately, the testimony' of nineteenth-century witnesses-who *may*' have been fooled by the equivalent of clever conjuring- is not the, 'only thing we have to go on when evaluating claims of a sonic technology in ancient Tibet. As I report in *A Secret History of Ancient Egypt* (Piatkus, 2000), the art of sonic levitation seems to be alive and well in Tibet's next-door neighbor India -or at least it was alive and well within living memory.

In 1961, Englishwoman Patricia (Paddy) Slade (now widowed and, living near Ba'th), visited India with her British army husband Peter. During a stay in Poona, they were advised by a friend to see a particularly interesting religious ceremony scheduled to take place in the city.

The ceremony, which was held in the open air, involved a total of eleven white-robed priests and a boulder which Paddy Slade estimated to weigh around forty tons. *The priests circled, the stone chanting. On the eleventh circuit, the chanting stopped, each priest placed a fingertip on the rock and together, they lifted it shoulder high. They held it in the air for a, little under half a minute; then set it down again.*

To show no trickery was involved the priests asked for volunteers to repeat the performance. Paddy Slade was among those who stepped forward. With others from among the spectators she circled the stone and chanted. Then came the attempt to lift it

To her astonishment it rose as easily as it had done for the priests.

If we have to take seriously the Tibetan claims of a sonic technology' (as now it seems likely); it is interesting to note that it seems to have survived, at least in some of its aspects, up to the present day. Madame Alexandra David-Neel reports on a meeting with a "master of sound" in a Bön monastery at Tesmon.⁴

4. David-Neel, *Bandits, Priests and Demons*.

Preparations' were being made for a ceremony when a disruption occurred. A man who had entered was ordered to leave by the monks and became' extremely abusive. The Bön lama picked up a type of ritual bell called a *chang* and used it to produce waves of disharmonious vibrations. The intruder screamed, fell backward, and left hurriedly.

Madame David-Neel followed the man, who claimed that a snake of fire" had come out of the chang. Others who had witnessed the event said they had seen no snake,' but flashes of light had come out of the instrument. Madame David-Neel herself had seen nothing.

Late; when Madame' David-Neel asked the Bön lama about the incident, he told her what the witnesses had seen was the power of the spell⁵ he had cast with the aid of the chang. He suggested that the sound somehow created shapes and even beings. Interestingly, when he rang the bell again for Madame David-Neel, it was no longer discordant but produced a "melodious carillon" of sound.

Both Bön and Buddhist monasteries make considerable use of sound as part of their spiritual practice. Virtually every surviving temple has its own "orchestra," but the work of that orchestra seems to be something other than the production of music as it is known in the West. Its function is to create specific combinations of sounds as an aid to activities like meditation. Furthermore, there is an intriguing link between sound and the human body.

In 1983, a theatrical piece was presented in Holland based on the electronic amplification of various body sounds like a heartbeat and blood flowing within the veins. Among those, who attended the performance' was the writer and traveller Erik Bruijn, who had spent considerable time studying Tibetan temple practice. He noted at once the striking similarities between the sounds he was hearing and those he had heard in Tibet. By the time the performance was finished, he had concluded that the typical Tibetan temple orchestra was set up to reproduce precisely the sounds generated naturally within the human, body.

A ubiquitous element in the sacred sound systems of Tibet is the so-called singing bowl. Although Tibetans, have sometimes claimed to travellers that these bowls' are simply food vessels, ritual bowls are carefully crafted from seven specific sacred metals and have clear, astrological associations.

The metals used are gold, silver, mercury, copper, iron, tin, and, lead. Their planetary associations are as follows:

Gold = Sun

Silver = Moon

Mercury = Mercury

Copper = Venus

Iron = Mars

Tin = Jupiter

Lead = Saturn

When struck with a beater; a bowl of this type emits a ringing sound, but for ceremonial use, Tibetans generally use a wholly different technique. A short wooden baton rubbed around the rim of the bowl quickly coaxes it into producing a continuous harmonic. Using the bowl in this way lends itself to some curious effects. If you add water to the bowl, you can not only influence the harmonic, but create patterns on the water surface. (You may need to add a little dye or sprinkle powder to make these visible.) Some bowls carefully played will cause the water to splash and fountain. With practice, it is even possible to produce the spectacular phenomenon of a standing wave -a column of water held upright by the power of the sound.

But the really interesting thing about the bowls is that the proportions of their seven metals can be varied so that the harmonic they produce differs from bowl to bowl. The variations are not arbitrary. The bowls are in effect "tuned." The reason for this tuning is the Tibetan belief that sound can influence a subtle energy system that forms part of the human body.

