

Breathing Yoga

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Taken from the book "Infallible Parapsychological Works", 2007 edition.

1. What it consists of

Breathing yoga is the conscious use of the breath to achieve spiritual liberation. This yoga complements perfectly with sexual yoga.

By using special breathing exercises, called pranayama, it is possible to attract and accumulate the energies of the universe, which will then be used in spiritual development. This energy to which we refer is prana, the universal principle that permeates all that exists. Prana is the subtle cosmic energy without which life would not be possible. We living beings obtain from drink, food and above all from the air we breathe only the amount of prana that is indispensable for life. With food and By drinking we get coarser forms of prana, and through normal breathing we get the larger quantities, but always what is necessary for our organic life.

In order to obtain the development of the mind and spiritual unfoldment, it is imperative to absorb abnormally large quantities of prana, which will be accumulated in the body and especially in the brain. This can only be achieved through conscious breath control exercises, which will enable us to control and direct prana at will. Prana is a subtle energy which responds readily to human thought and will, as do the sexual energies.

Just as in the case of sexual yoga we deal with the retention and control of the seminal energies of man, in this yoga we will deal with the retention and control of the energies of the universe. Both yogas complement each other and must operate together. Through conscious and rhythmic breathing exercises, unusually large quantities of prana, and of an infinitely superior, more delicate and subtle quality, can be obtained and accumulated.

The breathing practices of pranayama can be complemented by the asanas or yogic postures, which form Hatha Yoga. In these physical exercises, all movement of the body is stopped. The practices of Hatha Yoga, special physical and breathing exercises, free the joints and nerve roots allowing a better circulation of prana. In addition, these practices cleanse the nadis, the subtle channels of the body through which the prana circulates.

2. How to do it

a. Preliminaries

Breathing yoga practices should be done after a few days of practising yoga.

orgasmic abstinence. Both yogas are interrelated and breathing exercises will hardly be of any use to us if we lack accumulated sexual energy in the brain, achieved through what we described in the chapter on sexual yoga. The two yogas complement each other, because for one who controls sex, breath control is child's play. In the same way, breath control will subsequently lead to greater control of sexual desires and energies. It is common to observe that a person under orgasmic abstinence can easily stop breathing for several minutes without any difficulty. We do not advise such a demonstration of breath control, but only recall this to exemplify the extent to which sexual and breathing exercises are related.

All the breathing exercises described below should be performed through the nose, except for the exercise of emptying the lungs completely. Both inhalation and exhalation are always performed through the nose.

through the nose. It is also advisable to perform these practices preferably on an empty stomach.

All of these exercises should be performed at first for a daily period of ten minutes.

and then extending to longer periods of time. I have come to perform my breathing practices for about eight hours a day, not as a duty but as something

I found it extremely pleasant and difficult to do without. I have even gone so far as to do my breathing practices during sleep, involuntarily and inadvertently. Many times, when I wake up, I discover that I am breathing according to the rules of breathing yoga. Each practitioner will have to discover his or her own rhythm of exercises, whether they are performed during varying periods of time from one case to another, will always be extremely beneficial.

These exercises should be done without obligation, and whenever we remember to do them.

D u r i n g orgasmic abstinence they are extremely pleasurable and necessary, and it will be difficult to do without them. All these exercises can be performed standing, lying down or sitting, and with open or closed eyes, but preferably with the spine straight and straight and taking care to fill the lungs completely with air during each inhalation. Hatha Yoga practitioners can perform these exercises during asanas.

As a warning, people suffering from blood pressure, as well as lung or heart conditions, should consult a doctor before doing these exercises.

b. Stilling and retention

The first step is that of stilling the breath. To do this, we must prolong the time of inspiration, retention and exhalation. In this way we will reduce the number of breaths per minute. In other words, we should breathe as slowly as possible.

We can eventually reach about six breaths per minute and in extreme cases three breaths and even one, but breathing more slowly than usual is already beneficial. Everyone should find his or her own breathing rhythm and then practice alone will lead to greater success.

Examples of respiratory rhythms, based on the number of heart beats, are as follows:

- for inspiration of air: time corresponding to four heartbeats.
- for air retention: time corresponding to sixteen heartbeats.
- for exhalation of air: time corresponding to eight heartbeats.

