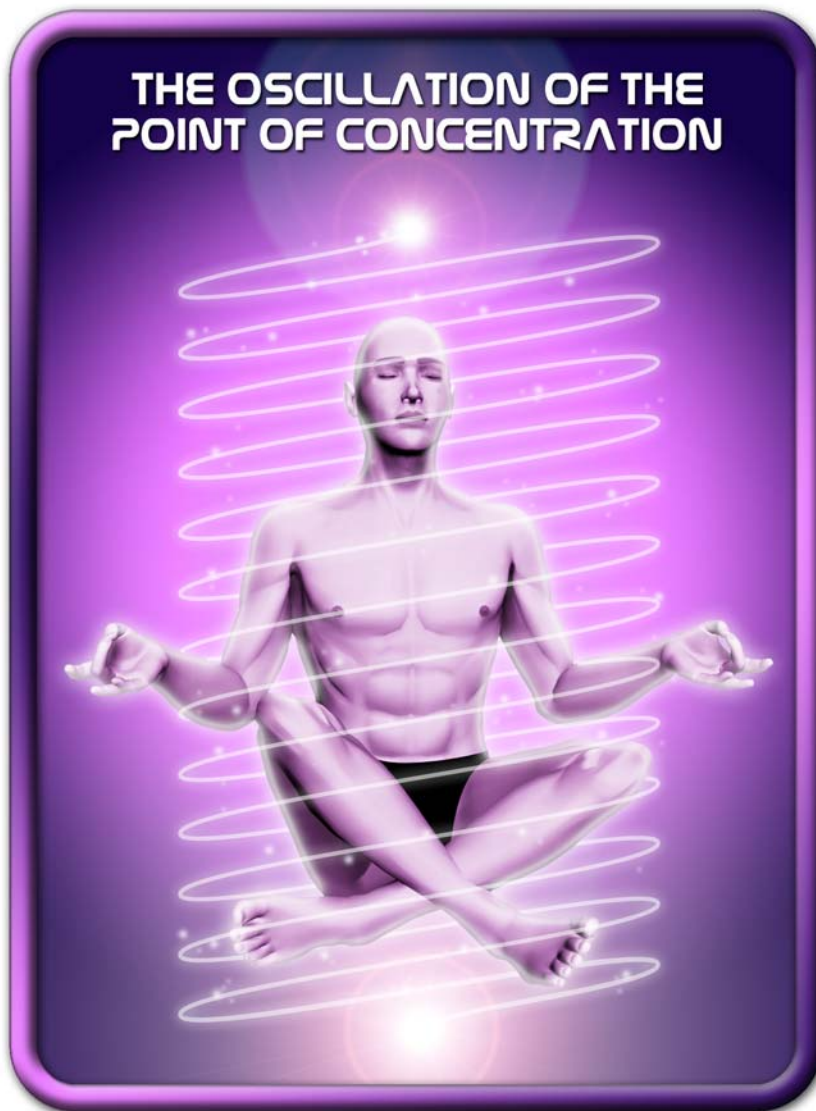


Doctor Francis LEFEBURE

YOGA OF TWO SECONDS



PHOSPHENISM Publishing

YOGA OF TWO SECONDS

THE OSCILLATION OF THE POINT OF CONCENTRATION



This practical manual sums up the traditional Zoroastrian exercises described in *The Initiation of Pietro*. Practicing them regularly is the key to the awakening of extraordinary psychic abilities as well as wonderful phenomena, including states of illumination, prophetic visions and phenomena of clairvoyance and premonition.

This technique is an improvement, based on discoveries in cerebral physiology, of ancient empirical methods which produced sometimes grand but inconstant results.

Generally, from the early stages of experimenting, the subject feels a deep contact with the true occult power that only this technique can reveal so fast.

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BY THE SAME AUTHOR



- **THE SUBUD INITIATION**

or the transmission of the great force of life by the oscillation of the point of concentration.

- **PHOSPHENIC MIXING APPLIED TO EDUCATION**

Developing memory, intelligence, creativity and intuition by mixing thoughts with the phosphenes.

- **THE PNEUMOPHENE**

or the breathing technique that opens the doors of the world beyond, followed by PHOSPHENISM and rhythmic thinking.

- **CEREBRAL DEVELOPMENT**

with alternating hearing.

- **THE INITIATION OF PIETRO**

- **THE YOGA OF TWO SECONDS**

- **FROM THE PRAYER WHEEL TO THE SPIRITUAL DYNAMO**

or the KUNDALINI-triggering device Volume I

- **KUNDALINI Volume II**

- **THE KEY TO SUPERNATURAL APPEARANCES**

- **PHOSPHENISM AND THE DEVELOPMENT OF CLAIRVOYANCE**

A new explanation of the origins of religion

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by the study of the oscillations of the double phosphenes

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- **INITIATORY EXPERIENCES**

Volume I. The way of the senses

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Volume II. Visions and out of body experiences

- **INITIATORY EXPERIENCES**

Volume III. Mystical swayings

- **DEVELOPING THE SUPRANORMAL POWERS OF THE MIND**

with thinking at the rhythm of 1/6th of a second

- **OM**

The natural Name of God and the mantras

- **PHOSPHENISM AND THE WHIRLING DERVISHES**

- **THE HOMOLOGIES**

or the lights of Asia explained by science

- **RHYTHMIC BREATHING**

and mental concentration



Light is an energy that produces synchronizations between the cells of the brain, accelerating and amplifying physiological processes. Focusing for a short time on a source of light brings extra energy to the whole of the cerebral mass, improving mental abilities (memory, concentration, ideas, creativity, initiative, etc.), and thus intelligence as a whole.

The extraordinary discovery of Doctor LEFEBURE is that :

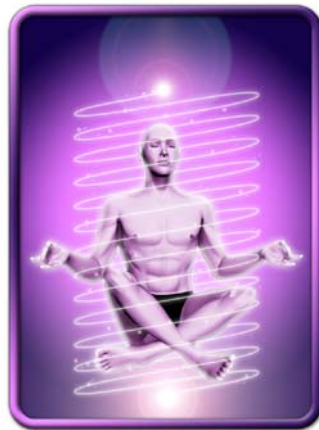
“MIXING A THOUGHT WITH THE PHOSPHENE TRANSFORMS THE ENERGY OF LIGHT INTO MENTAL ENERGY”.

The phosphenes are the patches of changing colors that are perceived in the dark after having focused on a source of light for a short time. “Phosphenic Mixing” consists in mingling a thought with the phosphene.

Phosphenic Mixing is a **REMARKABLE METHOD OF PERSONAL DEVELOPMENT** for improving performances. It can be applied at any age, for any type of study and in all the domains of life.

Doctor Francis LEFEBURE

THE YOGA OF TWO SECONDS



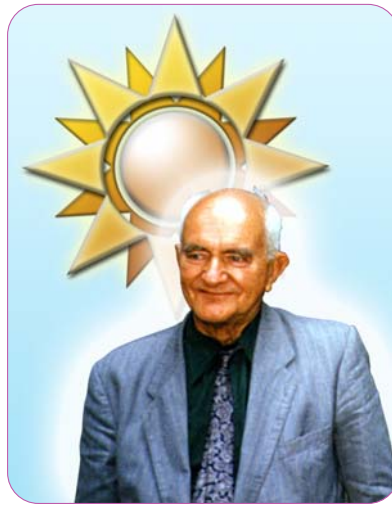
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Doctor Francis LEFEBURE

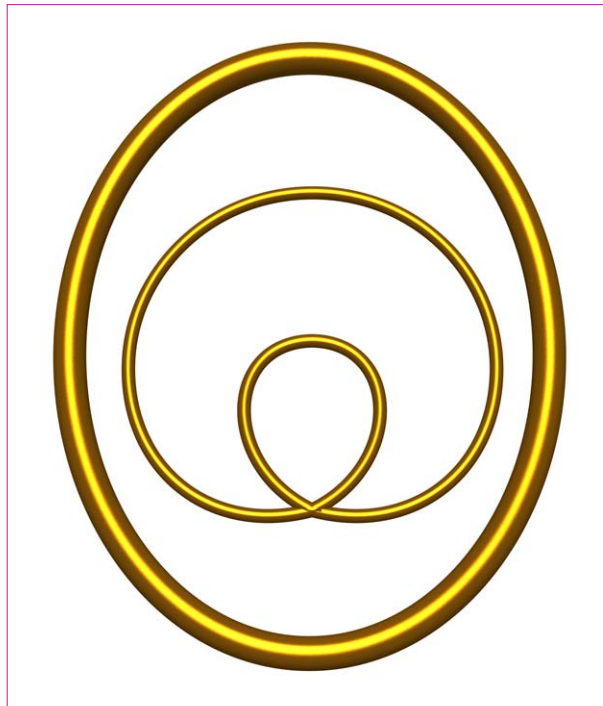
- Former extern of the Hospitals of Paris.
- Former school health service doctor.
- Gold Medal and Grand Prize at the Lépine Contest, 1963.
- Gold Medal at the International Inventors Fair of Brussels, for the action on the brain of the alternating hearing device, 1964.
- Silver Medal at the World's Inventors Fair in Brussels, in 1975 for the method of "Phosphenic Mixing Applied to Education".