Chapter 4

SUBTLE ENERGIES

According to the tenets of Tibetan medicine, an embryo evolves a complex energy system during its initial eight weeks in the womb. First to develop are the three main channels (*rtsa*) of life energy. The central channel (*dbu-ma*) originates on the top of the head just beneath the soft spot on the skull and runs down through the spine to a space located four fingerswidths below the navel. The right channel (*roma*) branches off from the center just above the eyebrows, then runs parallel to it about an inch or so away until it rejoins the center just below the navel. The left channel (*rkyang ma*) exactly mirrors the right on the other side of the midline.

While the center channel corresponds in its location to the spinal cord, it is, like the other two, **a nonphysical vein of energy invisible to normal sight**. Tibetans believe, however; that the channels are discernable to clairvoyant vision and consequently have recorded detailed descriptions of them. The center channel is hollow, luminous, and blue in color, approximately the size of an arrowshaft (approximately one quarter inch). The side channels are a little thinner; but are also hollow and luminous. They are different colors -red and white -but, which is which depends on whether you are male or female: For a boy the right channel is white and the left red. The reverse is the case for a girl.

Once these three major channels are established in the embryo, minor *rtsa* begin to form to create a network that eventually stretches throughout the entire body. Some Tibetan sources number seventy-two thousand of these minor channels, but this may be more symbolic than actual to simply suggest there are a great many.

Although the three major channels are often visualized as running in straight parallel lines, this is simply a convenience. In actuality, the two side channels intertwine with the central channel at certain important points along their courses. These points are characterised by energy centers which the Tibetans call *khorlo*, a term that translates as "wheel" and exactly

corresponds to the more familiar *chakra*. Chakra also means "wheel" (from the Sanskrit) and the term has entered our Western vocabulary to describe a series of subtle *vortices in the human aura through which the universal life force is received, transformed, and distributed throughout the body*.

Chakras were first mentioned in Hindu yogic literature. The system was adopted and modified in mainstream Buddhism, then further modified in Tibetan lamaist practice. This has led to differing descriptions of the chakras themselves, but the discrepancies may be more a matter of emphasis and approach than any real conflict.

While there are hundreds of minor chakras, the basic Hindu system lists only a few major centers. These are located along the midline of the body and centered on the spinal column. The ro-ma and rkyang-ma channels we have been discussing wrap around them without actually penetrating them.

Although mainstream Western biology staunchly refuses to recognize the chakras, there seems little doubt they actually exist. The Japanese scientist Hiroshi Motoyama decided to test yogic ideas experimentally. Placing his subjects in a lead-lined booth to screen out extraneous radiation, he set out to measure energy levels generated in specific areas of the human body. He found there was indeed a high-frequency energy discharge at the traditional chakra locations, but more significantly, when subjects with meditational experience were asked to "open" a particular chakra (usually a matter of visualization), the energy level increased when compared to that of the control. Interestingly, when one woman was required to open her heart chakra, a photoelectric cell registered increased light levels as well.¹

1. Houston, *The Hero and the Goddess*.

To understand the Tibetan chakra system, it is useful to have some grasp of the original Hindu teachings about the seven major chakras. Under clairvoyant observation, each one has the appearance of a multicolored spoked wheel, or, more poetically, a lotus flower. There is the distinct impression that the centers are in movement, perhaps spinning. These impressions have been systematized so that Hindu doctrine asserts each chakra has its own predominant color; number of "petals," and speed of spin or energy vibration. All these factors are influenced by the health of the individual. In sickness, the chakras grow cloudy and their spin slows or becomes irregular. (see book of Powell: the etheric body. Rø-rem.)

Over the years, yogis working with the chakras have built up a series of associations with each one. These include specific sounds, geometric shapes, elements, and even letters of the alphabet. Table 4.1. allows you easy access to this chakra information from the original Indian viewpoint.

Although useful, the table is necessarily limited. For example, to state that the root *muladhara* chakra controls the external generative organs does little justice to the far-reaching influence of this center. Through its links with, the sacral plexus of the cerebrospinal system, it controls the lower limbs as well. As we proceed upward through the centers, we can see that the influence of each becomes increasingly, pervasive.