Another exercise could consist of lapses of eight, thirty-two and sixteen beats respectively, much more ambitious than the previous one.

We do not say anything about the time between exhalation and inhalation of air, because it is not important. Once the lungs have been emptied, we immediately start filling them again, without the need to prolong the time during which we are empty of air. The three fundamental steps of our practices are always the three described above: inspiration, retention and exhalation. These three steps are also called puraka, khumbhaka and rechaka, respectively.

Of these three breathing steps, the most important is the khumbhaka or breath-holding. The khumbhaka in breathing exercises is the equivalent of seminal retention in sexual yoga practices. In our breathing exercises we can dedicate a period of twenty minutes to khumbhaka. seconds, or forty, or even more. The khumbhaka constitutes the second secret of magical power, the first of which we have already seen to be seminal retention. Although all the parapsychological techniques we have described so far work perfectly well with the parapsychological capacity possessed by the normal human mind, the practices of orgasmic and respiratory abstinence greatly increase their efficacy. Ten or more minutes of stilling and khumbhaka practice is always good before applying our parapsychological techniques, which can also be applied during khumbhaka. For the practitioner of seminal retention, the suspension of breath will be extremely easy.

These breathing exercises are so intense that it is not uncommon to become hot and sweaty during their execution. If this happens to us, we should not worry, as it is a completely normal phenomenon.

c. Applications

The practice of total emptying of the air from the lungs has exclusively purifying effects.

To do this, after completely exhaling the air through the nose, we must exhale the last rest of the air through the mouth. It is impossible to exhale through the nose. It is easy to see that when it is impossible to exhale more air through the nose, it is always possible to exhale one more breath through the mouth. In this way our lungs are completely empty of air. Immediately after proceed to slowly fill them up again through the nose. This exercise can be done once, twice or three times a day, for no more than ten minutes each.

Another application of breath stilling and khumbhaka is that of obtaining and accumulating prana. To achieve this, we must provoke the attraction and incorporation of prana by visualising it entering our nose as we inhale the air. We will then visualise it accumulating and extending inside our body, during the khumbhaka or retention of the air.

With each exhalation of air we can visualise the concentration or accumulation of prana in our brain, if we wish. With each exhalation, on the other hand, we can visualise impurities and toxins leaving our body through our nose. Each practitioner is free to choose which of these last two visualisations he or she prefers to make during the exhalation of the air. The prana can be visualised in the form of light or luminous mist, or as little lights or sparks in the air, or as clouds of light, and so on. The prana is such a tenuous thing that it will very easily obey our will and visualisations, just as in the case of sexual yoga is the case with seminal emanations.

Another practice is the use of breathing yoga to facilitate the elevation of sexual energies and their accumulation in the brain. This is how we do it:

- a. With each inhalation of air we will visualise our seminal emanations ascending through the central channel of the spinal column, from the genital area where they originate, until they accumulate in our brain.
- b. During the retention of the air or khumbhaka, we will perform the same visualisation several times.
- c. During the exhalation we will visualise the same as on each inhalation.

This exercise can also be performed in pairs, during the act of maithuna. In this case, both participants should join their breaths, executing at the same time each inhalation, retention and exhalation of air, while visualising in each case the ascent of their seminal emanations. During the maithuna or not, in case of danger of orgasm, the retention or suspension of the breath can be used in order to support the retention and immobilisation of the semen, as we have already seen that sex and

breathing are related. The combinations of these practices could be extended much further and each one can experiment with them according to the scope of his or her imagination.

Hatha Yoga practitioners can perform maithuna during asanas, as these postures complement the sexual and breathing exercises. In this way, in addition to the retention of semen and breath, the suspension of all physical movement is added. These asanas will be used as sexual postures for the maithuna, their variations are innumerable.

In addition to orgasmic, respiratory and movement abstinence, we must also add food abstinence, periodic fasting and low-calorie fasting, eating only fruits, vegetables and plenty of water.

3. Benefits it produces

On a physical level, the breathing exercises of stilling and holding the air, as well as the accumulation of prana, produce enormous health benefits. The increased oxygenation of the blood produced by khumbhaka eliminates toxins, kills viruses and bacteria, burns fats and sugars and greatly purifies the whole organism.