For more information : PHOSPHEMISM Publishing
The School of Dr LEFEBURE

<http://www.phosphenism.com>

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The symbol of PHOSPHENISM

Pascal's snail pattern (in the center of the cosmic egg in occidental esoterism) is the symbol of the analogy between the macrocosm, the mediocosm and the microcosm.

We have chosen this curve as the symbol of Phosphenism because it is a type of spiral. It is thus the symbol of the original force within all, with a vortex structure, whether it is the nebula that gives birth to stellar systems, the spiral of chromatin on the top of the first mitosis of the egg or the whirlpool of the blood in the heart, the center of physical life.

Origin of the word PHOSPHENISM

"Doctor LEFEBURE created the word PHOSPHENISM by a process that is called restrictive neologism in grammar, from the word phosphene, which main root means light and reminds of Phoebus, the sun".



THE YOGA OF TWO SECONDS



*A CONTACT WITH THE TRUE OCCULT POWER
CLAIRVOYANCE AND TELEPATHY
OUT-OF-BODY EXPERIENCES
MANIFESTING THE DOUBLE AT A DISTANCE*



Photographs from the film
“THE GIRL WITH THE WHIP”
(Directed by JEAN DREVILLE)

In the philosophical storyline that we have incorporated to “The Initiation of Pietro”, he invites human beings to practice the scientific Initiation.



A photograph representing Pietro (Véronique Deschamps) speaking with her echo.



Symbolization of the transmission of the Initiation.



THE EXERCISES FROM THE INITIATION OF PIETRO OR THE YOGA OF TWO SECONDS

INTRODUCTION

We are providing here a summary of the physical and mental exercises described in details in the book *The Initiation of Pietro*, apart from the exercises of mixing thoughts with the phosphenes which are explained in *Phosphenic Mixing Applied to Education* and *The ABC of Phosphenic Mixing*.

Though this is but a simple manual, the description of the exercises provided is enough to learn how to practice them, even if you are not familiar with the method. Within a few weeks, you will experience an obvious action on your attention, memory, comprehension and your spirit of initiative. Experiences of premonition, clairvoyance or the awakening of consciousness on a higher plane while asleep, often take place during the following months.

Generally, as soon as these experiences begin to occur, you will feel a deep contact with a subtle force of nature that only this technique can reveal so fast. It is indeed an improvement, based on cerebral physiology, of ancient empirical methods that used to produce sometimes grand but inconstant results.

The method that we present here is of Zoroastrian origin. It has been perfected, mainly thanks to the discovery of the alternating functioning of the cerebral hemispheres and thanks to the role that the rhythm of two seconds plays in the triggering of this alternation. These physiological discoveries were verified at the French National Centre of Scientific Research and at the French Post and Telecommunication laboratory.

We have proved that the functioning of the brain is enhanced when cerebral alternation is improved. The alternation of the work of the two hemispheres of the brain is the key to supranormal psychic abilities. The method is based on this discovery.



All the exercises in this book should systematically be practiced during the presence of a phosphene (or image of retinal persistence). A phosphene can be produced by focusing on a Phosphenic Lamp for approximately thirty seconds at a distance of one and a half to two meters





Chapter 1

THE FUNDAMENTAL MENTAL EXERCISE: THE CROSS-SHAPED OSCILLATION OF THE POINT OF CONCENTRATION AT A RHYTHM OF TWO SECONDS

Practicing the fundamental mental exercise, even without the accompanying physical exercises, for half an hour, twice a day (in the morning and the evening) will allow you to experience the true "occult power". The sole purpose of the physical exercises described below, is to complement the fundamental mental exercise.

Training schedule: the most suitable moment for practicing this exercise is while you are falling asleep. If you have enough time, practice another session as soon as you wake up.

The fundamental mental exercise should accompany all the physical exercises that we describe in this book. It is so adapted to the needs of the brain that you will easily be able to practice it during the moments of the day that are usually wasted (travelling, etc.). It can be associated to manual activities, and then to increasingly difficult intellectual activities.

Progressively, the fundamental exercise easily becomes the "perpetual exercise", because it is in harmony with a fundamental law of cerebral physiology.



I – A PRELIMINARY EXERCISE

THE POINT OF CONCENTRATION

Practice concentrating on an infinitely small point (i.e. a dot tending towards the infinitely small, as the infinitely small cannot, of course, be reached).

In order to achieve this, use the visual, auditory or tactile medium, or all of them together, depending on your physiological constitution.

Most experimenters favor the visual way: it consists in representing, in your imagination at first, a lit candle, for example, then the flame on its own, then just a single spark. You can use another small shiny object as a starting point for your visualization: a star, a shining diamond... and progressively focus your attention on a smaller and smaller zone.

If you prefer tactile concentration, you can imagine that you are twiddling a grain of sand between two of your fingers. Also, you can imagine a sound source or a source of heat that is the size of a tiny dot.

In all these cases, you will notice that you cannot impose your will precisely to your imagination: you begin with a very small image, but it soon becomes warped, dilated, with a vague outline. Complementary images appear: for example, instead of the sensation of a hard grain of sand, you feel the strange sensation of a growing emptiness.

The dilation of your mental image, when you are trying to concentrate on an infinitely small point, is due to the spiritual energy that is starting to fill your soul.

After practicing the experiment we have just described, you should try to represent the point of concentration whether in the center of your brain, whether in your thorax. If you experience difficulties transferring a mental image from outside of your body to a point located within yourself, do not worry. Localizing the mental image inside your body is not essential to start practicing the fundamental exercise, though it is preferable.

As soon as you are comfortable with concentrating on a point within your body, please resume the experiment. To simplify the description of the exercises, we will assume, from now on, that you are concentrating on a point located in the center of your head.



II – THE CHARACTERISTIC, FUNDAMENTAL PRINCIPLES OF INITIATION

Conferring a rhythm of approximately two seconds to the point of concentration.

This rhythm can be slightly faster or slower, depending on the subject or the mental state of the subject. The best rhythm can be found easily: it is the rhythm at which practice is the easiest and most pleasant. We shall specify the modes of application of this principle later in this book.

Alternating periods of mental activity with periods of rest of an equal duration.

These periods should last approximately twelve seconds, i.e. twenty four seconds for the complete cycle. Again, each subject should find their personal optimum cycle by trial and error.





III – PRACTICING CONCENTRATING ON A RHYTHM OF TWO SECONDS

Concentrating on that rhythm can be carried out in many different ways. We shall present the main ones here:

A) Antero-posterior oscillation of the point (backwards and forwards):

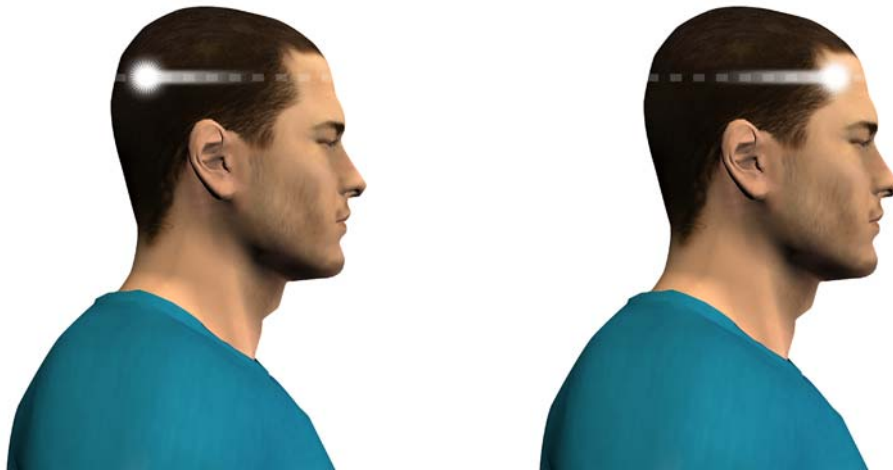


Fig. I. Antero-posterior motion of the point of concentration: it follows a complete oscillation, backwards and forwards, in two seconds.