TABLE 4.1-Hindu Chakra System below:

chakra	root	sacral	Solar plexus	heart	throat	brow	Crown
Location	base of spine	4 finger-widths below the navel	At or just above the navel	Midway between shoulder blades in center of chest	Throat	Between the eye brows	Just above the top of the head
Physical	Sacral plexus	Hypogastric plexus	Solar plexus	Cardiac plexus	Cervic plexus	Medulla oblongata	Brain/pituitary
Controls	External generative organs	Internal organs of reproduction and secretion	Digestive system	Blood circulation	Respiratory system	Automatic nervous system	Volitional nervous system
Hindu name	Maladhara	Svadhastana	Manipurna	Anahata	Viduddha	Ajna	Sahasrara
Petals	4	6	10	12	16	96	972
Color	Yellow	White	Red	Gray-blue	White		
Element	Earth	Water	Fire	Air	Ether		
Sound	Lam	Vam	Ram	Yam	Ham	Ah (short)	Om
Shape	Square	Crescent	Triangle	Hexagram	Circle		

The sacral *svadhistana* influences the bladder; lower intestine, urinary ducts, and the process of elimination.

The solar plexus *manipurna* influences the stomach, upper intestine, gall bladder, bladder, gall ducts, seminal ducts in a man, liver, kidneys, and spleen. Like the sacral chakra, it exerts influence on the urinary ducts.

The heart *anahata* influences the physical heart and to some extent the lungs, hence blood constituents as well as blood flow.

The throat *visuddha* is the main influence on the lungs and respiratory system in general and also controls the upper limbs.

The brow *ajna* controls the sense organs, having a special relationship with the eyes, ears, nose, tongue, and skin.

The crown *sahasrara* has perhaps the most pervasive influence of all. The universal life force is believed to enter the body through this chakra and is then channelled downward to the other chakras, which transform it into the specific type of energy required for their individual functions. The chakra itself is believed to be of a different order to the others, existing, so to speak, on a higher dimension of reality and forming a link with cosmic consciousness. At a more physical level, its associations with the brain and the mind allow it direct or indirect control of every bodily function.

Even the sounds given in the table are no more than the "central" associated syllable. The chakras are visualized as lotus flowers, each with a specific number of petals. Each petal has its own associated sound. The six-petalled lotus of *svadhithana*, for example, has the central sound of "vam," but each petal (energy stream) generates its own harmonic: "bam; "bham," "mam," "yam," "ram," and "lam." Although credited with 972 energy streams, the crown is often thought of as expressing the infinite variety produced by the interaction of all the harmonics of all the petals of all the remaining chakras.²

2. In actuality, the number of harmonics generated by the crown chakra is 15; not infinite, but it is very large indeed. Assuming the figures given for the energy Streams of the other chakras are accurate, I would calculate a total of 4,423,680 crown harmonics.

Alongside these root functions, the specific characteristics of each center has led to symbolic associations with Hindu deities and animals. The heart chakra, for example, has a prime characteristic of motion; hence the choice of a deer as its symbol since a deer's most obvious characteristic is its speed.

Alongside the chakra associations with physical processes and symbols are linkages that extend into broad behavior patterns and mental states. The *muladhara* is the foundation of the instinct for self-preservation and what might be called, without negative connotations, your animal nature. The *svadhithana* has an influence on general health and well-being **The manipurna is linked to the emotions and often seems to be a factor in trance mediumship.** The *anahata* is associated with higher consciousness and unconditional love. The *visuddha* is involved with effective communication, creativity, and, curiously enough, some states of expanded consciousness. The *ajna* relates to intelligence, intuition, psychic powers, and enlightenment. The *sahasrara* is believed to show the individual's level of spiritual evolution. It is involved in cosmic consciousness and the ultimate states of enlightenment.

From all this you will readily appreciate that the Hindu doctrine of the chakra system is complex indeed. The Tibetan variation is scarcely less so. Apart from terminology, the most obvious difference between the two is that the Tibetans recognize only five major chakras rather than the Hindu seven. In Tibet, the root chakra is known as *sang-na*, the "Secret Place," and combines the *svadhithana* and *muladhara* chakras of Hindu yoga. The Secret Place is concerned with the whole process of reproduction, while the digestive/elimination functions of the *svadhithana* tend to be linked with the solar plexus chakra above.

At the opposite end of the scale, the crown and brow chakras are also combined to form a single center called *hdab-ston*, the "Thousand-Petalled Lotus." The merger is interesting since the *ajna* chakra of the brow relates to the legendary "third eye" widely believed in the East to be the seat of visionary experience. Tibetans, as we shall see, do not subscribe to the prevalent Western idea that visions are necessarily subjective. **They believe at least some visionary states represent a direct experience of other levels of reality.** Table 4.2 gives basic chakra references from the Tibetan viewpoint.

The chakras are properly seen as aspects -albeit fairly critical aspects -of the main. *rtsa* channels. Figure 4.1 indicates the relationship and interactions among them.