All this gives us perfect health, rejuvenation and longevity. It also activates our glands and our immunity to disease. It gives us greater resistance to hunger and thirst, cold and heat.

On a psychological level, breathing yoga exercises give us a stronger will and expand our awareness. Conscious breathing facilitates our "self-awareness" at all times.

They also make time pass much more slowly and give us total power over our body and psyche. The concentration of the air, added to the concentration of the semen, produces in the form of direct mental concentration. Through the control and stilling of the breath comes the control and stilling of passions and desires. The khumbhaka and the prana burn away the impurities of the our mind, giving us great psychic balance. Breathing stillness eliminates insomnia and quickly leads to sleep.

On the parapsychological level, the practices of breathing yoga produce enormous changes, as it increases the magical power of the mind and gives the siddhis or powers (especially the siddhi of the attainment of all desires). Breathing stillness and khumbhaka strengthen and purify the astral body and bring about "self-awareness" during sleep, i.e. lucid dreaming and travel.

The astral body is strengthened by the astral body, especially if it is practised before sleep or after the first sleep. The strengthening of the astral body also results in psychic self-defence. It also helps to build up and manipulation of mental images, which become totally clear and accessible.

With these techniques one can spend hours visualising without experiencing any weariness or tiredness. It is easy to see the immense effect that khumbhaka has on our parapsychological capacity,

applying sexual influence or direct psychic attack before and after the khumbhaka. If the influenced person is within our sight, we will find that during or after the khumbhaka our influence is easier and more effective.

The inner heat or tumo, which some adepts produce within their bodies through prana, khumbhaka and visualisations, always supported by sexual yoga, enables them to meditate naked on the icy peaks of the Himalayas. In this state they often melt ice and evaporate the icy water they request to be poured over their bodies, as well as drying wet clothes if they are covered with them.

On the spiritual plane, where we unfold and come closer to our spirit, breathing yoga is of decisive importance. This yoga fully supports and complements sexual yoga, and one cannot exist or provide benefits without the other. Both the breathing stillness exercises and the retention of the breath, such as prana and seminal emanations accumulated in the brain, are the directly responsible for the burning of karma and the suspension of Time and Death. Through these sexual and breathing yogas we move away from our animal nature which imprisons our spirit.

4. Other uses of these techniques

a. Energies and objects

Through visualisations we can charge solid objects with prana, such as amulets, amulets, or talismans, symbols or images. This is especially useful to charge with prana certain goals, projects or desires that we have previously written on a piece of paper. By charging it with prana what we are doing is provoking its irremediable and forthcoming materialisation.

b. Energies and people

Using the techniques described above, it is possible to operate on the energies of other people. Thus, it is possible to charge a sick person or the organ suffering from the ailment with prana in order to bring about improvement and healing. We can also heal ourselves in this way.

It is also possible to provoke the rise of sexual emanations in others, in order to help them sublimate their sexual energies and evolve. To do this we will operate as we did on ourselves: visualising in their body the rise of their sexual emanations and their accumulation in the brain.

There are forms of psychic attack called "psychic vampirism", in which the sorcerer extracts prana, or the seminal energies of the person's genitals, from the body or organ of the person in order to feeding on them while harming the person, who will gradually weaken. Through visualisations and in the presence or not of their victims, these sorcerers absorb the person's prana or seminal energies. Some more advanced sorcerers perform these practices during their astral travels or during sexual intercourse. The best form of defence against these attacks lies in the practice of yogas, with which the practitioner is completely safe.

c. Energies and stars

By making use of the yoga practices we have seen, we can easily attract and accumulate cosmic emanations from stars, stars or constellations, just as we did with prana. This practice was widespread among the priests of Atlantis, Sumer and Ancient Egypt.

Some of these heavenly bodies are of great importance for the spiritual liberation of man, such as the star Sirius. Whenever we attempt these practices we must bear in mind that it is necessary to start small, in order to become slowly and gradually accustomed to the vibrations of these immense energies. Sirius is said to be "the sun beyond the sun" and one of its two satellites is called "the black sun".