You should imagine that the point of concentration is swaying between a point located in the middle of your forehead (on the midline or centerline) and your occipital bun. The point of concentration should take approximately one second to complete an oscillation between the back and the front of your head and the same time to complete an oscillation between the front and the back of your head.

Depending on the subjects and their condition, the optimum rhythm can vary, up to 20% (and exceptionally more). It can be found by trial and error (Fig. I).

You can determine precisely your optimum rhythm the following way: focus on the Phosphenic Lamp for thirty seconds, at a distance of approximately two meters or less, then switch the light off and keep your eyes closed in the dark, without tension.



When the image of retinal persistence (or phosphene) appears, sway your head sideways (left to right and right to left), tilting simultaneously your body to the same side, at a medium speed. Then, try again at a very fast speed, then at a very slow one. You will notice that, at medium speed, the phosphene seems to be dragged along by the movements of the head, when it seems to stay fixed on the axis of the body for all other rhythms. The medium rhythm that drags the phosphene is not the same for all subjects. It is generally of two seconds for the full cycle back and forth, but it can vary from one to five seconds.

Ask another person to count the number of seconds necessary for you to perform ten complete cycles (back and forth). ***Divide this number by ten to obtain your own rhythm, i.e. the duration of a complete cycle.*** Experimenting on many subjects has showed us that the rhythm of swaying of the point of concentration that drags the phosphene is always the easiest and most pleasant rhythm to perform.

B) Lateral oscillation of the point of concentration:

Imagine the point of concentration oscillating back and forth between your left and your right temple.

Dans ces deux exercices, et principalement dans ce dernier, on sera évidemment très aidé par l'utilisation d'un Alternophone, appareil permettant l'audition d'un son alternativement à droite et à gauche.

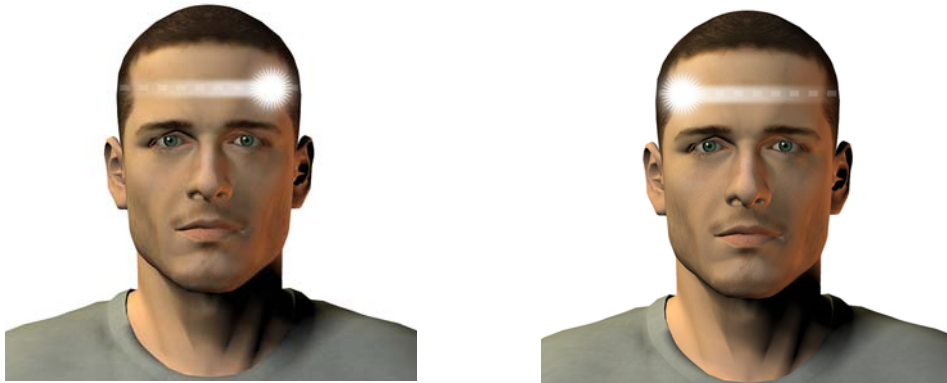


Fig.II. Lateral motion of the point of concentration oscillating from one temple to the other.

The full cycle (from one temple to the other and back) lasts two seconds.



Following a very regular rhythm, you can alternate the movements of the point of concentration the following way: perform six antero-posterior sways of (approximately) two seconds, then rest for (approximately) twelve seconds (practicing emptiness of mind), then perform six lateral sways, twelve seconds of rest (approximately), then repeat the antero-posterior sway. This technique is called the cross-shaped oscillation of the point of concentration.

C) Vertical oscillation of the point of concentration:

Same technique, but with a movement of the point of concentration from the top of your head to your throat. Alternate the vertical oscillation with the lateral or antero-posterior oscillation, or combine all three of them. After a bit of practice, you will notice that your mind is filled with light during the interposed periods of rest.

D) Sometimes, you will instinctively feel like performing two other variations:

1° - The **movement of rotation**, or more exactly of whirling, of the point of concentration.

2° - The **movement of concentration and dilation** of the point of concentration.

These movements, as well as the spiral movement and other movements that appear spontaneously in your imagination concentrated on a point, should be considered as combinations of the three fundamental oscillations, as it is the concentration on these three perpendicular oscillations that induces the other movements.

You might feel that you need to spend more time on one of these variations. You should follow your instinct, as long as the rhythm of oscillation of two seconds of the point of concentration is respected. This rhythm can vary slightly from one subject to another and is dependent on the condition of the subject at a given moment. The most important element is to use a regular rhythm for the whole duration of a session. It is the regularity of the movements that produces synchronizations in the nervous system. These synchronizations increase the energy of thoughts (Check: *Developing the Supranormal Powers of the Mind by Thinking at a Rhythm of One Sixth of a Second*).



Obviously, the only way to obtain a very precise rhythm is to use a metronome. (Check the chapter on this subject in *The Pneumophene, or the Breathing Technique That Opens the Gate to the Other-World*).

IV – EFFECTS PRODUCED BY THE PRACTICE OF THE FUNDAMENTAL EXERCISE

After a few weeks of daily practice, you will notice that:

- a) it is easy to persevere in the practice of this exercise;
- b) the clarity of your mental image increases progressively;
- c) states of illumination (the involuntary appearance of mental images of light) arise spontaneously during the interposed periods of emptiness of mind;
- d) involuntary visual images (visions) appear, whether during the sway of the point of concentration, whether immediately after;
- e) intelligence and the character are transformed through a mixture of gentleness and willpower;
- f) resolution is improved;
- g) texts and problems are understood easier.

If you intensify the oscillation of the point of concentration with the practice of associated physical exercises, in the morning and in the evening:

- h) visions become prophetic;
- i) the sway spreads to the whole mental image of your body, potentially triggering its exteriorization (out of body experience) and its manifestation at a distance to persons unaware of the experiment. While your body is asleep, you will experience the awakening of your consciousness in worlds that are usually invisible.



Chapter II

PHYSICAL EXERCISES

It is essential to understand that the purpose of all the physical exercises mentioned below is to intensify the mental oscillation of the point of concentration. The fundamental oscillation of approximately two seconds is the key to the development of psychic powers, as demonstrated by the protocol of Cerebroscopy (an invention by the same author).

I – HEAD SWAYS

Practice standing up or sitting, never laying down.

A) Antero-posterior head sway:

It is essential to make sure that **the movement backwards has the same duration as the movement forwards.**

Breathe in during the movement backwards ; breathe out during the movement forwards. During the whole exercise, maintain the image of the point of concentration oscillating backwards and forwards. To choose the rhythm and the amplitude of the movement, base yourself on the influence of the movements of your head on the point of concentration. Pick up the rhythm and the amplitude that produce the best concentration.

An amplitude of approximately thirty degrees backwards and forwards in relation to the vertical axis of the body is adequate. The duration of the movement forwards and the movement backwards must be equal, this is fundamental. Again, it is very useful to use a metronome for practicing this exercise.

B) Lateral head sway:

An amplitude of thirty degrees in relation to the vertical axis of the body is adequate.



Point of concentration: it oscillates with the movements of the head, from one temple to the other.

Breathing: in the beginning, perform a breathing cycle per movement. Then, when you get used to the exercise, a slow breathing cycle lasting for several movement is suited.

Practice each exercise during approximately three minutes, then keep still for another three minutes while practicing the fundamental mental exercise. The right performance of the exercises of head sways can lead to states of awakening during sleep (out of body experiences, lucid dreaming...).

Each movement can practiced on its own. Though the cross-shaped oscillation of the point of concentration is the fundamental exercise, it is very interesting to practice each movement singly.





II – STATIC TENSIONS

Principle: tense all the muscles of your body at the same time or break down the muscles of your body into several groups and practice with one group of muscles at a time. Make sure that your body and your limbs do not move during the tensions. Thus, the point of application of the force of your muscles is reversed, turned towards the inside of your body. Tense your muscles up to a maximum of tension, until you trigger a slight trembling of your muscles. As soon as the maximum of tension is reached, relax your muscles.

It is preferable to practice laying down, without a cushion or a pillow.

A – PHYSICAL EXERCISE

1° Fragmented tensions:

To make sure all the muscles of the body are properly stimulated, break down the exercise into seven parts:

- A) Tense all the muscles of your right arm.
- B) Tense all the muscles of your left arm.
- C) Tense all the muscles of your right leg.
- D) Tense all the muscles of your left leg.
- E) Breathe in and, during the retention with your lungs full, tense all the muscles of your chest.
- F) Then tense all the muscles of your neck, without moving.
- G) End by tensing all the muscles of your head. A variation consists in imagining you tense an imaginary muscle located in the center of your head (see below for the details about this exercise).