Some esoteric systems consider the psychic channels and the energies that flow through them to be much the same thing, but Tibetan doctrine differentiates between the two. The channels are clearly described as *rtsa*, energy courses analogous to a water pipe, electrical wire, or bed of a river. The energies themselves are known as *rlung*, which translates as "airs" or "forces."

A third element in the equation is the *thig-h* an umbrella term for certain subtle essences believed to pervade the individual. There are two types of *thig-li*---relative and absolute. Relative *thig-lis* are generated from a single fundamental *thig-li* in the heart chakra which contains both the essence of the life force and the essence of the five elements. The relative *thig-lis* are like drops of this central essence which find their way into various parts of the body via the *rtsa* channels. Tibetan doctrine speaks of a red "mother" drop which moves downward along the central channel and a white "father" drop which moves upward. Relative *thig-lis* never leave the channels, but having established themselves in their specific locations function as the supports of life and awareness.

The absolute *thig-li* is quite different. It is neither a drop nor a series of drops and it has no particular location. Instead it pervades every channel, chakra, energy stream, and relative essence throughout the entire system. Lamas think of it as the self-illuminating, changeless, enlightened mind of primordial wisdom, which, unfortunately, goes completely unrecognized in most of us.

Taken together, these three, the *rtsa* with their chakras, the *riung*, and the *thig-li* are the major components of a subtle body that interpenetrates the physical and is believed to form the crucial link between it and what Tibetans think of as the *dorje*,⁴ the unchanging "diamond body" that represents an individual's essential Buddha nature or divine spark.

⁴; A confusing use of the term since a *dorje* is also a ritual implement. The term means "thunderbolt" or "diamond," hence its special usage to describe a subtle body.

These various elements interact with the physical body and the familiar processes of the mind to form the totality of the human being. From the Tibetan perspective, the physical body depends on the *rtsa* psychic channels. The *rtsa* in turn depend on the *riung*, or energies. The *rlung* depend on the mind. For a real grasp of Tibetan perspective, it is useful to run this sequence backward. When you do, you realize that the mind (usually by means of generated emotions) controls the body's energies, which control the channels, which control the multitude of processes within the physical body. Thus' the mind controls everything -but not necessarily at a conscious level. ***The Tibetans say the *rlung* energies are like an untamed horse. The mind is, the rider; but the conscious mind has to learn how to get the horse under control.***

The mind itself is not entirely what we experience it to be. Tibetan philosophy agrees with Western psychology that there are whole areas of the mind off which we are normally unaware. But the Tibetans go further by postulating subtle levels of mind and mind /energy interactions unsuspected in the West. This brings us back to the concept of absolute ***thig-li***. although most of us experience our mind as somehow located inside the skull behind the eyes, Tibetans believe *the absolute essence of mind pervades the entire body*. It is the link with our Buddha nature.

The relationship between mind and the body's subtle energy systems is one of the most interesting aspects of Tibetan doctrine. Speaking at the fourth biennial Mind and Life Conference' in Dharamsala, India, in 1992, the Dalai Lama touched on the relationship when

he maintained that neither mind nor consciousness's were things in themselves, since there were actually many subtle levels and degrees of mind and consciousness. What he' referred to as "gross consciousness" the consciousness we experience in our everyday waking state, depends on the brain for its existence'. So long as the brain continues to function, gross consciousness is maintained. Once an individual flat-lines and brain, death occurs, the familiar experience of consciousness can no longer arise.

'So far; this is in accord with Western neuroscience, but the Dalai Lama then made reference to the idea that a subtle "essence of mind" existed independently of the brain and pervaded the body's energy system, notably at the heart chakra. This mean't that from the Tibetan perspective, mind could survive brain death, at least for as long as the energy system remained functioning. In fact, as we shall see, Tibetans accept that a very subtle essence of mind continues to survive even when the entire physical basis of the energy system has ceased to exist, when, that is, the flesh has rotted and the bones have crumbled into dust.

As you will probably have realized by now, Tibetan doctrines of the subtle energies are by no means easy to follow. Furthermore, the variations of the Tibetan chakra system can be confusing to anyone familiar with Hindu teachings on the subject. But an understanding of energy theory is vital to an understanding of Tibetan occult practice, for it is the manipulation of the energy system that underlies almost every spiritual and magical marvel Tibet has ever produced.

Chapter 5

MANIPULATING THE ENERGIES

A knowledge of the Tibetan energy system opens up an understanding of the singing bowls. These bowls are specially-made to influence one or more of the chakras in a specific way. They are most commonly used in healing and meditation.

I mentioned briefly in the last chapter that the chakras grow cloudy and their spin changes during illness. Although this is true (there is an absolute interaction between the energy systems of the subtle body and the processes of the physical), it is also true to say that certain conditions only influence a particular chakra. If, for example, you are suffering from a heart condition, it is entirely possible this would initially reveal itself solely in the heart chakra. Only after an actual heart attack, which grossly insults the entire body, would you expect reactions in all the major chakras.

The esoteric tradition of Tibet holds there is an astrological component to health and illness. More specifically, the planetary positions in an individual's horoscope show *predispositions towards particular complaints*. The linkage seems to be energetic; in essence, planetary positions influence the energy system.

There is also, as we have seen, an astrological component to the manufacture of singing bowls. Their constituent metals all have planetary associations. Thus, by varying the relative amount of a particular metal, the bowl can be attuned to a greater or lesser extent toward the associated planet. As you add more copper, for example, you have a bowl with more of a Venus aspect.

Relative metal content is the determining factor in a bowl's harmonic when it is played. Thus, by way of the planetary associations -and, one suspects, centuries of trial and error -a bowl may be attuned to a particular chakra.*

* Not all singing bowls are made from metal. Rock crystal is sometimes used. Although the direct astrological association is 110 longer present, careful construction means these bowls, too, can be attuned to a particular chakra.

Bowls might also be attuned to harmonics that would influence more than one chakra simultaneously, or even influence the energy system as whole.

Unless a bowl is custom made for a particular condition, the likelihood is that it will have a harmonic related to one chakra. When the bowl is sounded, particularly when held at the level of the relevant chakra, *it has a strengthening and balancing effect*. Some bowls seem to be created for diagnosis rather than treatment. Their harmonic changes as they pass through the chakra system of a patient. A skilled practitioner can listen to the change and determine whether or not a given chakra is functioning efficiently.

In pre-invasion Tibet, singing bowls were even more frequently used in religious and for meditative practice (the two were much the same) than for healing. In this, they were joined by a host of other instruments, including the human voice. Although the combination of these instruments is often referred to as Tibetan sacred music, it is not, as noted briefly in chapter 3, music as it is understood in the West. When a Tibetan joined a monastery, usually as a child (see Rampa-book 'the3.eye' by search on <http://lobsangrampa.org/>) sacred "music" became part of his initiation. Typically, the boy would spend his first few years absorbed in menial tasks like serving the salted butter-tea with which Tibetans staved off the cold. But once he was judged

worthy, he went through his first (private) initiation, after which he was allowed to play the large drum that beats time at religious ceremonies and processions. This is a particularly interesting first choice. Unlike most other musical instruments, drums function only to produce rhythms, and certain rhythms have a curious effect on the human mind.

Nerve cells in the brain continually generate electrical impulses that fluctuate in distinct patterns. In 1929, the German psychiatrist Hans Berger embarked on a telepathy experiment that led to his developing the electroencephalograph, an instrument that measures and records brain wave patterns. The recording produced by the instrument is called an electroencephalogram, usually shortened to EEG. The EEG of a normal adult who is conscious and alert shows a predominance of beta waves at 15-30 Hz. As relaxation increases, the brain wave state changes to alpha at 7-14 Hz. Some meditation states are associated with theta at 4-7 Hz, while deep, dreamless sleep is characterized by delta waves of 0.5-4 Hz. But these are only broad subdivisions. Various altered states of consciousness display their own typical brain wave patterns.

Use of the electroencephalograph led to the discovery of a process known as brain wave entrainment. Simply stated, the human brain has a tendency to take on any dominant rhythm in an individual's immediate environment. The rhythm may be visual, audible, or even tactile and is what causes strobelight epilepsy in susceptible subjects. The reality of entrainment has been established experimentally by monitoring the brain waves of subjects exposed to rhythmic stimuli, but the phenomenon has been known exponentially since the dawn of history.

Voodoo drumming notoriously induces the *loa* possession trance. Shamanic drumming enables the altered states of consciousness needed for spirit world journeys. In culture after culture, rhythmic sound has been used to change human mentation. It seems Tibet is no exception.