Then, practice:

2° Global tensions of the body:

Breathe in fully; hold the air in your lungs and, during the retention, tense your muscles simultaneously and progressively during a few seconds; when you reach the maximum of tension, relax your muscles during a few seconds.



When you practice the exercises of static tensions, the length of your body will diminish slightly and its width will increase slightly, but the center of your body should not move. The process is similar for all the parts of your body.

Note:

The Zoroastrian master who initiated me taught me to practice a different progression: starting with one leg, then the other leg, progressively working one's way up and ending with a global tension. This cycle can be practiced four or five times every evening.

During periods of intellectual fatigue due to excessive work, I found it easier to practice by starting with global tensions, then continuing with the upper part of the body and finishing with the lower part of the body.

You are free to choose the way to practice that suits you best. Once you have chosen a way to proceed, it is better to stick to it in order to engrave the exercise in your mind, so that you automatically repeat it mentally while you are asleep. Your energy double will spontaneously repeat the tensions while you are asleep, thereby awakening your consciousness in usually invisible worlds.

B – PRELIMINARY MENTAL EXERCISES

These exercises only need to be practiced until you understand the final exercises fully:

a) After the global physical tension, repeat the simultaneous tension of all the muscles in your body, but this time only mentally.

If you tried to remember the sensations produced by your muscles while you were walking on a beach during a holiday, you would create a muscular mental image. This process is similar. Its purpose is to reconstruct in your imagination all the sensations provided by your muscles and your sinews during the global static tension.

b) Place your point of concentration on the spiritual center (or chakra) you wish to develop. You can visualize a small ball of light that is tensing itself, becoming denser. Imagine a small circular muscle within the point of concentration. Visualize the tiny muscle tensing itself while you try to recall the sensations provided by the physical muscular tension.



This process will allow you to achieve the concentration of your mind on a point, by using a muscular mental image. This practice complements concentrating on a tiny dot of light. You will notice that it increases the efficiency of the latter exercise in a surprising manner.

You will observe that, after the muscular tension, light starts to appear around your point of concentration, accompanied by the sensation of whitish, expanding fluids.

This process can be called "progressive illumination".

c) After the global tension, imagine that you are standing in the room, practicing mental static tensions outside of your physical body.

d) Same exercise, but now imagine that you are located within the body of a living being (a person, a tree, an animal...), or within an object (an antique object of archeological value or a family heirloom could be suited).

e) Same exercise again, but this time, simply tense a single imaginary muscular point within the body of the living being of your choice, in order to achieve a sensation of identification.

Thus, you will be able to transport your consciousness outside of your body and contact another person. Obviously, the process is easier to achieve with a person you like. Thanks to the subtle fusion of two human beings, you can obtain an understanding of other people's states of consciousness, though this fusion is only partial and momentary.

C – THE FINAL MENTAL EXERCISES

A) Performing the physical exercise and the mental exercise simultaneously:

The mental tension should be practiced after the physical tension only for a period of preliminary training, until you become aware of what is a purely mental muscular tension.

Then, the mental tension and the physical tension should be performed simultaneously.



We shall encounter the same process again later, when we study the spiritual breathing visualized during physical breathing and the mental light visualized during the physical exercise of ocular convergence.

Physical and mental muscular tensions being very much alike, in order to make sure that you actually perform the mental tension at the same time as the physical tension, always imagine that you practice the mental tension in a different location from the physical tension.

For example, you can tense your left fist and, at the same time, imagine that you are tensing the right fist. Or, during the physical tension of the muscles of your neck, imagine the mental muscular tension taking place on a point located within your chest. Similarly, during the global tension of the muscles of the whole body, you can imagine your double performing the tension somewhere else, in an other room, for example (fig. III) or within the being with whom you wish to unite psychically (fig. IV). Another variation consists in imagining tensing a muscle within the brain during the global physical tension, though there is obviously no muscle in the brain (fig. V).

Practicing such physical and mental tensions at the same time might seem strange and difficult to perform. On the contrary, experimenting has proved that it is generally easier to practice simultaneous tensions, rather than performing the physical tension first, followed by the mental tension. The simultaneous practice of physical and mental tensions is fundamental, **it is the only way to ensure perseverance in the practice.**

Then, during half-sleep, purely mental tensions will trigger themselves spontaneously (or with a minimal effort to trigger them). They succeed to each other very easily in waves, without having to practice any physical tension. This exercise is the fastest way to produce out-of-body experiences. It also produces a peculiar metamorphosis of violence into occult power.



*Fig. III. **Static muscular tensions:** tense all the muscles of your body. Imagine, **AT THE SAME TIME**, that your double is performing the tensions outside of your physical body.*

*Fig. IV. **Static muscular tensions associated to a projection towards a person with whom you want to create a psychic bond:** tense all the muscles of your body (like above). At the same time, imagine that you are tensing the muscles of your double inside the person whom you want to reach with your mind.*



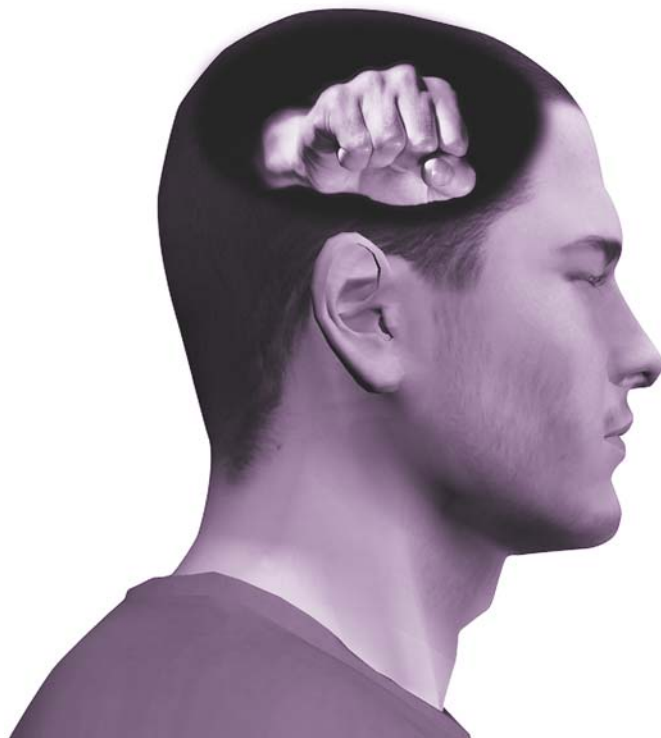


Fig. V. Static muscular tensions accompanied by the concentration of the mind on a spiritual center: tense all the muscles of your body (same as above). During the physical tension, imagine a muscle tensing itself in a part of the body where there are no muscles, the center of your head, for example.



B) Periodic flashes of purely mental muscular tensions:

A complementary exercise should be added to practicing mental tensions and physical tensions simultaneously: learning to liberate completely the imaginary muscular tension from the physical exercise related to the static tensions.

This exercise, consisting of purely mental tensions, can be practiced during the day, for the same duration as its psycho-physical counterpart. When it has become easy for you to practice, it will be advantageous to repeat it while you are falling asleep, as it will prepare you for a state of "awakening during sleep", or awakening on a higher plane of consciousness.

During the exercise consisting of purely mental tensions, each mental tension should last just a short moment, a flash, though they should be as intense as possible. This flash of mental tension should be repeated at regular intervals, for example every five or ten seconds.

It will be extremely useful to use a regular sound source (like a metronome) to practice rigorously equal intervals between the tensions. It is possible to synchronize the neurons of the human brain, consequently increasing the brain's potential if synchronizations take place within the zone that governs intelligence. To achieve effective synchronizations, one must practice the exercises with an extreme precision (using an electronic device).

A metronome is perfectly suited for practicing this exercise.

Practiced with an electronic regularity, the exercise of purely mental static tensions will trigger a flow of force that you will enjoy almost without any effort of will.



III – BREATHING

A state a muscular relaxation as deep as possible is preferable for practicing this exercise.

A – BREATHING IN FOUR EQUAL STEPS (OR SQUARE-SHAPED BREATHING)

For example:

Breathe in for six seconds;
Hold for six seconds, lungs full;
Breathe out for six seconds;
Hold for six seconds, lungs empty.

The value of six seconds is only provided as an example. Other values can be used. The idea is to breathe while maintaining a slight lack of air that remains comfortable.

If you experience difficulties following this four-steps rhythm, even after a bit of practice, you can use the following rhythm (which could be called *breathing in three equal steps* or *triangle-shaped breathing*).