But entrainment is no more than the starting point for an immensely sophisticated system of sacred sound developed in Tibetan monasteries. Once the novice has mastered the drums, he learns the long horn, an enormous instrument some three to four yards in length made from copper bound with silver. The horn generates a deep, sonorous, echoing note that can be heard over long distances. After the long horn, the novice will learn the oboe, the conch, and the proper usage of various bells, cymbals, and gongs. Suitable candidates may undergo training in overtone chanting and some are encouraged to develop a deep, raw vocal sound that is quite distinctive to the ear but virtually impossible to describe. Training in this art begins at a very early age -long before puberty -and the style of chanting is considered so important to spiritual development that its practitioners are prepared to risk the destruction of their vocal cords by middle age.

Closely associated with the use of instrumental sound is the practice of mantric chanting. A mantra is a sound, word, or sequence of words used as an aid to concentration. The premier mantra of Tibet is the famous "*Om mani padme hum,*" which translates as "Hail to the Jewel in the Lotus." (acc.to Rampa it means to appreciate the OVERSELF. Rø-rem.)* It evokes a tutelary deity and, according to ancient doctrine, is the essence of all joy, prosperity, and knowledge as well as a major route to liberation.

** Our prayer: "Om! ma-ni pad-me Hum!"-which is written below - is often translated literally as "Hail to the Jewel of the Lotus!" We who have gone a little further know that the true meaning is "Hail to Man's Overself!"*

Like many Other effective mantras; this one is circular and is sounded like a snake swallowing its own tail: "Aummm manee padmeh hummm aunmimmanee padmeh hummm,-" and so on with the "hummm" of the final syllable running into the beginning

"aummm." Chanted in this way, the mantra has the effect of stilling the mind by throwing off extraneous thoughts that attempt to intrude into a meditation.

You can experience this for yourself by assuming your favored meditation posture, relaxing your body, and chanting the mantra aloud. Once the circular rhythm is well established you can then internalize the mantra by continuing the chant mentally. If you have not used a mantra before, you will notice at once that intrusive thoughts are minimized when compared to your normal practice.

But this is only one function of the mantra. The translation "Hail to the Jewel in the lotus" points the way to another, even more important function. The clue here is the term "lotus" which refers directly to the chakras. The "jewel" in the chakra is the precious Buddha nature, the 'state of absolute enlightenment, that's Tibetan mystics seek to attain. Thus, the mantra is designed, exactly as the ancient tradition insists, to become a major route to liberation. If you refer back to Table 4.2 on page 43, you will note that the sound associated with the crown chakra, the Wheel of Bliss, is "om," while the sound "hum" is linked to the heart chakra. So the mantra itself combines acoustic' structures found over ages of practice to exercise a direct influence on' head and heart centers respectively.

Use of' the mantra sets up a resonance in crown and heart chakras that eventually refines the entire energy system and does indeed lead to a state of cosmic consciousness. But don't expect a' quick' fix. The refinement process can take a lifetime, and Tibetans would say several lifetimes. You can, however, test the effectiveness of the sounds by paying close attention to 'your head and heart centers as you chant the mantra aloud. Almost certainly you will notice an immediate effect at the heart level. An influence on the head center will follow if you persevere.

Energy manipulation is also involved in the training of the lung-gom-pa runners reported by Alexandra David-Neel. She saw her first while travelling through the Chang Thang, a high, grassy region of northern Tibet inhabited by only a few nomadic herdsman. He appeared as no more than a spot on the distant horizon, but field glasses quickly resolved the image of a lone man, moving with extraordinary speed. Madame David-Neel was warned by one of her party that she should not stop the runner or even speak to him, since this would cause the deity which possessed him, to depart -something that would shake the man so badly he might die.

As the runner came closer, Madame David-Neel noted his face was impassive and his eyes were focused on a point in the sky. His left hand clutched the material of his robe while his right hand held a phurba. He was moving the ritual dart almost as if it were a staff, although it was not remotely long enough to reach the ground. He did not run in the usual way, but bounded along in regular leaps as if he were a bouncing rubber ball. He did not appear to be aware of Madame David-Neel's party when he reached it.

Later; Madame David-Neel saw another lung-gom-pa in even more curious circumstances. She was walking through a forest in western Tibet with her adopted son Yongden, when she came upon a naked man wrapped in heavy chains. He was sitting on a rock and seemed lost in meditation. But then he became -aware of them and ran off at astonishing speed. Yongden explained that lung-gom-pas sometimes wore such chains to weigh them down since their disciplines made their bodies so light they were in danger of floating away in the air.

In Kham, that rugged region of Tibet where guerilla fighters gave so much trouble to the invading Chinese, Madame David-Neel met a lung-gom-pa in training. The man joined her party but was with them for a few days before she knew anything about his abilities. Then she saw him climbing a slope with extraordinary speed and agility using the same bounding motion she had noticed in the other lung-gom-pas. When he reached her, the runner was not at all Out of breath, but seemed barely conscious and incapable of speech. She realized at once he was in trance.

Later she learned he had begun to study the techniques in a nearby monastery, but was now in search of a new teacher since his original guru had left the country.

It transpired that the trance state Madame David-Neel witnessed had come on the man spontaneously, triggered by a desire for grilled meat. Although the training methods of a lung-gompa were secret, she managed to extract the information that he had been told to look steadily at a starry sky as part of his technique. She also learned that sunset or clear nights were best to practice *lung-gom-pa* running.

The man was headed for Shalu Gompa Monastery, a center specializing in lung-gom-pa training. According to a tradition dating back to the fourteenth century, the techniques had been developed when a swift runner was needed to collect up various demons scattered around the country. The demons were then propitiated in a powerful and important religious ceremony commemorated at twelve-year intervals right up to the Chinese invasion: A runner, called a *maheketang*, was traditionally elected from one of two monasteries to play the part of the demon-wrangler. His training, isolated in total darkness, took three years and three months to complete.

-It is known that maheketang training -generally accepted to be similar to that of a lung-gom-pa -involved breathing exercises and a very curious form of Yoga apparently designed to lighten the body. This yoga, reminiscent of a practice that forms part of the modern Transcendental Meditation movement, consists of jumping while cross-legged following a series of deep inbreaths. Since the hands are not used, the knack seems to be related to violent movements of the buttock and/or thigh muscles: But however managed, adepts eventually train themselves to jump to remarkable heights. The legend in Tibet was that after years of practice, the body became so light it was possible to sit on an ear of barley without bending the stalk. In other words, the jumping yoga eventually led to levitation.

The *lung* of *lung-gom-pa* is an alternative transliteration of the term *riung* which describes the energies we examined in chapter 4 -a clue to the essential nature of *lung-gom-pa* training. Indeed, it is known that *lung-go* is an umbrella term for a series of practices designed to generate physical or spiritual results, of which trance running is only one example. It seems clear that the thrust of the training is an attempt to influence the body's subtle energy system..

Madame David-Neel was so intrigued by what she saw of *lung-gom-pa* that she made a comprehensive investigation into the methods behind it. She discovered that initial preparation required several years of practice in yoga breathing and only when proficiency/skill was obtained, would a *lung-gom-pa* guru permit a pupil to attempt the actual running. At this point, however, the pupil was given a mantra that was to be recited mentally both in time with the breathing and in time with every step taken.

The running was initially practiced only on clear nights in a fairly featureless, flat environment. This meant the pupil could be assigned a particular star, as a focus for his gaze while running. It also meant there were few obstacles to negotiate while he was developing his proficiency. Madame David-Neel records that some runners would stop when their star dropped below the horizon, but others internalized the vision and could continue their journey regardless. (David-Neel, *Magic and Mystery in Tibet*.)

When you put all this, information together, it becomes possible to make an intelligent guess about what is going on here. Both yoga breathing and sound have an influence on the *rlung energies*. While the breath control would almost certainly have followed the traditional techniques developed to strengthen the energy system and promote good health, it is likely that the guru would have chosen a mantra that contained sounds best suited to the specific chakra system of the pupil. Although eventually internalized, the mantra would initially have

been spoken aloud and the chakras stimulated accordingly.

Mantras are, of course, more than the sounds they contain. A suitable mantra runs to a particular rhythm, and rhythm is hypnotic. But rhythm is not the only hypnotic element in lung-gompa training.

A common preliminary to hypnotic induction is to have a subject fix his or her attention on a particular spot above eye level. This quickly has the effect of tiring the eyes and inducing a sensation of relaxation and sleepiness which can be easily transformed into trance in suitable subjects. Exactly the same process is evident in the requirement for the lung-gom-pa runner to fix his gaze on a star.

Another aid to the lung-gom-pa runner's hypnotic induction is the flat, featureless environment. Although this is undoubtedly a safety feature as well, the boredom of running through such an environment is hypnotic in itself. When motorways were first introduced in Europe and Britain, their designers followed the logic of the shortest distance by making them as straight as possible. But there were so many instances of drivers "falling asleep" behind the wheel that artificial curves had to be added. Many drivers did not, in fact, fall asleep at all. They fell into an hypnotic trance.

The fixation of the gaze, the uninteresting environment, and the rhythm of the internalized mantra synchronized with rhythmic breathing and leg movement all combine to become a powerful hypnotic induction. Like early motorway users, the runner drops quickly into trance.