Inhalation: eight seconds.
Retention with the lungs full: eight seconds.
Exhalation: eight seconds.
No retention with the lungs empty.

You should adapt the exercise to your pulmonary capacity, increasing or reducing the length of the phases, as long as all phases are equal (though possible variations consist in using a rectangular breathing shape: inhalation for eight seconds, retention with the lungs full for four seconds, exhalation for eight seconds, retention with the lungs empty for four seconds; or an isosceles triangle shape: inhalation for eight seconds, retention with the lungs full for four seconds, exhalation for eight seconds).

Always remember that the object of the breathing exercises is to create and maintain a slight, comfortable lack of air. Trying to achieve extremely long phases of retention or breathing cycles is irrelevant.



B – TWO-BRACKETS BREATHING

After having experimented for many years, I believe the best rhythm to use for breathing is what I would call: *Two-brackets breathing*.

It is an improvement of the breathing technique in four equal steps:

First, you need to find out what are the longest phases that you can practice without discomfort.

Then, you might notice that the phase of retention with the lungs full presents a particularity: in the beginning of the phase of retention, you achieve the maximal possible retention with your lungs full. Nevertheless, you can notice that at the end of the phase of retention with the lungs full, it is still possible to fill your lungs a little bit more. The same thing is true for the phase of retention with the lungs empty. You empty your lungs as completely as possible but, nevertheless, at the end of this phase of retention, you can realize that it is possible to exhale a little bit more before you start breathing in again.

These two brackets are very pleasant. They will help you to achieve breathing with a slight, comfortable lack of air. The slight lack of air should be maintained during the whole cycle of square breathing in four steps and during the whole session. The sensation of slight lack of air should be the same during the phase of inhalation and the phase of exhalation. This partial privation of air produces a pleasant feeling in the whole of the body. It is the "Pneumophene", the breathing equivalent of the phosphene (Check *The Pneumophene* or *the Breathing Technique that Opens the Doors to the Other-World*).

If one exaggerates the lack of air, one will produce muscular spasms that ruin the exercise.

Thus, you should not impose yourself a fixed duration for the complete cycle of rhythmic breathing. Once you have felt and understood that "two-brackets breathing" is the best way to practice the Pneumophene, the pleasant sensation that fills your body will allow you to change the duration of the whole breathing cycle, if necessary, without interrupting the exercise. Nevertheless, a minimum of air is required to avoid triggering muscular spasms that ruin the delicious state of super-relaxation produced by the exercise.



Of course, as soon as you have mastered the physical exercise, you will need to associate a mental exercise to it, in order to achieve "Mixing with the Pneumophene". This is the main key to practicing spiritual breathing (*Check The Pneumophene or the Breathing Technique that Opens the Doors to the Other-World*).

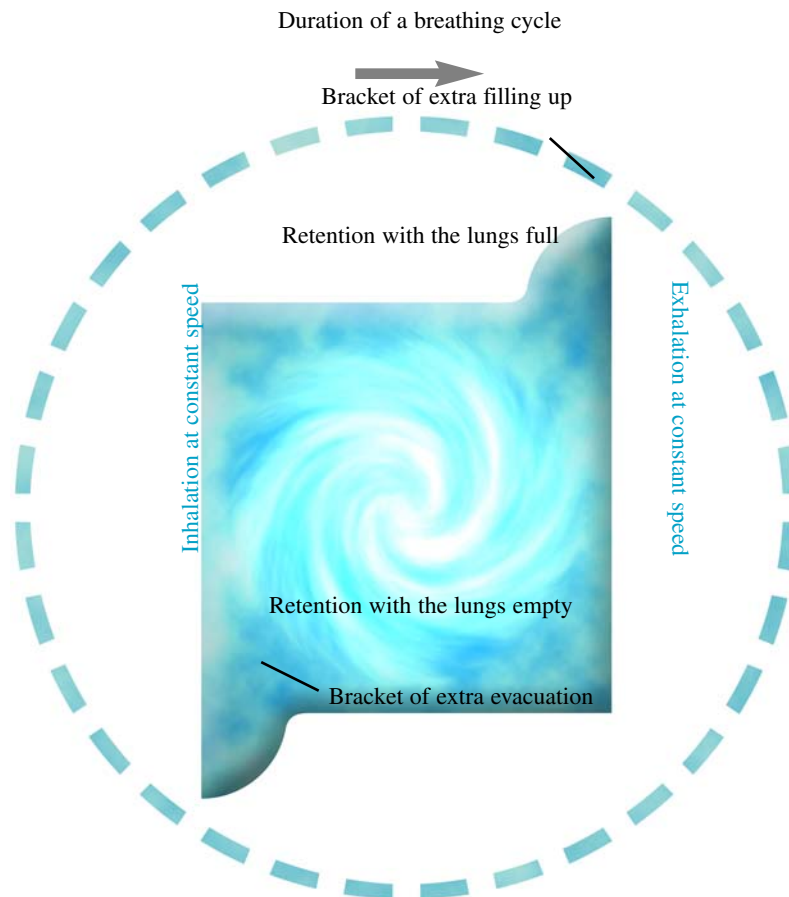


Fig. VI. *Schema of square-shaped breathing, improved by the addition of two small brackets.*

Some persons will be surprised by the complexity of this description of spiritual breathing. One could wish the technique was more simple. But, human biology is incredibly complex. And so are all the domains of science, like quantum physics for example. Consequently, one should not be surprised that a breathing technique which purpose is to unveil a certain aspect of the subtle worlds of energy and to have a powerful action



on the mind, **seems** complicated at first. It only seems complicated though. As it is based on natural and cosmic laws, if one bothers learning it, practice becomes simple and pleasant.

C – ASSOCIATING A MENTAL EXERCISE TO THE VARIOUS BREATHING TECHNIQUES

The point of concentration should be located in the center of your chest.

Fundamental rule

Whatever the breathing rhythm you choose (even if it is different from the ones mentioned above):

DURING THE THREE OR FOUR PHASES OF THE BREATHING TECHNIQUE, THE POINT OF CONCENTRATION SHOULD KEEP OSCILLATING AT A RHYTHM OF TWO SECONDS.

The oscillation of the point of concentration is thus maintained during the phases of retention, even if they are long enough to contain several oscillations (fig. VII).

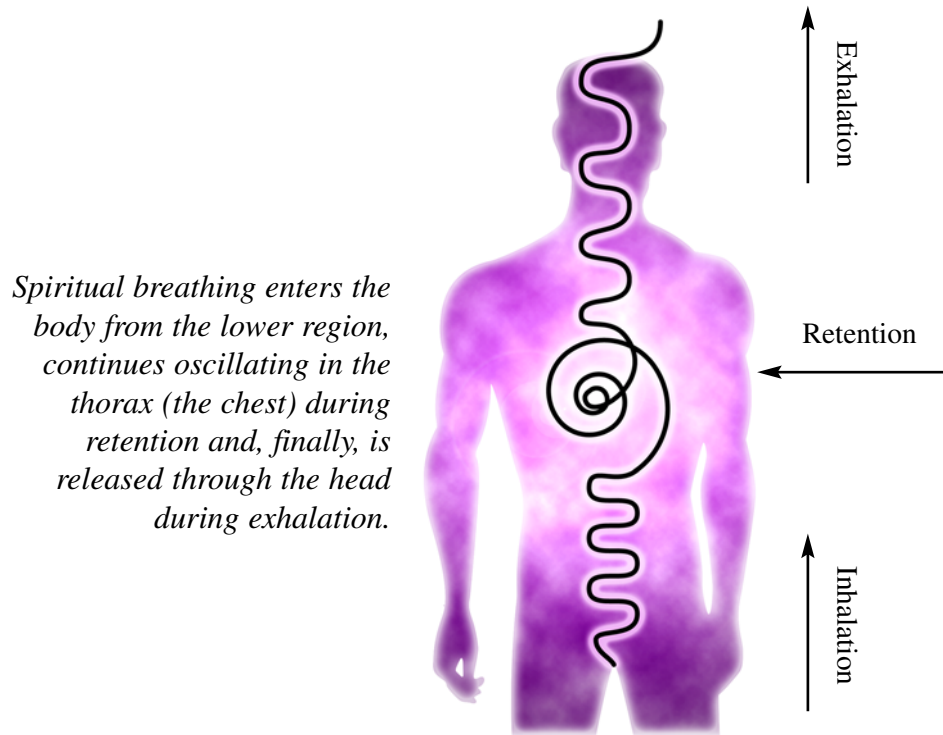
When it has become easy for you to maintain the oscillation of the point of concentration during the four phases, imagine the point entering your body over eight seconds during inhalation and exiting your body over eight seconds during exhalation. The combination of these two movements produces a snake-like movement (the awakening of Kundalini, the Snake of Initiation) that we have called **MIND WHIP**, using a more modern terminology. **The oscillation of two seconds is the main element of that snake-like movement.**



*Fig. VII. **The mind whip** : The fundamental, natural oscillation of the point of concentration is two seconds. It is the only mental oscillation that has the tendency to maintain itself. Using your will, you impose a movement of entry and exit, synchronized with physical breathing, to the point of*



concentration (this is the exercise spiritual breathing, called pranâyama by the Indians). The movement of entry is fundamental but is never generated spontaneously; the movement of exit is of secondary importance but it is triggered spontaneously if the first movement is produced. The combination of these two movements makes the point of concentration follow a snake-like curve (that the Indians have called Kundalini).