Trance of this type has several interesting implications. As hypnotists have demonstrated again and again, entranced subjects are capable of feats of strength and endurance far beyond anything they might achieve in their waking state. Powers of visualization increase so that the image of the star replaces the actuality and allows the runner to continue his progress during daylight hours. So, interestingly, do powers of memory. In Tibet, *lung-gom-pa* runners were traditionally used as message carriers, yet none of the descriptions in David-Neel's writings or elsewhere, mention that they carry scrolls, books, or other texts. The messages, however complex, seem to have been stored in the runner's mind.

Thus; the typical lung-gom-pa is a trance runner with a heightened energy system and considerable experience in breath control-three elements that go a long way toward explaining the prodigious feats of speed and endurance that have been reported. But is levitation also a possibility? Many Tibetan texts claim that, in time, a lung-gom-pa may become so proficient that his feet no longer touch the ground.

The demonstrations of levitation that feature in so many stage conjuring acts are achieved by mechanical means, not trance. But trance can certainly leave you with the subjective impression that your body is lighter; although it is true to say a subjective impression of heaviness is just as likely. If levitation really is a factor in lung-gom-pa running, it is more likely to come about through sonic chanting or some other manipulation of the energy system than simple trance.

Although few Westerners are prepared for the commitment involved in years of training-and indeed trance running through city streets might prove a great deal more dangerous than it ever did on the Tibetan plateau -it is perfectly possible to experience some elements of *lung-gom-pa* for yourself in your local gym. First, check out your baseline performance on one of the mechanical stamina trainers like the treadmill or fixed bicycle. Then, having rested, repeat the experiment while synchronizing your movements with an inner mantra -you might like to try the famous "*Om' mani padme hum,*" but almost any rhythmic form of words will do. You will find your stamina improves. If you can manage to synchronize your breathing too, the improvement can be quite dramatic. Even the simple act of closing your eyes and visualizing a star above and before you can make a difference.

The principles of lung-gom-pa are not the only Tibetan techniques you can test if you are

prepared to invest time and effort. Another case in point is body-heat yoga, or *tumo*.

Tumo adepts were given the title *repa* (as in *Milarepa*) after the thin cotton robe they wore in all weathers. Typically, the student of *tumo* received his *repa* only after undertaking a rigorous test. Stripped naked, he was wrapped in a blanket that had been soaked in a freezing mountain stream and was required to dry it thoroughly using only his own body heat. When this blanket was dry, he was immediately required to dry another, and then a third. Only after the third blanket was he pronounced proficient in his art. Once qualified, *tumo* yogis sometime's held contests seated in the high Himalayan snowfields. The winner was the one who melted the widest circle of snow by generating body heat.

The term *tumo* actually means "heat" or "warmth," but only in the special sense of psychic heat. Tibetans recognize three types:

1. The *tumo* that arises spontaneously during ecstatic religious experience.
2. Mystic *tumo*, which is the fire of bliss itself.
3. Esoteric *tumo*, which keeps the adept physically warm

The third type of *tumo*, the one with which we are concerned here -is related to the subtle fire that warms the seminal fluid in a man and is the source of its energy (called *shugs* in Tibet). When the, warmth is heightened, the energy runs throughout the *rtsa channels*. Clearly, *tumo* is not an exclusively masculine prerogative since. Madame David-Neel was able to practice it, so the references to seminal fluid in the ancient texts may relate more to a male bias in Tibetan esoteric practice, than any technical reality. What seems to be important here is the energy generated at the sexual center, the base chakra Wheel of the Preservation, of Happiness. This energy is, of course, common to both men and women.

Tumo initiation is essentially an empowerment, the passing of *angkur* (ability) from guru to *chela* (student). But recognition only comes after a lengthy period of probation and training, so the likelihood is that the *chela* really does most of the work and the initiation is more to mark a particular level attained than any handing over of a central secret.

In Tibet, trainees were cautioned never to practice inside a house or near other people since "foul air" and "negative vibrations" could hinder progress or even cause harm. Here again is an indication that the practice involved energy manipulation at a subtle level.

Once initiated, the adept was required to renounce the use of fur or wool clothing and never to warm himself at a fire. Like many formalized traditions, this one had practical roots. The practice of *tumo* requires constant reinforcement. As an athlete who ceases to train soon loses his or her peak level of fitness, so a *tumo* adept will eventually lose the knack if he relies too much on external heat sources or warm clothes.

Basic *tumo* training proceeds through three clearly defined stages, preliminary preparation, fundamental practice, and practical application. Each stage in turn has several steps. All three are given in detail in the next chapter.

*

For the rest- search up online or buy the book.