When you practice the oscillation of the point of concentration at a rhythm of two seconds and accompany it with the visualization of fluids (1) entering and exiting your body, you will notice that a natural rhythm of oscillation establishes itself, allowing you to practice the exercise almost without any effort of will.

(1) – If you visualize a tiny dot of light, it tends to dilate itself spontaneously into a diffuse cloud. Similarly, if you imagine a tiny dot with your tactile imagination, the TACTILE point of concentration dilates itself in an irregular manner, giving a pasty impression with a fluctuating shape. We gave the name of "fluid" to this process, that corresponds to the influence on imagination of concentrating on a point using the tactile imagination.



The opposite is not true: if you simply imagine currents entering and exiting with breathing, but that remain stable during retention (as it is usually practiced in Yoga), the oscillation of two seconds does not appear and, consequently, there is no spontaneous progress of concentration as the rhythm is too slow for the brain and as it is broken by the stillness of concentration during retention.

The point can be imagined within another person during the phase of retention with the lungs empty.

D – THE ROTATION OF THE POINT

After practicing imparting a movement of oscillation to the point of concentration, you can try to work with two simultaneous oscillations, or even three, allowing an infinity of possible combinations.

The simplest form created by a combination of oscillations is the circle. If a circle moves along a line that is perpendicular to its surface, an helix is obtained.

The rhythmic movements of thoughts spontaneously generate other rhythms by resonance. This confusion of rhythms that appears naturally, stemming from its foundation that is the rhythm of two seconds, has been called "Kundalini" by Indian yoga.

It is an open door to the infinite. We have described the first steps that lay behind this door, mainly in *The Pneumophene or the Breathing Technique that Opens the Doors to the Other-World*; *From the Praying Wheel to the Spiritual Dynamo or the Kundalini-triggering Machine*; and in *Developing the Supranormal Powers of the Brain by Thinking at a Rhythm of 1/6th of a Second*.



IV – OCULAR CONVERGENCE

Cross your eyes, focusing on a point located between them, just above your nose. Visualize your mental point of concentration there.

You thus need to focus with your **physical** eyes on an **imaginary** dot of light.

This result can be achieved thanks to two possible modes of training:

1° Converge on the tip of your nose then, day after day, progressively raise your point of focus along the bridge of your nose, until your eyes are completely turned towards the inside (check the picture below).



Fig. VIII. Ocular convergence on the tip of the nose : visualize a whirling mental point (possibly slightly oscillating) on the point of focus of your eyes.



Fig. IX. Ocular convergence between the eyes : visualize an imaginary sphere in its entirety, as if you could see all its surface in one go (check Initiatory Experiences Vol I).



The final exercise of convergence.

Fig. X. Ocular convergence on a point in the middle of the forehead: the point of concentration shines there like a little sun, vibrating at the rhythm of two seconds, for example by dilating and contracting itself.



The choice of a particular kind of movement is secondary ; follow the movement that imposes itself to you. The rhythm is the only fundamental element of the process.

2° Hold a pencil horizontally, following the antero-posterior axis of the head that passes between your eyes. Focus on the tip of the pencil ; progressively move the pencil closer to your forehead. When you reach a certain distance, you will perceive two pencils. If you converge properly, the tips of the two pencils should touch each other. If they do not touch each other any more, it means that you are not converging enough. Move the pencil towards you, until it touches your forehead, while maintaining ocular convergence (Fig. X.).

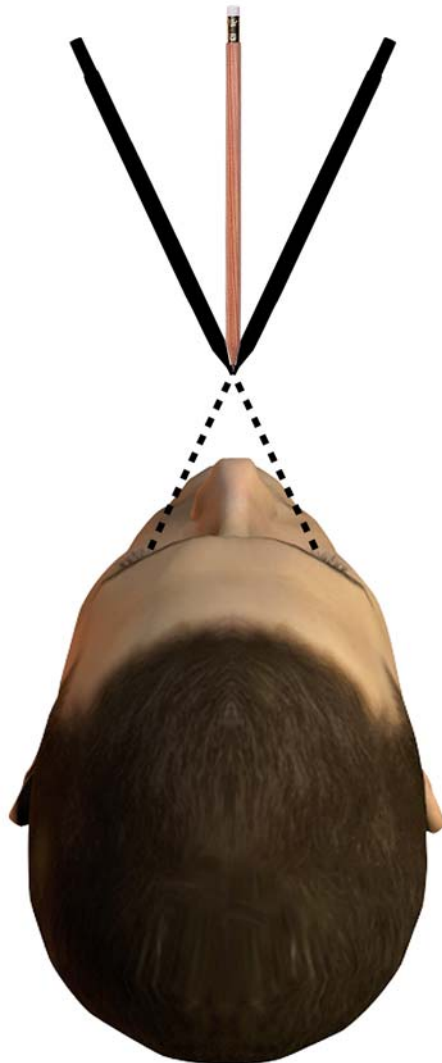


Fig. XI. Practicing ocular convergence with the method of the pencil:

hold a pencil horizontally, perpendicular to your forehead. Move it closer progressively.



From a certain distance onwards, you will perceive the image of two pencils (represented by black and dotted lines on Fig. X.). As long as you focus on the tip of the real pencil, the tips of the two virtual pencils seem to touch each other. If the two virtual pencils seem to intersect, it means that convergence is not conducted properly. Practice moving the pencil closer, more and more, while maintaining convergence and until the tip of the real pencil is masked by the arch of your eyebrows.

If you still experience too much difficulty after two months of practice, remember that it is better to converge properly by focusing on the tip of your nose or a bit above than converging poorly by focusing between your eyes.

This exercise is the most difficult initiatory exercise. Consequently, it is good to learn to perform it with the two methods of training provided above.

The point of concentration should always be placed on the point where your eyes converge, wherever that point is.

Naturally, the point of concentration should be subjected to the rhythm of two seconds.

The movement of rotation of the point is quite suited to the exercise of ocular convergence of the eyes.

Nevertheless, the movement of rotation is not a simple movement. On the contrary, it is a complex movement, resulting from the combination of several rotations.

Indeed, if you observe the movements of the point of concentration when you try to animate it with a spinning motion, you will notice that the conflict between your will and the natural reactions of your imagination confer a complex movement to the point.

The movements of the point of concentration are followed by a kind of trail that looks a little bit like the tail of a comet. This trail is an expression of what the Indians call Kundalini. Experimenting with the movements of the point of concentration has led us to believe that thought is a subtle matter.

The exercise can be rounded out the following manner: imagine currents of light rising from your perineum upwards through your body, concentrating between your eyes and then being projected outwards.



You are free to choose any concentration that appears spontaneously in your imagination.

The essential element of this exercise is to maintain the fundamental rhythm within your concentration : waves of light rising from the perineum every two seconds and moving upwards, oscillating from left to right at this rhythm, in a manner that is similar to the movements of a whip.

If the fundamental rhythm is respected, the most favorable currents appear spontaneously. In this exercise as well as in the other exercises, you will learn to realise that what seems like the uncontrollable whims of your imagination are actually the first experience of an invisible world which laws we hardly know.





A – NATURAL SOUNDS (MANTRAS)

When you practice ocular convergence, vocalize the sound "OM"; the phoneme "O" should be pronounced with your lips forming a circle, the tip of your tongue slightly turned up, your cheeks slightly inflated, your oral cavity forming a sphere; the phoneme "M" should be interpreted here as a nasal buzzing sound, produced with the mouth completely closed, the vibration being felt mainly in the frontal bone.

The "OM" should be vocalized very slowly during exhalation. While you chant the phoneme "O", visualize a sphere pulsating at a rhythm of two seconds.

While you chant the letter "M", visualize rays of light emanating from the sphere. These rays of light should be almost straight, though they should vibrate at the rhythm of two seconds.

Accompanying the concentration on a point with the mental repetition of the mantra:

When you practice all the exercises but ocular convergence, accentuate the sway of the point with, preferably, the mantra "OM" repeated mentally, at the same rhythm as the sway.

You can use varied sounds to accentuate the sway, as long as you do not choose them for their meaning but for their attractiveness.

To accompany head sways, it is useful to use symmetrical sounds, like **AK-KA**.

For the breathing exercises, you can use, after a few weeks of practice counting the number of seconds of the cycle, combinations of sounds performed with precision. You should use sounds that allow a symmetry between the inhalation and the exhalation.

For example: during inhalation A – OO – M with two seconds per phoneme, i.e. six seconds in all, for an inhalation of six seconds.

During exhalation: M – OO – A, following the same rhythm.



B – THE SYMBOLISM OF THE "OM"

We have seen that the sound "OM" is symbolized by a circle surrounded by rays. This pattern can be found in the dominant lines of the sunflower and of the hermaphrodite flowers, like the daisy.

We should note that, in all the couples of polarity, one of the poles has the tendency to have a circular shape when the other pole has the tendency to have the shape of a line. In biology, this opposition can be found in the shape of the ovum and the spermatozoon. The "OM" is thus a symbol of the two sexes united within the same being, conferring it a very attractive power, like the north and south poles of a magnet.





CHAPTER III

CONDUCTING THE INITIATION

I – THE ORDER OF PRACTICE OF THE EXERCISES

Everyone should decide how long they want to spend practicing the exercises every day.

If possible, practice should be divided in two sessions: one immediately after waking up, one just before falling asleep.

Each of these sessions should be divided in four equal parts for each of the four groups of exercises.

The fundamental rule of the practice is that **THE EXERCISES PRACTICED IN THE MORNING AND IN THE EVENING SHOULD BE PERFORMED IN AN INVERTED SYMETRICAL ORDER.**

This rule helps following and accentuating the movement of entrance and exit of the astral body in the physical body that accompanies waking up and falling asleep.

Consequently, the psycho-physiology of sleep indicates the following order:

WHEN YOU WAKE UP:

In the morning, while you are still in a state of half-sleep, begin concentrating on a point oscillating at a rhythm of two seconds outside your body. Then, transfer it between your eyes.

Before opening your eyes: practice ocular convergence on a point located on your forehead, between your eyes.

Before moving and thus disturbing the muscular relaxation produced by sleep: practice breathing in four equal steps.



Complete your awakening with the practice of **static tensions**.

End the session with head sways which, through their action on blood circulation in the head, will prepare you for work.

WHEN YOU GO TO SLEEP:

Begin with the practice of head sways followed by static tensions.

Continue with breathing.

End with ocular convergence.

Try to maintain the image of the point swaying outside of your body as long as you can while you are falling asleep.

DURING THE DAY:

Practicing the exercises for a few moments, once in a while, will bring more life and impulse to your oscillating point of concentration. Choose instinctively which exercise to practice for a few seconds. This exercise should not always be the same.





II – PERIODS OF HIGH AND LOW TIDE OF THE OCCULT FORCE

If you practice regularly the exercises every day, you will notice a cycle of a few weeks which starts by an increase of your inner light, accompanied by certain characteristic psychic and psychological effects, followed by a period of decrease, altogether forming a cycle that can be compared to the high and low tides. But, after a few months of practice, you will also note that the curve of your evolution is always increasing.

It is important to remind you that the oscillation at the rhythm of two seconds is the only practice that produces a perpetual increase of concentration; all the other methods quickly lead to a stage above which one cannot rise. This is why that rhythm is one of the main keys to developing the "occult force".

After a few months of practice, during the periods of low tide, it can be advantageous to replace, for two or three days, your usual practice by the exercise of rotation that we will describe later in this book. This exercise of rotation is a synthesis of the method.





III – EXERCISES FOR COUPLES

If a couple practices the exercises in opposite phases (see below for description), while they are making love at the slowest possible rhythm, the effects of the exercises will be incomparably greater and will produce an exceptional psychic relationship.

Mental exercise:

The point of concentration moves downwards in the body of the woman and moves upwards in the body of the man, a rotation that is the opposite of the flow of sperm. The point of concentration completes the full cycle in two seconds.

The exercise of whirling of the point of concentration, when practiced by a couple, can be broken down into two basic parts: first, the oscillation of the point, from the heart of one person to the heart of the other, for example, then, after a few moments, the oscillation of the point back and forth or from top to bottom, along the line of contact of the bodies.

You can adapt these general principles to each physical exercise, so that the participants are always in opposite phases:

Example 1: **Static tensions.** Pendant que l'un des deux sujets est en contraction, l'autre est en relaxation. La tension mentale imaginée par l'un se fait dans le corps de l'autre.

Example 2: **Breathing in four equal stages.** While one partner is inhaling, the other one is exhaling. During the phase of retention with the lungs empty, concentration is performed within the body of the other person by imagining the point of concentration oscillating within him/her.





IV – EXERCISES IN A GROUP

For a few minutes, the teacher of Phosphenism projects, on each individual or on the whole group, the light and the fluids that emanate from his/her point of concentration.

Meanwhile, the participants remain in a state of emptiness of mind as complete as possible (a perfect state of emptiness of mind is impossible to achieve, but concentrating on creating a state of emptiness of mind will allow you to reach a state of receptivity).

The force thus projected by the teacher will manifest itself later, mainly by helping with the practice of the exercises, principally the exercise of the oscillating point.

After the teacher has finished, the participants should maintain a state of emptiness of mind as long as they can, but, when the course of their thoughts is resumed, they should start practicing mentally the fundamental exercise of oscillation of the point of concentration in a cross-shape, alternated with periods of emptiness of mind.

They might feel the need to practice one of the spiritual exercises, as the best within the individual is awakened under the influence of the projection of the "occult force": the participants will thus follow this impulse. Practicing the exercise of concentration on an oscillating point just after the action of the teacher will avoid any deviation towards hysterical manifestations that would liberate impulses of organic origin that are absolutely not related to spiritual development.





CHAPTER IV

THE EVOLUTION OF INITIATION

I – VARIATIONS ON THE SWAYS

The antero-posterior sways of the point combined to the physical sways of the head will be transformed, whether by will, whether by a natural evolution, and at a rate that depends on the predispositions of the individual, into a projection of forces that will go through the following stages:

- a) During the movement of the head backwards, the point of concentration is divided into two, the two parts are reunited on the most posterior point.
- b) The two halves of the point move in curves that are located outside of the head.

It is advantageous to project these forces towards a person for whom one feels affection.

Development of the center situated in the neck:

This does not really consist in a head sway any more, but in a slow flexion of the neck forwards, leading to a slight compression of the larynx. Concentration should be performed at the base of the larynx. This concentration should preferably take the shape of a freely chosen visualization. Remain in this position for two or three seconds.

Breathing is performed in a way that is opposite to the antero-posterior head swa: inhale when you move your head forwards and maintain your concentration on a point within your throat when your lungs are full. Project the point of concentration through the top of your head during the backwards movement accompanied by the exhalation.



II – THE SPIRAL ROTATIONS OF THE HEAD

In the beginning, perform small circles in a horizontal plane that is parallel to the top of your head. As long as the circles are small, the movements should be fast. The movements should slow down as the radius of the circles grows.

To avoid bending your head too much towards your shoulder when the radius becomes larger, the axis of your body should also tilt and rotate. Any forced flexion of the neck has a dangerous action on the nervous centers located within the base of the brain.



Fig. XII. Trajectory of the point of concentration during the spiral rotations of the head. The point of concentration starts in the perineum and describes a spiral helix that gets wider when it reaches the top of the head.



Then, reduce the size of the radius of the circle as the rate of rotations increase. Thanks to this technique, nausea can be easily avoided. The rotations should never reach a speed that provokes nausea. Even slight nausea disturbs the psychic effects of the practice. End the exercise by reducing the radius, while accelerating.

Associated concentration:

Locate the point of concentration on the top of your head. You should maintain it consciously during a complete cycle, going from small to large circles, before going back to small ones. You can visualize it like a small flame, for example.

Once you have stopped, continue observing what is happening, keeping your mind concentrated on the top of your head. Then, start another cycle and so on. Generally, the point of concentration becomes the seat of a whirling movement or draws little circles around the top of your head, at a speed that is much greater than the speed of the movements. After a bit of practice, the base of these whirling movements is shifted to the perineum (fig. XII.).

Often, a very strange sensation will appear on the top of your head: the sensation of a hollow cone through which you will feel your mind exiting your body. This is the awakening of the most elevated spiritual center that sums up all the powers of the other spiritual centers; the same way the rotations can be considered as combinations of all the sways.

You will observe that practicing rotations of the head can easily trigger an endless rotation of the spiritual centers by alternating equal periods of concentration on the point, rotating concentration and periods of rest (eight to twelve seconds for each of these periods).

According to all esoteric schools, whether oriental or occidental, the awakening of the higher abilities of the mind is triggered by the whirling movement of the spiritual centers within which oscillations and rotations are combined.

The exercise of spiral rotations of the head thus bring considerable help for developing the higher abilities of the mind.



You can practice that exercise for but a few seconds many times during the day, as it is a condensation of our method: it potentially contains all the other exercises.

Consequently, it produces an upsurge of activity of the point of concentration.





PART TWO

COMPLEMENT

THIS CLASSIFICATION OF THE INITIATORY EXERCISES WILL HELP YOU TO UNDERSTAND IN WHICH ORDER THEY SHOULD BE PRACTICED, ACCORDING TO THE TIME YOU HAVE.

PHOSPHENIC MIXING is like the "seasoning" of the initiatory exercises in the sense that it has to be associated as much as possible to all these exercises.

Apart from Phosphenic Mixing, there are four types of exercises:

- **Sways;**
- **Static tensions;**
- **Rhythmic breathing;**
- **Ocular convergence;**

These four types are themselves divided in two groups.

The first group includes all the different sways and the rotations, and the other group includes the three other types of exercises.

Static tensions, rhythmic breathing and ocular convergence are based on the principle of directing towards the inside an activity that is usually directed towards the outside. In the case of static tensions, the point of application of muscular strength that is usually directed towards the outside will be transferred to the inside : for example, one of the exercises consists in remembering the sensation that your muscles gave you when you were walking.

In the case of rhythmic breathing, there is also a transfer towards the inside. During normal breathing, inhalation is short and exhalation is divided in two phases: a fast exhalation and a short one that is almost a retention. The phase of retention is thus situated between exhalation and



inhalation in the normal cycle, when it is situated between the phases of inhalation and exhalation in the spiritual types of breathing.

In the exercise of ocular convergence, the axis of the angle of vision is directed towards the inside when it is usually directed towards the outside. There is thus a reversal towards the inside of an activity that is usually directed towards the outside.

During the sways, the cerebral hemispheres are projected towards the "outside". To such an extent that one can wonder if these exercises are part of the same initiatory group as the other three. The path between the cortex, the surface of the brain, and the periphery of the body is a complete inversion. The right hemisphere of the brain corresponds to the left part of the body; if the right ascending frontal circonvolution is injured, it is the left part of the body that is paralysed. The lower part of the body corresponds to the upper part of the brain. If the right parietal is injured, it is the left foot that will lose the ability to feel.

The posterior part of the brain corresponds to the front of the body. For example, the occipital region corresponds to vision and the eyes, when the lateral regions correspond to hearing and the ears. Everything that is located in the left of the brain corresponds to what is located in the right side of the body, the top corresponds to the bottom, the rear to the front.

There is a law of inversion that echoes the symmetry of the circle. But, reversing an inversion leads back to the starting point. That is why all the initiatory exercises belong to the same technique, the same initiatory principle, since the two groups of exercises form a dynamic couple of opposites. This implies that sways are a particularly important, separated group of exercises that involve the whole of the brain mass physically, i.e. the organ of consciousness, when the exercises of the other group only indirectly stimulate it. Sways are the main exercises.

This means that, if you do not have much time, only exercises of head sways associated to Mixing should be practiced. The lateral sways exercises should be practiced in the evening (children spontaneously sway laterally before going to sleep). The antero-posterior sways should be practiced in the morning (children sway that way in the morning to awaken fully).



If you have more time, you can choose whatever sways you feel like doing and you can go from one to the other following your inspiration. The mind tends to choose spontaneously a type of sway and will change type several times during a long session.

If, on the contrary, you have as much time as you wish, for example if you are on holiday or if you are retired, the exercises can be practiced in the following order. When we fall asleep, we gradually lose consciousness of our body. This process starts with the feet and slowly progresses upwards, up to a spot between our eyes where we are conscious for a long time.

When we have just woken up, even before we have opened our eyes, we feel that our consciousness is located between them, on the base of the forehead in the region that corresponds to the eye of Shiva. If, at that moment, we try to feel our feet, we have to move them to be able to feel them. We thus fall asleep from bottom to top and awaken the opposite way. This matches the movement of the invisible bodies that tend to leave the physical body during sleep. Thus, the order of the exercises in the evening should be:

- **Sways,**
- **Static tensions,**
- **Breathing,**
- **Convergence.**

In the morning, the order should be reversed: even before you have opened your eyes, practice convergence, then use the relaxation of half sleep to practice breathing, then static tensions, before carrying on with the sways once you are out of bed. Even if you practice other types of exercises, it is useful to establish a symmetry between the exercises of the morning and those of the evening.

For example, if in the morning you start by making a plan of the day, in the evening, you should proceed with an examination of consciousness, going backwards starting with the last memory of the day and making your way back up to the first.

Each exercise should be practiced for at least three quarters of an hour.



If you do not have much time, but still want to practice all the exercises, you can rotate them, without clinging to a particular one as they all are complimentary.

- Lateral swayings and static tensions: evening exercises.
- Rhythmic breathing, using the relaxation of half sleep and before eating: morning exercises.

Static tensions have a major action on willpower and determination when ocular convergence has an effect on concentration and the quality of thoughts. It is then better not to stay focused on one exercise, but to establish a rotation. During the day, do not miss a chance to stimulate your inner rhythms with soft movements of your head in order to maintain the oscillation of the point of concentration.

Dr LEFEBURE





TABLE OF CONTENTS

THE EXERCISES OF THE INITIATION OF PIETRO OR THE YOGA OF TWO SECONDS

INTRODUCTION

Chapter I

THE FUNDAMENTAL MENTAL EXERCISE

I – A PRELIMINARY EXERCISE	10
II – THE CHARACTERISTIC, FUNDAMENTAL PRINCIPLES OF INITIATION	11
III – PRACTICING CONCENTRATING ON A RHYTHM OF TWO SECONDS	12
A) Antero-posterior oscillation of the point (backwards and forwards)	12
B) Lateral oscillation of the point of concentration	13
C) Vertical oscillation of the point of concentration	14
D) Divers mouvements d'oscillations	14
IV – EFFECTS	15

Chapter II

PHYSICAL EXERCISES

I – HEAD SWAYS

A Antero-posterior head sway	16
B Lateral head sway	16



II – STATIC TENSIONS

A - Physical exercise	18
B - Preliminary mental exercises	19
C - Final mental exercises	20
a) Performing the physical exercise and the mental exercise simultaneously	20
b) Periodic flashes of purely mental muscular tensions	23

III – BREATHING

A – BREATHING IN FOUR EQUAL STEPS	25
B – TWO-BRACKETS BREATHING	25
C – ASSOCIATING A MENTAL EXERCISE TO THE VARIOUS BREATHING TECHNIQUES	28
Fundamental rule	
D – THE ROTATION OF THE POINT	30

IV – OCULAR CONVERGENCE

A - Natural sounds (Mantras)	36
B - symbolism of the “OM”	37

Chapter III

CONDUCTING THE INITIATION

I – THE ORDER OF PRACTICE OF THE EXERCISES	38
II – PERIODS OF HIGH AND LOW TIDE OF THE OCCULT FORCE	40
III – EXERCISES FOR COUPLES	41
IV – EXERCISES IN A GROUP	42



Chapter IV

THE EVOLUTION OF INITIATION

I – VARIATIONS ON THE SWAYS	43
II – THE SPIRAL ROTATIONS OF THE HEAD	44

TABLE OF SCHEMES

I - Antero-posterior motion of the point of concentration	12
II - Lateral motion of the point of concentration	13
III - Static muscular tensions	22
IV - Static muscular tensions associated to a projection towards a person with whom you want to create a psychic bond	22
V - Static muscular tensions accompanied by the concentration of the mind on a spiritual center	23
VI - Schema of square-shaped breathing, improved by the addition of two small brackets	27
VII - A et B The mind whip	28
VIII - Ocular convergence on the tip of the nose	31
IX - Ocular convergence between the eyes	32
X - Ocular convergence on a point in the middle of the forehead ...	32
XI - Practicing ocular convergence with the method of the pencil ..	33
XII - Trajectory of the point of concentration during the spiral rotations of the head	44



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